



## Witnesses in the "Endless Winter"

By FR. DANIEL BERRIGAN, S.J.

(This article is taken from the introduction to "The Buddhists in Vietnam: An Alternative View of the War" by Prof. Bo Wirmark of Uppsala University, to be published this year by War Resisters International, London.)

Vietnamese Buddhism, some 1800 years old, still counts some 10 million Vietnamese among its adherents in the south, with village and urban infrastructures that draw into the Buddhist influence every profession, workers, scholars, the unlettered, and children. Beyond all this, the spiritual influence of Buddhism, in one way or another, affects virtually all the population—if not positively, then in opposition to Buddhist nonviolent ethos and practice.

The Vietnamese Buddhists began to impinge directly on our Western lives in the 1960s. The best known of them was the poet, monk and activist Nhat Hanh, who first visited the U.S. in 1966. He had met with Thomas Merton at the Abbey of Gethsemani in Kentucky; the two quickly became friends, and their friendship reached out into the Merton circle.

Nhat Hanh's "visit" to the West settled into an indefinite exile, by decree of Washington and Saigon. Visas to South Vietnam are notoriously hard to come by in the case of "opponents" of the Saigon regime (the term being understood in its most generous sense, as encompassing any soul with the hardihood to stand apart from murder, political jailings and domestic corruption as acceptable political conduct.) In so strange a wise, Vietnam's loss became our gain. I would be

forced far afield were I to try to convey to readers the awesome and yet utterly simple and direct gift which Nhat Hanh and his friends, now indefinitely landlocked in Paris, have made to our lives.

Perhaps more to the point, would be a few reflections on the Vietnamese Buddhist community vis-a-vis the peace movement. For I believe that the presence of this non-violent community raises questions of some moment for us. Questions such as—How have these two peace forces, East and West, regarded one another? — Has there been mutual acceptance, sharing of ideas, grasping of the opportunity offered by Vietnamese presence in the course of the war (a presence which continues as the war continues)? — Have we seized upon the historical meaning of this nonviolent community, older than the nation state with its perennial bickerings and blood-letting, older than Europe, older indeed than Christianity?

### Excluded and Assailed

Alas, the questions have already been answered, in large part; by default, silence, derision. The Vietnamese Buddhists have been vilified, excluded from peace conferences in many countries, assailed by the "peace press" of Europe and America in terms remarkably akin to those used by Hanoi and Saigon: the Buddhists are dupes of the CIA, of the communists, of imperial interests; they are naive, politically reactionary. . .

This is not the place to refute such charges, which in any case, are hardly worthy of serious consideration. If I mention them at all, it is to invite the reflection of western readers, on a strange

gentleman's agreement involving all parties to the Vietnam conflict, an agreement to make of the Buddhists the common whipping boy. But is it not possible that such an agreement, so constant a barrage of suspicion and dislike, says more about ourselves, our attitudes toward violence, our spiritual capacities, than it does about the Buddhists?

What do such reactions in fact suggest? In the first place, that we have identified human virtue with its military and violent expression, in almost every case. That there might be other ways of expressing sane attitudes toward life, the land, human liberty—on this we have turned a blind eye. Buddhist virtue, a quiet, inextinguishable flame, has burned on; but it has neither enlightened nor warmed the western eye. Nor has it cast light on the way our own attitudes might profitably be altered, were the Buddhist example taken as seriously, as say, that of the DRV or the NLF.

Still, it seems elementary that we cannot wipe from our consciousness the moral example of some 8 to 10 million Vietnamese people, without at the same time diminishing to an enormous degree, our sense of who the Vietnamese people are. So crude a net of consciousness, allowing so much to escape its cast, cannot seriously be called a useful instrument of knowledge.

Can the history of such a people, its art and culture, its self understanding, its hopes, myths, its vision of man in the universe—can this be grasped when one has determined to take seriously only that aspect of a people which is con-

(Continued on page 8)

## Psychosurgery: Who Is Accountable?

By KIP TIERNAN

Warwick House, Roxbury, Mass.

The past couple of weeks have been interesting for all of us. We have spent a lot of time at the State House Hearings on Gay Rights, Racial Imbalance, and Psychosurgery. These are all hearings that affect the dignity of human beings in one way or another, thusly affecting their entire lives, and we felt it was important to be there, and, if necessary, to say so.

One Sunday evening I discovered that the hearings on proposed Psychosurgery bills for the Commonwealth were to be heard the following Tuesday. It didn't give us much time to contact interested people. The bills in question were: Senator Backman's proposal on the abolition of psychosurgery, Senator Chet Atkins' proposal on the control of psychosurgery, and Representative John King's proposal on the study of such surgical practices in the Commonwealth.

It was an important hearing. Interesting, too, in that there weren't many people there who were opposed to the idea of psychosurgery. But, my friends, the proponents were there, en masse, the experts. We wish more people had been there to observe the "experts" in action. Their arrogance, their rudeness, their physical take-over of space, their casual dismissal of their own ineptitude, and their sputtering outrage at those who would disagree with them. The experts. It was disturbing. One of the proponents of psychosurgery suggested that between 50 and 60% of certain patients are helped by this type of surgery. He did not say what happened to the other percentage. He also sug-

gested to the committee that a patient who was scheduled for this type of operation had raped a nurse. What he did not tell the committee was that the patient to whom he was referring had committed that act 18 years before, and for 18 years the patient had languished in a state mental institution without any kind of help; that in order to get out of that hospital, the patient had agreed to have the operation. What the experts say and what they do not say, was graphically illustrated at this hearing.

There were three of us who spoke in opposition to psychosurgery in any form. Some folks from the Mental Patients Liberation Front (ex-mental patients), members of New England Prisoners Association (ex-convicts), and myself. Here is my testimony which was viewed with contempt by the experts, and referred to throughout the hearing:

### Grave Moral Questions

Members of the Committee, my brothers and sisters, and prospective candidates for psychosurgery—I am not a professional anything, nor an expert in anything, except, perhaps, survival, which requires a certain expertise these days. I am merely a human being who would like to remain one, with your help. I think that Senator Backman's proposal offers me some assurance of that, if passed, but that a reform measure of this bill offers selectivity rather than reform, which is really pretty much what exists already. Reform would sanction such selectivity, legally. Panels of so-called experts are not above compromises. No, only abolition of this barbarous butchery will satisfy this concerned citizen. And so I humbly beg you to consider

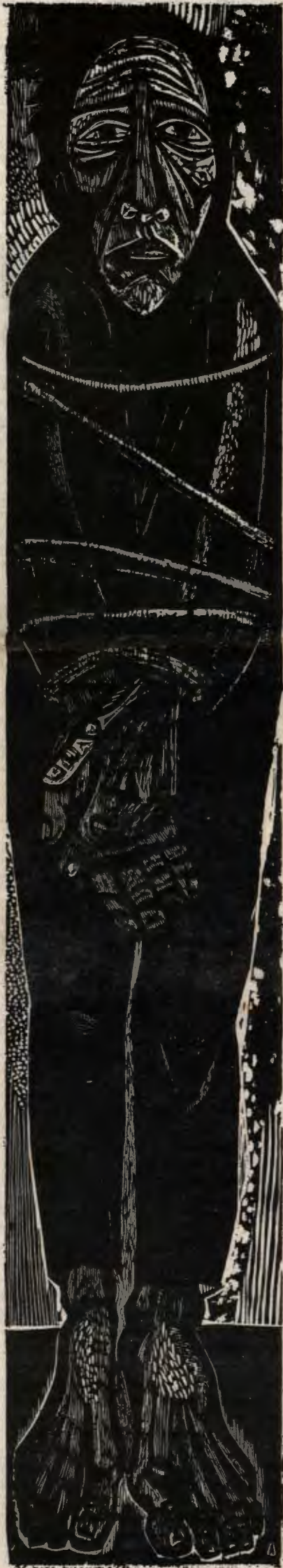
the awesome task before you, and ask that you not be misled, confused, coerced, compromised or seduced by the experts.

"I come to you as a member of a team ministry, from St. Philip Parish in Roxbury, with the full support of Father John White, administrator of St. Philip, and members of our parish. St. Philip—or Warwick House as it is sometimes called—is very much interested in all forms of behavior modification and the ways in which it is being utilized (mutilized might be a better word) in the name of research and rehabilitation. It provides a passive adaptability to modify one's behavior to a system. Any system that happens to have power over the powerless.

"Bishop Mark Hurley, in addressing the Secretariat for Human Values at last year's meeting of the United States Bishops, stated that man now has at his command the terrifying capability to destroy human dignity and that the scientific and technological potential we now have surfaces grave ethical and moral questions. And as the psychiatric and neuropsychiatric community move closer to actualizing the tools at their command, judgements are to be made about their appropriate use, which of course raises the question of who makes the judgements and on what basis?

"No law, unless it enhances the dignity of human beings, is worth writing, or keeping. To deprive one of his or her God-given gift of life and the gift of thinking, is not, in my mind, a good thing. Psychosurgery is an abortion of the mind.

"The back wards of our institutions  
(Continued on page 3)





Vol. XL No. 5

June, 1974

# CATHOLIC WORKER

Published Monthly (Bi-monthly March-April, July-August, October-November)

ORGAN OF THE CATHOLIC WORKER MOVEMENT

PETER MAURIN, Founder

DOROTHY DAY, Editor and Publisher

PATRICK JORDAN, Managing Editor

Associate Editors:

JAN ADAMS, CHARLES BUTTERWORTH, JACK COOK, MARTIN J. CORBIN, RITA CORBIN (Art), CLARE DANIELSSON, FRANK DONOVAN, EILEEN EGAN, EDGAR FORAND, ANNE MARIE FRASER, ROBERT GILLIAM, WILLIAM HORVATH, HELENE ISWOLSKY, KATHLEEN DE SUTTER JORDAN, WALTER KERELL, ARTHUR J. LACEY, KARL MEYER, CHRIS MONTESANO, DEANE MOWRER, PAT RUSK, JANE SAMMON, ARTHUR SHEEHAN, STANLEY VISHNEWSKI.

Editorial communications, new subscriptions and change of address:  
36 East First Street, New York, N. Y. 10003  
Telephone 254-1640

Subscription United States, 25c Yearly. Canada and Foreign, 30c Yearly. Subscription rate of one cent per copy plus postage applies to bundles of one hundred or more copies each month for one year to be directed to one address.

Reentered as second class matter August 10, 1939, at the Post Office of New York, N. Y., Under the Act of March 3, 1879.

## ON PILGRIMAGE

By DOROTHY DAY

When the Canadian Broadcasting Co. invited me to be on their "Man Alive" program last month and the subject they wanted me to talk about was Saints (and what it felt like to be on occasion termed a Saint), I groaned at first, reacted rudely, and then consented. Because I really do have plenty to say on the subject, and because of an omission in the last issue of the CW of the name of Dick Gregory in our story of men and women who fast in protest against war and violence and the injustices and corruption of our times. Gandhi, of course, was listed and Cesar Chavez, and Fr. Ed Guinan and our former editor Ammon Hennacy. But Bob Steed, also a former editor, once fasted, for 40 days against capital punishment (the Chessman case), and Marge Swann, and so many others it would be hard to list them all.

And now there is Dick Gregory, a writer, a brave and courageous spirit who could be called certainly either a one-man revolution, a label Ammon loved, or a saint of our times.

We are sustained by the food we eat as truly as by the air we breathe. We know each other in the breaking of bread. Christ ate with His disciples on their wanderings, and at the paschal meal He left Himself in the bread and wine of the Eucharist.

So it has always seemed to me that giving up food, fasting, is, in a way, offering your life for others, for one's brothers. And Dick Gregory has been doing just that for a long time.

I think people learn more by listening nowadays than by reading. One reaches more students through talking at all these Commencements I've spoken at than by a flimsy 8-page paper that crumbles into dust or is, hopefully, recycled. So I was glad of the chance to speak on "Man Alive."

### Aspiring to Wholeness

As for me, Ammon would call me a pipsqueak—I find it so hard to fast. Deane Mowrer and the Marshalls are the best fasters among us right now. Deane always does it for a particular person or project. And alone. But ah me! I cannot fast alone. With a group in jail, with 18 valiant women in a Roman convent for the Vatican Council, but not alone.

As for saints, in the old translation of Scripture St. Paul greeted people in his letters as "called to be saints." And wrote also that we should put off "the old man" and "put on Christ." "Be ye therefore holy." In other words "whole men," developing all our faculties—spiritual, mental and physical. When I think how men have walked on the moon—

their courage, their faith—how highly developed their mental and physical capacities, I feel we are woefully undeveloped spiritually.

And yet, there is always some aspect of saintliness in the folks around the CW. So many young people getting down to the essentials of life, pruning away the non-essentials, learning to meditate, to contemplate. They are on a quest, a search for wholeness, holiness.

The Quakers have a saying, "There is that which is of God in everyman." In other words, seeing Christ in each other, as He told us to do. "Whatever you did for one of my least brethren, you have done for me." We so often apply these words to the works of mercy—feeding, clothing and sheltering others—but those in trouble who come to the Catholic Worker do the same for us and each other. The "little" saints like Hans who taught everyone to bake bread, and Mike who was so knowledgeable about furnaces and water heaters, and Tom Likely who set tables, cut bread, mixed powdered milk, kept kettles hot, served up tea and coffee to the disconsolate; and now, our latest "departed" friend, Bob Stewart, who chauffeured for us so many years, so uncomplaining in those last months of emphysema.

And all those other quiet men who drop by "off the road" who help in so



Rita Corbin

many little ways. If I'm not careful I'll sound like the Irish who see sanctity everywhere. What a variety of people "called to be saints," crotchety, giddy, cranky ones, bibulous ones. It is no mean ambition—to aspire to holiness—to wholeness.

I always liked to read about saints. In all bad times of luxury and corruption in the Church, there was always a St. Francis, a St. Anthony, a St. Benedict, a Vincent de Paul, a Teresa and a Therese on the scene to enliven history. George Bernanos, who wrote *The Diary of a Country Priest*, wrote also that famous line—"There is only one sadness, not to be a saint." Pope John XXIII wrote to his family, "The worst malady of all is sadness."

So let us all, with St. Paul, "rejoice in the Lord always," remembering Christ's

(Continued on page 8)

## 36 East First

By ANNE MARIE FRASER

The rich legacy of Peter Maurin came alive for us on May 15, the 25th anniversary of Peter's death. Early that warm, sunny day Pat Jordan, Frank Donovan, John Winkel (visiting from St. Paul, Mn.), Leonard Cizewski (visiting from Chicago), and I borrowed Rose Morse's car and crawled through New York City traffic to visit Peter's grave. What an oasis a cemetery within a city can be—green, cool, and silent. Peter is buried in the Conway family plot, through the generosity of Father Pierre Conway, and we found the simple headstone easily among some more flamboyant memorials. Under the names of Father Conway's parents it reads simply, "Peter Maurin, 1877-1949." Frank plucked the weeds that hid Peter's name, and he and Leonard read the Gospel and prayer from the burial rite. Pat read an Easy Essay and for a moment we recalled a man we never knew. Such a sense of history, continuity, and peace to stand at Peter's grave—obscure at the foot of a towering oak, hidden greatness!

In an Easy Essay Peter wrote of the personalist communitarian, "... he brings into existence/a common unity,/the common unity/of a community." That night the Worker community celebrated Peter's gift. From every CW generation, from Dorothy Day and Stanley Vishnewski to the Forest and Cornell children, we joined with Lyle Young to celebrate Mass—the Cult of Peter's Cult, Culture, and Cultivation. Voices joined in the now familiar hymns offered by Evelyn Avoglia and Sister Patty Deignan. Then while we enjoyed Micki's chocolate chip cookies, Marcel transformed the first floor into a projection room for Stanley's slide show—the history of the Catholic Worker focusing on the white sheet that is our screen, Dorothy and Peter in 1933; Stanley handing out the paper on May Day, 1934; Ammon Hennacy with Dorothy and her grandchildren; the farms and the houses through the years (Marie Oresti who ran the Detroit Martha House was with us for the night); the retreats; and the people I can't begin to name but for each of whom a memory could be readily recounted—all flashed before our eyes with Stanley's pithy commentary and Dorothy's anecdotes. Afterwards there were more recollections over tea and the coffee cakes made the previous night by Pat and Beth Murray. Our rare calm and gladness overflowed into the following days. The common unity of community.

### Polish Mary

On the same day we learned of the death of yet another member of our family, Mary Balada, known to us only as Polish Mary until after her death. She came about two years ago with a broken arm and shopping cart brimful, and stayed until her death. Mary's life with us was a curious but disciplined one: up before dawn to attend the six o'clock Mass; back for breakfast on the first floor without a word, except perhaps a muffled response to a "good morning"; then it was on to the streets, shopping cart dragging behind, to scavenge for usable goods. At five she returned to sort and store her day's find, stacking it in heaps around her bed—the most visible bed on the women's dormitory. By 5:30 Mary was at the dinner table between Joseph and Gus, sharing in the conversations with her eyes and cautious smile. Each day was exactly like the one before and the ones to come. Her thick, sturdy body spoke of the years of hard work over wash tubs and scrubbing brushes. Her face was an open, broad pink face framed in a colorful babushka. To me she was the European peasant woman of whom Bernanos says, she is "both brave and resigned, scolds naughty brats, lulls naked babes, argues with relentless tradesmen, comforts the dying, goes on through time probably never changing . . . holds out against all the miseries of the world." Amid all the miseries of the world, Mary created for herself a place to safeguard her

privacy, her name, a place to store her goods and pray on her knees, and rest for the next day's work. Her privacy, the thing she guarded most, kept us from finding her for three weeks after her death—a death alone on the street. An investigation by the police turned up the one piece of information we now know; her name was Mary Balada, not Polish Mary, born 1898. She is now at rest.

### To Love More

We were horrified by the news of the murder of an old woman sleeping in the park on our corner, and the beating of another woman sleeping in an abandoned building up the street, and all the violence that is accepted on our streets, because it is accepted at every level of our society. Its power seems to overwhelm our smallness. Is it any wonder tensions often build to boiling point inside our house? When people live with violence and fear it is hard to realize there is an alternative. Take the young woman who came in one night after everything had quieted down and we were ready to close for the night. She wanted a place to stay since the man she was living with had become unbearable. We had no place, but she had some coffee and bread before leaving. She was very disturbed, and was talking to herself, breaking the unusual stillness. Suddenly she got up, hurled her cup against the wall and accused us of our failure. She left after some more mad gestures and speeches, but not before she had shattered our momentary peace with her piece of truth. We could do nothing but witness the madness. A friend once asked what we do at the Worker when we can't do any more, or anything at all. Lee, who left after several months of hard work, wrote us recently about his sadness at having to tell someone there was no food left, or no bed available, or no shoes in the clothing room. Our ineffectiveness (James Douglass writes, "The Way is not effective") reminds us of our emptiness and our poverty, our powerlessness to do anything except perhaps to stand beside a dying man and realize that our privilege of choice is a gulf that keeps us yet a bit apart; and once again our poverty boldly stares us in the face and asks to be accepted in faith. What do we do when we can't do any more? Well, as Mark reminded me, we can become hardened all too easily, and angry all too often, and self-righteous. Or we can embrace our poverty and listen with Martin Buber to the wisdom of the Hasidic masters: "Once before a journey Rabbi Rafael called to a disciple that he should sit beside him in the carriage. 'I fear I shall make it too crowded for you' . . . But the rabbi spoke . . . 'So we shall love each other more, then there will be room enough.'"

To love more—the common unity of community. To love more is an act of the will; it requires effort and humility. We show that love in moving over at the table to make room for the extra man or woman, and in finally closing the door when we can honestly say that there is no more. The "loving more" is what makes this motley gathering of individuals at 36 East First a community. The strength is evidenced in the sharing: In Mary Williams' haunting singing at the communion of our Mass; in Mark's attention to guests; in Joe's care for Pete, and Eleanor's gifts of flowers; in Marcel's Saturday night movies and Gloria's gifts of chewing gum and sweets. And the strength is evidenced in the necessary, daily work: in Brother Paul's ordering of the yard and feeding of the pigeons; in Sal's preparation of the milk, margarine and sugar; in John Geis' care to the mailing of the paper; in Gerard's inking the stencils, and Earl's mending anything in need of repair; in the steady flow of help on the soup line, in the kitchen, and in the office; in all the work that gets done even when it seems more people are going than coming. We had to say goodbye to Jack Ancharski, Gerard Garrigan

(Continued on page 6)



# The Women's Movement and Nonviolence

By ANTHONY MULLANEY, O.S.B.

(This article was first given as a talk to the Pax-Christi-USA Convocation in Washington, D.C., October 6, 1973. The theme of the Convocation was Gospel Nonviolence: A Catholic Imperative. Eds. Note.)

The Jewish and Christian traditions require us to place our ideas and words and actions within the context of persons, issues and events. And so gospel nonviolence could be approached within the context of Chavez and the Teamsters; or of Chile and the prospects of a peaceful revolution; or of the controlled society being fashioned in the United States on the basis of its experiments around the world. There is our testing ground in Vietnam, for example, a society characterized by its powerful military, political prisoners numbering at least 100,000 (and probably closer to 300,000), a system of biodossiers on nearly 12 million people (including everyone over 15 years of age), more than 1 million orphans, and huge expenditures on the gadgetry needed to sustain such an offspring. There is, for example, a segment there of the World Wide Military Command and Control System (WIMMIX). It is an electronic system of surveillance and decision. Decision as to whether what lives is in the best interest of the military, decision as to what to do with this living thing in order to control all that lives. (The Honeywell Corporation is a key component in the research and production team for WIMMIX.)

We also share the research findings from Russian psychiatric prison hospitals as a method of political control. There is no lack of "professionals" either in Russia or this country who engage in behavior modification research for the benefit of the state.

Since I come from the Boston area, events there in the past weeks must influence my remarks on nonviolence. Several days of riots in a high school and onto the streets, a torch murder, the stoning to death of an elderly man by 40 to 50 youths—these are a few of the realities we must deal with if ever his-

tory is to have an end which is shaped by the promises.

And then there are the number of communities committed to gospel nonviolence, who view themselves as very much in struggle, both resisting oppression and fashioning alternatives to the alienating relationships spawned by our political-economic system. These, too, have to shape our context. For struggle is a sign of hope.

## Most Hopeful Sign

But for me the most critical feature of this entire scenario is what has been termed the Women's Movement. It pinpoints, as nothing else does, the extent to which violence has become a way of life to most Americans. And it poses one of the most critical threats to the notion of nonviolence even as option, much less as imperative. Those who have watched the loss of women to the nonviolent movement as they became further and further conscientized to the damaging effects of sexism will know what I mean.

It is clear, then, that I'm addressing myself to the men here, trying to work out ways and means of being both personally and in systematic fashion supportive of the feminist movement. For the destructive force of sexism on the lives of women does not leave unscathed the lives of sexist men and institutions. Its violence lies hidden to most of us only because the pain inflicted is such a deep and fundamental oppression.

We've heard the phrases: radical feminism, women are at point zero, and the like. But few of us have been moved to the anger which is indispensable for a life of nonviolence. Anger at the oppression of sisters, anger at our own oppression intrinsic to the sexist lifestyle, anger at the political-economic system which fosters these conditions. As with so much else, when the pain inflicted is systemic as well as personal, it takes time to see why some women turn from nonviolence, why a male movement "heavy" is perceived mainly as "doing his number," why some women have decided to avoid the Peoples Coalition for Peace and Justice and

the so-called Catholic Left like the proverbial plague, so destructive of women are they.

I'd like to make my own position clear. The Women's Movement is not just another struggle, another issue. Nor is it tangential to any central issue or struggle. I think it is at the heart of what we are all about. It is at the heart of gospel *metanoia*. It is at the heart of understanding political capitalism and racism, though the adequate explanation of neither. It is neither divisive nor sectarian. It is the Movement. It is what the Movement is all about. If

be too late or that we might be too afraid. After all, we are commanded to hope—which suggests possibility of failure, notwithstanding the first point made above. But we are not free to be like the people in the time of Jeremiah who thought they could act without consequences. However we choose, things will never be the same.

5. Because, related to the point above, it presents the most critical challenge to our understanding of the religion dependent upon the Jewish and Christian traditions. Because the Feminist Movement is closely related to every significant



Rita Corbin

we understood sexism in all its aspects, including in a special way its deepest psychological aspects, we would at the same time be stating a politics opposed to racism, imperialism, centralism and the like.

Blacks are right when they attribute the myriad faces of oppression to a single source, the Man.

This is why, at least for the present, the Women's Movement has to be an independent movement. It can't latch on to more "central" struggles. It will be gobbled up if it tries. My hope is that it can be independent, and still relate to what up to now we've pompously called the movement.

## Implications for Nonviolence

Historically speaking, feminists have been constantly begged not to bring up the woman's issue because it would hurt some one or another cause. It appears that more and more women are saying, "Enough is enough." They are repeating what Angelina and Sara Grimke said to John Greenleaf Whittier (who feared the Women's issue would hurt the anti-slavery movement): "The time to assert a right is the time when that right is denied."

And so I'm hoping that if this Conference accomplishes nothing else it will cause the men here to relate gospel nonviolence both as strategy and as lifestyle to the Feminist Movement. Everything points to the necessity of our doing so:

1. Because the women will succeed. The movement is that powerful and that right.

2. Because it is the one area where the so-called dichotomy between the personal and the public, and the cultural and the political, has no foundation. It is an area where the personal is most clearly wedded to the systemic. This has important implications for what we understand as nonviolent revolution.

3. Because, unlike brotherhood, sisterhood embraces the whole person and seeks to articulate a politics truly democratic and libertarian.

4. Because our religious traditions demand of us that we deal with history, and that we do so precisely by responsiveness to cues supplied by those whose pain is greatest. The Jew and the Christian agree to see history through their eyes. And to do so fearing that it may

dimension of the human venture, we have to ask ourselves, who or what can Jesus be to a woman, what can the sexist-ridden Scriptures be to a woman, what can priesthood be to a woman?

## Women and the Church

Women are raising questions that no mere updating or patching up will answer. They are providing the most serious test yet of whether Christianity is truly at home in the human venture.

Gospel nonviolence? There are women who say they must be violent in some cases in order to assert dignity and personhood, in order to get the boot of the oppressor off their necks.

Gospel nonviolence? There are women who proclaim loudly the violence done them at every Eucharistic liturgy which announces via the priesthood that they are less than persons. If once we argued that the segregated southern church had no right to celebrate the Eucharist because segregation was an affront to the sign of unity, why does not the same argument apply to the sexist church?

Gospel nonviolence? Catholic imperative. The title is indeed formidable and quite threatening. To us men, to our male church, to our male society. To us violent men, to our violent church, to our violent society. But the women's movement has this going for it as well—namely, it is something we here can deal with. It's an area wherein what we do counts—not the generals. It's a move we can take and now. In our personal relationships, in our families, in our rectories, in our religious orders, at our place of work, and in all of the systems and structures of our society, not the least of which is the church.

What I'd like to propose is the formation of male groups within all the major environments of our lives — perhaps within a cluster of nuclear families, or within the rectory, etc. They should have the one goal in mind common to liberation struggles: to discern our own role in the personal and systemic oppression of women, and to be moved by that liberating anger to become part of the struggle to put into everyone's hands the power to look after themselves.

When the Women's Movement begins to cost us personally and otherwise, then we'll know that at long last we're taking it seriously.

## On Moral Accountability

(Continued from page 1)

are overflowing with the errors of the experts. The fashionable drugs are, in many instances, creating such side effects as to actually cause new emotional afflictions and so newer, more fashionable drugs are being created to counteract these scientific errors. And still nobody is questioning the experts. Except a few. And we are called—dissidents.

### Accountable to Each Other

"I would rather talk today about the imperative need for all of us to begin to make critical, moral and ethical reassessments of ourselves in relation to each other. That we stop passing the buck to the experts. We must begin to talk to each other about human values. Human judgements. We cannot let the experts tell us who shall live and who shall vegetate. We must get involved.

"Thirty years ago it was against the law in Germany to hide a Jew, and so the law abiding Germans honored that law, only to find, when Germany was defeated, that they had in fact committed crimes against humanity. Plato stated in his *Republic* that one of the functions of politics has always been to modify behavior. History has proven this to be a compelling thesis. Our government has dumped billions into the bloody hands of the behaviorists, and what we may achieve through the outrageous and indeed sinful misuse of taxpayers' money is a kind of psychic slaughterhouse that could make Nuremberg look like Disneyland.

"We are accountable to each other for each other. We must not permit our-

selves to be seduced by the subtle semantics of the psychosurgeons. It has happened too frequently and it has been increasing with a sinister and terrifying regularity. We must begin to talk plain about the inhuman, unethical, immoral surgical practices that are being carried out in the name of science, research, reform and rehabilitation.

"St. Philip's is a poor parish. We see, first hand, what happens to poor people, powerless people. We are concerned about violence and violence control. And the people who talk about it. And get funded for it. We are concerned about the potential genocide of the poor. We are concerned about the violence already inflicted upon the poor. And the blame that is placed on them . . . by the funded behaviorists.

"There are others here today who may speak more expertly on that. And so St. Philip's parish supports the proposal for legislation to prohibit the performance of psychosurgery.

"We morally and ethically question the high priests of behaviorism techniques, who refuse to be questioned, who consider it an embarrassing invasion of their patient's privacy. Their patients' privacy, my friends, has, if they've been lobotomized, already been invaded. In fact, removed. Permanently. It is their own privacy they protect . . . and we must, in conscience, begin to say . . . 'enough . . . for God's sake . . . enough.'"

So much for my testimony. At this writing, Senator Backman's bill has been defeated. We gotta do better than that next time.



# Land Redistribution Movement Grows

By MARGOT BARNET

(Reprinted from "The Peacemaker," published by the Peacemaker Movement, 10208 Sylvan Ave., Cincinnati, Ohio 45241.)

In this country, private ownership of land is the norm. For the most part other forms of landholding do not occur to us; we are not aware that land-as-property is a fairly recent institution in the history of humanity.

Private ownership of land has helped to cause great inequities in Western society and particularly in America. In the early 1800's speculators began to amass huge landholdings. Much of these holdings have become today's giant corporate farms. Increasingly, small farmers have been forced off their lands. Tax structures and competition in prices put tremendous pressure on the small farmer to sell out to the corporations, much of whose labor comes from machine and-or migrant workers.

Those who own no land are at the mercy of those with large holdings. In rural areas, this is through the exploitation of tenant farmers or migrant workers, and in cities, through the high rents which are so often charged for low-quality housing.

Not only the people but also the land itself is exploited. Clearcutting of timber, stripmining, and heavily chemical agriculture (all part of profit-seeking enterprises), all cause irreversible damage to the land. An unhealthy environment is created in the present, and resources are depleted which are needed for the future.

Private ownership of land, which we see benefitting the few at the expense of the many, was unknown in many cultures. The traditional attitude toward land—found in different societies all over the world—was that land belonged

to no one but was there for the use of everyone.

To the American Indians, the earth was their mother and respect for land was part of their respect for all aspects of nature. Tecumseh put it, "Sell the land? Why not sell the air, the clouds, the great sea?" In Mexico there was a village system of landholding, called *ejido*; villagers had use-rights to plots of land but did not have the right to sell. Land was traditionally common property in both Africa and ancient China.

Private ownership of land was introduced as part of Roman law and has been carried to all areas which Europeans have colonized.

## Redistribution for Redirection

Some sort of land reform has been part of all movements for basic social change. If wealth is to be redistributed, land, which is the source of wealth, must be redistributed also. To date, most land reform movements have consisted of dividing up large estates into small parcels. This has not worked well because of the overwhelming economic pressures on the small and poorly equipped landholder. Quite often much of the redistributed land has been sold back to the original "owner" within a short period of time.

In India, Vinoba Bhave, a follower of Gandhi, has walked from village to village persuading large landowners to give up some of their land to the landless. In its original form, this movement, called Bhoodan (land-gift), was of no long-term success since it involved individual titles which were often soon sold back to the wealthy landowners. Eventually the Gramdan (village-gift) movement evolved, in which land was given to the village as a whole, and use-rights are granted to villagers. Over 18,000 vil-

lages in India participate in the Gramdan movement.

The Jewish National Fund holds about 60 percent of the cultivated land in Israel. It is a public institution, but not part of the government. It leases land on a long-term basis, mostly to kibbutzim (communes) and moshavim (co-operative villages).

In Tanzania the prime minister, Julius Nyerere, has instituted a return to the traditional African practice that individuals be entitled to land as long as they use it. Under this program, land left unused can be taken by anyone. Land speculation becomes impossible. In Mexico, many villages have returned to the *ejido* system.

## Three Ventures

In this country, a number of groups have formed land trusts. I will describe three of the widely varying land trust projects presently active in the United States.

New Communities, Inc., near Albany, Georgia was organized for the purpose of providing access to land for poor blacks in the area. This is the largest land trust in this country, holding 5,700 acres. A considerable debt was incurred in the purchase of the land, but three quite successful years of farming, using largely volunteer labor, have helped the trust to be on much more stable financial ground. The board of New Communities includes local people as well as leaders in civil rights organizations all over the South. The long-range vision is that land will be leased on a long-term basis for a modest sum to families and co-operatives who will reside on and use the land. It is hoped that the project will be self-sustaining through farming and small industries.

The Sam Ely Land Trust is a statewide trust in Maine organized for the purpose of freeing Maine land from spec-

ulation. It holds about 200 acres of land, in different places, which were donated to the trust. Land is leased for an amount which covers taxes and administration costs. The trust group has started a coalition for land reform in Maine, and is involved in trying to change the tax structures.

The Peacemaker Land Trust holds two farms in West Virginia whose purchase was made possible by a bequest to Peacemakers in 1971. The land is available to individuals, families, or communities without charge—although users are expected to pay the county taxes or notify the trust if they cannot.

Following are names and addresses of several groups which have land trusts or are active in land reform:

Abnaki Regional Land Trust, c/o Christel F. Holzer, Windmill Hill, Putney, Vt. 05346.  
American Friends Service Committee, 48 Inman St., Cambridge, Mass. 02139.  
American Friends Service Committee, 407 S. Dearborn St., Chicago, Ill. 60605.  
Berkshire County Land Trust and Conservation Fund, George S. Wislocki, Director, Berkshire Natural Resources Council, 8 Bank Row, Pittsfield, Mass. 01201.  
Community Service, Inc., publish a newsletter "Community Comments," 114 E. Whiteman St., Yellow Springs, Ohio 45387.  
The Evergreen Land Trust Association, Tom Bahn, P.O. Box 303, Clear Lake, Wash. 98235.  
Hidden Springs Community Land Trust, c/o Arthur Harvey, South Acworth, N.H. 03607.  
Institute Mountain West, 2096 Emerson, Denver, Co. 80205.  
Institute for the Study of Nonviolence, Box 1001, Palo Alto, Cal. 92602.  
National Coalition for Land Reform, publish a newspaper: People and Land, 345 Franklin St., San Francisco, Cal. 94102.  
New Communities, Inc., Lee County, Georgia.  
New Hampshire Rural Land Trust, c/o David Graves, P.O. Box 40, Salisbury, N.H. 03268.  
New Land Fund, c/o Paradise Valley Produce, P.O. Box 1, Bolinas, Cal. 94924.  
New York Community Land Trust, Box 148, Maine, N.Y. 13802.  
The Northern California Land Trust, Inc., P.O. Box 156, Berkeley, Cal. 94701.  
Peacemaker Land Trust, 10208 Sylvan Ave., Cincinnati, Ohio 45241.  
Rhode Island Land Trust, c/o Pam Montgomery, 166 Fourth St., Providence, R.I. 02906.  
Sam Ely Community Land Trust, publish a newspaper, The Main Land Advocate, P.O. Box 116, Brunswick, Me. 04011.  
Vermont Community Land Trust, Inc., Box 2, Stockbridge, Vt. 05772.

## + + + LETTERS + + +

### World Protein

Catholic Worker Farm  
Rt. 1, Box 308  
West Hamlin, W. Va. 25571

Dear Pat,

The March-April issue of the CW was fine. Deane Mary Mowrer's "View" of the Tivoli farm was even better than usual, and I really enjoyed Tom Hart's short review of Helder Camara's new book. However, I would like to respond to Mike De Gregory's article on the world protein crisis.

Certainly one of the great scandals of today is the over-consumption of protein

and other nutritious foods by the West at the cost of the Third World peoples. But I feel that Mike's article misses an important point. The article quotes Peter Maurin's slogan, "Grow what you eat and eat what you grow." This needs much more development.

The underlying implication of this article and of *Diet for a Small Planet* is that a major part of the world's hunger problem could be solved if the people of the U.S. switched to a primarily vegetable-protein based diet, because of the great waste in mass producing animal proteins. The agri-business complex in the U.S. is not interested in nutrition but profit. In order to use the "20 million tons of protein from sources that could have been consumed directly by man," which were used instead as animal feed, the controlling powers of the farming industry would have to be paid and the Third World would need to become dependent on the U.S. for its food. Is this the answer we seek?

It is true that in America much land that could be used for the production of vegetable-protein is used for feeding animals rather than men, but most countries of the world don't have the large tracts of fertile land that we do.

It is interesting to note that the phrase "green revolution" which Peter Maurin used is now applied to attempts by UN scientists to use high production methods in answering Third World food needs. Many of these programs have failed because they have failed to recognize the abilities of the local farmer and the strengths of local agricultural heritage. Peter and Pierre Parodi (in the pamphlet "The Use of Poor Means In Helping The Third World") suggest building on these simple strengths.

The story is told of a new agricultural agent fresh from college who visited an old farmer while the farmer was fatten-

ing his hogs by letting them run in the woodlot. "You could have those hogs on the table six months sooner," the young man said, "if you would pen them up and feed them grain." "But what," replied the farmer, "is six months to a hog?"

I often feel that the folks who have visited our farm and suggested that we stop growing animals and use only vegetable-protein have a lot in common with the young agricultural agent. It is all well and good to say that spinach can yield twenty-six times more usable protein per acre than can beef, and it is true. But I am not sure how practical such information is. Our farm here in West Virginia is a little more than 70 acres in size, but those acres have more in common with the farms of the Third World than with the wonderful plains of Iowa and the fertile valleys of Southern California. Those places, like the steppes of eastern Europe, are the farmer's dream. We have about an acre of land tilled and in vegetables and corn, and this year we are growing some small grains (rye and wheat). The rest is mountainside with lots of woods. Each day our dairy goats go into these woods to eat leaves from trees and weeds, grass, sticks and briars. We also feed them each one pound of grain a day. The grain is largely by-products from making food for people, and it contains 12% crude protein which could not be completely assimilated as protein by people. This means we feed the goats .12 pounds of protein a day each. In return, we get 5 to 7 pounds of milk which we drink and use to make cheese, butter, and buttermilk. Each goat also gives us about 2 kids every year which provide meat and replacement milkers. They also provide us with their manure which is excellent food for the garden.

Certainly, our diet is not meat-cen-

tered, but our goats and chickens provide us with a major part of our protein. It is interesting to note that in every Third World country which has come from colonial to independent status since 1950 the number of goats kept by individuals increases with independence. Animal protein should not be ruled out as a major part of enriching the diet of the Third World.

I think that the problem of world hunger depends much more on local and cultural situations and whether or not men are allowed the right to "grow what they eat and eat what they grow," than on what are used as basic protein sources.

Your friend in the Lord Jesus,  
Chuck Smith

### Author's Response

Dear Chuck,

Your letter sheds much light on another important aspect of the world protein crisis. However, I think you overlook the main point of my article: I was examining the diet of the rich nations, not the Third World. I thought it was explicit in my article and in *Diet For a Small Planet*; I agree with your basic conclusion: "animal protein should not be ruled out as a major part of enriching the diet of the Third World." I think you properly utilize farm animals as "protein factories"—feeding them small quantities of grains to produce larger quantities of protein in milk and eggs. However, the major concern of my article was not animal protein *per se* but America's meat-centered diet. In the United States livestock have become "protein-factories-in-reverse," converting an adequate and often abundant food supply into a scarcity.

In finishing my article I anticipated a  
(Continued on page 7)

**CATHOLIC WORKER FARM  
SUMMER PROGRAM JULY 11-22,  
"THE INTIMATE COMMUNITY"**  
Resource persons: Clare Danielsson  
and Fr. Thomas Berry.

This ten-day workshop is for people interested in exploring the adoptive extended family—the intimate community—as a life-style for themselves. The program will include talks and orientation sessions on various aspects of family life—natural, adoptive, and monastic. Workshops will provide an opportunity for the participants to share, clarify, and learn from various personal and community encounters. There will be time for solitude, and sharing how to maintain solitude in the midst of intimate community life.

By advance registration only. Preference will be given to those staying the entire period. Please indicate if you plan to stay for the entire period (July 11-22), a week, weekend or weekday. Write to CLARE DANIELSSON, BOX 33, TIVOLI, NEW YORK, 12583.



# Tivoli: a Farm With a View

By DEANE MARY MOWRER

Now in late May an oriole flashes bright orange amid Spring's bright greenery. Wood thrushes flute a melody heralding Pentecost and the "perfect days" of June. Jennifer, the calf, moos, ruminating lush grass. Hens cackle over new-laid eggs, while a rooster crows triumphantly. Children's voices sound roundabout, here and there, as little feet go running, dancing, in and out. The buzz of a bumblebee diminishes in the cacophony of an oil tanker passing on the river. Then in quiet once again, robins, rosebreasted grosbeaks, scarlet tanagers, indigo buntings, and the joyful valiant little wren loudly sing—"Sumer is a-cumin in."

During these past few days it has been easier to hear joy in the songs of birds since we have learned little Katchina has come through her operation well and is making a good recovery. Katchina was one year old in March, but this is her second time in the hospital. She is, I am told, very beautiful, very active, learned to walk before she reached her first birthday, and is a general favorite with the community. Katchina's parents, Jack and Susie, have stayed with her most of the time, and Dorothy Day, her great grandmother, came up from the city so that she could visit her regularly. We thank God that Katchina will be home soon, and pray that she will make a full recovery and never have to return to the hospital.

## Hospitality on the Land

The knowledge of Katchina's recovery certainly made it easier for Dorothy Day to speak to us on the last Sunday of May. Many visitors had come to hear her speak so that our large living room was well filled. Helene Iswolsky had spent the weekend at the Catholic Worker house in Schenectady where she spoke on the great Russian philosopher, Berdyaev, and some of her listeners returned with her to hear Dorothy speak.

Dorothy's talk began with Peter Maurin and ranged thereafter through space and time, through the multifaceted movement which grew out of Peter's ideas and her own life of dedication to the promulgation and living-out of these ideas. She emphasized the "little way" and the need to learn to face up to failure and to keep trying through difficulties and failures. She spoke of her recent travels through our country, of her meeting and talking with many Catholic Worker related groups, of both the hope and horror which she encountered on this journey.

Dorothy spoke, too, of the Land Trust program, a program which will be explored further during the Peacemaker conferences which will be held here through the last two weeks of June. She sees this exciting new concept in land use as an important part of Catholic Worker endeavor for the future. This Land Trust program seems a very practical way of making land available to those who really want to use it for the good of people. It is also a way—though at present all too small—of combatting the gobbling up of land by huge conglomerates for speculation and extension of the present dehumanized industrialism with all its concomitants of exploitation, pollution, and greed.

Dorothy also reminded us that Chuck Smith's farm in West Virginia is the most valid self-sustaining Catholic Worker farming commune now functioning. Chuck has truly worked in the "little way." He and a few friends procured land in West Virginia when it was cheap, and by austere living and ar-

dous efforts, self-discipline, and sacrifice have achieved a considerable measure, a kind of model for those who ure of self-sufficiency, and have built, I wish to establish self-sustaining communes. Chuck also publishes a newspaper, *The Green Revolution*, and is much interested in the Land Trust program.

As for us, Dorothy said, we are most importantly a house of hospitality on the land, where many people come with many problems and many needs, and we could not function—as things are—without the help of many friends and their faithful contributions. We are also a kind of "agronomic university," to use one of Peter Maurin's terms, where people come to study, to learn, to engage in discussion sometimes throughout the night, sometimes for clarification, sometimes with little more than obfuscation. Some of us play roles. Varieties of the Thoreau and St. Francis types often appear among us. Some of us dream dreams. But "in dreams begin responsibilities," though certainly not without work, dedication, discipline, sacrifice. In such a way—as Dorothy Day showed in her talk—did the Catholic Worker emerge from the cocoon of dreams.

## Genuine Communitarians

Since we are a house of hospitality on the land, an important part of our work is the care of the old, the sick, the handicapped, the mentally ill and retarded, and of children. Such work as this is our way of earning our living, of making some return for the generous contributions which sustain us. Those in our community who are actively engaged in this "service" kind of work are among those who truly keep us going, and deserve more credit than they usually get.

The death of Bob Stewart last night evokes dramatically the kind of help often given in our community. Bob Stewart, who has been with the Catholic Worker for many years and acted as our principal chauffeur during our first years here in Tivoli, had been ill for some time. He refused to have a doctor or go to a hospital. He said that he was ready to die. So for the past several weeks, he has remained in his room upstairs with Slim. Several persons in the community looked in on him from time to time, and brought him food, etc. Among those Joe Goodding was, I think, Bob's favorite and most faithful attendant. Although Joe is only 23, he has a remarkable gift for relating to the young and the old. This gift involves a kind of empathy, a special kind of compassion unmarred by pity, so that Joe (this can also be said of his younger brother, Charlie) always comes as a friend and is received that way. Joe took food to Bob, shaved him, looked after his personal needs, did special shopping for him, and often visited him so that he would not feel too lonely and isolated. Fr. Tony Equale anointed Bob. He will be buried, I think, in the Catholic Worker plot. May Bob Stewart and all the Catholic Worker dead rest in peace.

Another example of dedicated care of the sick is Kathleen Rumpf's care of Emily Coleman. Emily is bedfast, quite unable to care for herself in any way. Emily seems very happy spiritually, but growing weaker physically every day, and mentally is sometimes confused. Kathleen gives her the kind of care she might get in a really good nursing home, plus the love and kindness she could expect in a really loving family. Kathleen is also one of our best cooks, and tries to be as helpful as possible to everyone. She is, I sometimes think, about as near to an angel of mercy as we are likely to meet in this world.

Another person in our midst who requires special care is a crippled woman in her eighties who is suffering from senility. She imagines she is living at the Salvation Army where she used to stay years ago, and calls us all by names of persons she knew in those days. Part of the time she can get around in a wheel chair, but because of her confused men-

tal state she can sometimes be difficult. Several persons have helped with her during the past few years. At present Joan Welch does most of the care and is most successful. Joan has a good sense of humor, a gentle, commonsense approach which seems to work with less friction. Joan, too, is one of our best cooks and always tries to do what she can for the community.

## Flow of Visitors

Another quality which these helpful communitarians have in common is their ability to maintain a kind of detached, no-nonsense stability in the face of those periods of confused hysteria which sometimes sweep over our community. We need more such helpers, and we shall need them even more when Joe and Charlie Goodding return to their home in Missouri, as they plan to do soon. We

patterns of order, beauty, and cleanliness which she brought about among us will not be entirely lost. Without Arthur Sullivan I wonder if we would ever have clean sheets and towels, to say nothing of the good bread he bakes. Our farmworker priests, Andy and Tony, have worked wonders in persuading young people, men and women, to help with the planting and the work in neighboring vineyards. Farmer John is faithful to the land as always, but certainly has more help than formerly. There are many who deserve to be named, but I have space only to say a general thank you. God willing, weather permitting, we should have a bountiful harvest.

It has been good to have Rita Corbin with her children—Sallie, Maggie, Corretta, and Marty John—visiting here this month. Since Rita has a car, she has helped much to relieve our car-depriva-



Rita Corbin

hope they will remember their Catholic Worker home, and come back to us again.

There are other kinds of work which are also most essential. Few of us would accomplish anything without the cooking, and the work of kitchen and dining room. Some of us are wishing that Miriam Carroll will return soon so that the

tion. It is good also to know that Marty is doing well at the Montreal college where he is teaching. Tommy Hughes has also helped out when he is here by driving Dorothy Day back and forth to the city and the hospital. We have rejoiced, too, in visits from Anne Marie

(Continued on page 7)

## What Is a Land Trust?

A land trust is a locally or regionally based non-profit organization set up to acquire, hold, and manage land for the common good. It is governed by a board of trustees made up of people living on the land and other interested parties. It leases land to individuals or groups of people for use according to clearly defined purposes. Land may be leased for farming, gardening, forestry, building permanent homes, recreation or for commercial or even industrial purposes. The lease spells out clearly the range of practices and activities permitted in connection with the purposes defined, and it is mutually agreed to and freely entered into by both the Trust and the leaseholder. Once the lease is drawn the leaseholder is secure in the use of the land according to the terms of the lease. Management by the Trust is accomplished primarily by the lease, and includes only seeing that the terms of the lease are followed—it does not include meddling in the leaseholder's day-to-day activities or telling people how to organize their lives. The leaseholder pays a rent to the Trust which covers the cost of taxes and mortgage payments (if the Trust is still paying for the land).

All buildings and other improvements which are the product of the leaseholder's effort are the property of the leaseholder, and not of the Trust. If the leaseholder wishes to move, which he is free to do at any time, the Trust will assist in finding a new leaseholder who will pay a fair price for the improvements which cannot be moved from the land.

There are a number of methods by which Trusts can acquire land: by an arrangement in which the landowner makes land over to the Trust and stipulates the terms of his own lease, by outright purchase, by gift or donation, by bequest.

## How Can a Trust Help?

By acquiring land which is to be held in perpetuity, the Trust removes it permanently from the commercial market, and prevents it from having an ever-increasing cost because of speculative pressure and inflation. The investment costs of the land are determined by the market conditions in the year the land is put into the Trust, and cannot increase thereafter. This, in turn, acts to slow down inflation—one of the causes of which is speculation in land.

Since no leaseholder can fulfill the terms of the lease except by using the land as agreed, the land is never allowed to sit idle, controlled by an absentee owner.

Since the Trust will be made up of people concerned about the proper use of land, and since no person may make money from the Trust, there will be every incentive to draw up leases which take into concern the best interests of the land, the people, the community, and the region involved. This aspect of the Trust makes it potentially a rational alternative to zoning and other forms of external regulation.

(More information about land trusts is to be found in "The Community Land Trust—A Guide" which can be ordered for \$3.50 from International Independence Institute, West Road, Box 183, Ashby, MA 01431. The above article is reprinted from "The Green Revolution," published by the Catholic Worker Farm, West Hamlin, W. Va., 25571.)

## LUPE

Elbow deep  
pull the dough  
roll it and amass  
a hill  
of loose ripples . . . . .  
that's our bread today

Roberta Gould



# Schumacher, Papworth Chart New Economics

**SMALL IS BEAUTIFUL: Economics As If People Mattered.** By E. F. Schumacher, Harper pb., \$3.75.

**ECONOMIC ASPECTS OF THE HUMANIST REVOLUTION OF OUR TIME.** By John Papworth, National Educational Company of Zambia publication, Lusaka, Zambia. Revied by Jan Adams.

This much is obvious: that trying to bring about change without any guiding vision of what ought to be only produces frustration and chaos. It is less obvious but nonetheless true that the human experience of facing where we are and struggling to change it gives life to any theory of an alternative society we try to envision. These two recent books have attempted to define how the economic system and economic assumptions we live under work. Both are challenging, providing startling high moments which enhance understanding of the dangerous myths which "the dismal science" (economics) sanctifies, supporting the unjust structures of capitalism. Both propose "anarchist" alternatives, though neither author uses the term.

E. F. Schumacher is a British economist who combines such credentials as the head of planning for the British Coal Board, the presidency of the Soil Association (an organic farming society), and an interest in Gandhian non-violence. *Small is Beautiful* is a collection of well-written, well-integrated essays divided into four sections.

The first section ("The Modern World") attacks such premises of economic orthodoxy as unlimited industrial growth, "scientific" quantification which discounts any care for the quality of life, and that exclusive concern with production of goods and the "standard of liv-

ing" which never questions who, if anyone, these serve. Schumacher counterposes the aim for an economic system in which small scale agriculture and industry, built with awareness of ecological realities, would make for satisfaction of man's emotional and spiritual as well as material needs. The essay on "Peace and Permanence" is brilliant, destroying the myth that if people can just get their hands on enough consumer goods they will somehow renounce violence. Schumacher points out that a system which does violence to nature by depending on the ruthless exploitation of the soil, air, and mineral fuel deposits cannot last.

The section devoted to "Resources" includes a well-argued, specific demonstration of industrial society's depletion of non-renewable fossil fuel resources and the overwhelming dangers in the technological panacea of substituting nuclear power. (I found it all quite topical as I read it while waiting to fill our truck's tank in a three-hour gas line. But nothing in this analysis prepared me to understand the realities behind my three-hour wait. The "energy crisis" is a manipulated shortage designed to ensure control by the big oil companies over the diminishing sources of supply, to open up ecologically dangerous new avenues of exploitation through the Alaskan pipeline and nuclear blasts for natural gas, and

manie sense. But it ignores the stranglehold the developed capitalist system exercises over poor countries.

I cannot recommend the concluding section ("Organization and Ownership") to American readers. Britain seems a very humane society if the half-measures Schumacher advocates will bring it anywhere near the goals of economic organization he stands for.

I found John Papworth's *Economic Aspects of the Humanist Revolution of Our Time* a better book. Papworth is also an Englishman. He abandoned Labour Party politics some ten years ago to elaborate economic and political alternatives which he calls "humanist" (I would call anarchist) in the journal *Resurgence*. He is an adviser to the developing nation of Zambia. This latter position (which has brought him face to face with the human damage done by capitalist economics) enables him to offer a pointed critique.

Unfortunately, this book is not easily accessible—literally because of its Zambian publisher, figuratively because of its weak organization and writing. Its case is an attack on capitalism and state-capitalism (socialism of a central government) for destroying the natural environment, especially the land which "industrial farming" exhausts, and human beings, who lose the joy of creative work to become subjects of machine produc-

processing. Monoculture saves in labor costs by depending on capital (machines, fertilizer and pesticide technology), but costs no less in the long run.

In discussing food, Papworth argues that the products of industrial agriculture and factory processing are actually more costly than those of small farms and craft production. This "may seem unreal, for one of the major arguments of mass production is that it enables things to be produced more cheaply. In practice the comparisons are difficult to make, for . . . the changes in the productive process are of an order as to constitute the manufacture of a quite different product. If we can imagine a Rip van Winkle awakening from the age of bread produced by master craftsmen . . . to 'bread' produced in modern factories, it is doubtful if he would recognize the modern products except as some inferior substitute, nor if he would, since one must suppose the process of brainwashing by advertisers had not yet affected him, find it acceptable."

Though Papworth presents an idealized picture of medieval and African craftsmen, he is not rigidly anti-technological. He objects only to machines which replace human initiative with a standardized, inferior product, not to those which ease toil.

The book is at its best in recognizing that the capitalist economic system renders popular voting meaningless. "By the time the process of counting votes is reached, all the major questions relating to the working of the social order have already been pre-empted. Even if people are free to vote, they find they are voting on issues that they themselves have never raised, or never would have raised if the ruling economic forces had not made a point of raising them for reasons that have everything to do with the interests of these forces and little to do, except adversely, with the interests of the citizen. What people in the modern era ever 'voted' on the issue of war and peace?"

Both Schumacher and Papworth advise withdrawing from the wasteful, unthinking consumption which supports capitalism. But I am afraid that if we are going to envision a humane alternative to capitalism and struggle to win it, we must first say to ourselves "I am a victim of capitalism." This goes beyond occasional impatient griping at inconvenience and beyond a concern for others as victims. We have to know in our guts that we have been had, too, that we are really just as other humans. Curiously, this can feel like an unpalatable, shameful "admission." But only when informed by this truth can a voluntary withdrawal from consumption, a voluntary poverty, be more than an elite gesture.

I find this fearsome because in recognizing ourselves as victims, we risk forgetting that by enjoying even a minimal American standard of living we stand in relation to the rest of the world as usurpers of the fruits of their labors. To lose sight of that would be criminal—but to forego knowing our own victimization makes our perception of it a bloodless sympathy.

The fear of stating that we are victims also comes from a horror, perhaps unconscious, of the anger it must release. It is nearly impossible to know that violence has been done us without getting angry. And we fear that getting angry means returning violence for violence. We need to ponder the very useful distinction the pacifist Barbara Deming has drawn between the anger that is affliction, which issues in a corrosive desire to destroy whomever we are angry with, and the anger which is the determination to make a change. It is akin to the hard task of abhorring the sin while loving the sinner. There is no easy way of sliding around the fact of our personal victimization by the capitalist system. Only when we know in our lives that we are victims, as other men, will our vision of a better society and our struggle to attain it take on life.

## DEAR EMPLOYER

Dear Prospective Employer:

It has come to our attention that your firm is seeking to employ one of our Catholic Workers. We have on hand your request for a confidential report on the honesty and integrity of said Worker. However, before we can recommend our brother to your firm there are several questions that we would like to have you answer. Please print carefully and in triplicate answers to the following questions:

- 1) Why do you want our Fellow Worker to work for you? Please state the reasons in detail. Take as much time as you need in filling out the questionnaire.
- 2) What is the nature of the work performed by your firm? a) Military. b) Civilian.
- 3) Please state if your firm is engaged in the production of essential needs: i.e. food, clothing, housing—or is it engaged in the production of non-essentials: i.e. advertising, television, luxury items.
- 4) Do you feel that your firm is engaged primarily in making things, or performing social services for a profit and for the benefit of its stockholders? If so, state why in 100 words or less.
- 5) Our Fellow Worker is conscientious and is interested in doing work that will benefit humanity. Do you feel that your firm will be able to measure up to his expectations? If not—please state the reasons in detail.
- 6) Are all profits plowed back into the company in the form of higher wages, better working conditions, free education and lower prices to the consumer? If not, state the reasons why. Be accurate and state facts only.
- 7) Are the workers in your firm reasonably happy; do they feel that the work they are doing is important? Please state if there are any exceptions to the above.
- 8) Have any of the managers of your concern spent time in prison for any of the following reasons: embezzlement, forgery, defrauding the poor, cheating on income taxes, violation of Federal anti-trust laws? Please state other reasons. Circle number of years spent in prison. 1 year/5 years/ten years/life.
- 9) Please send us in triplicate references from ten of your former employees and the reasons they gave for leaving your employ.
- 10) Please send us ten pictures (glossy print) of your plant. These must show actual working conditions. It is important, for our files, that we have a group picture of your executives.
- 11) Please send us a 1,000-word essay describing the nature of the work that will be performed by our Fellow Worker and the reasons why you would like to have him work for you. (See question No. 1.)

**NOTE: Failure to answer any of the questions will automatically disqualify your firm from receiving the services of our Fellow Worker.**

Yours in Christ the Worker,

**STANLEY VISHNEWSKI**

Reprinted from the December, 1968 *Catholic Worker*

## 36 East First

(Continued from page 2)

and Lee LeCuyer, each of whom assumed any responsibility that arose. They are missed already. But everyone was gladdened by a surprise visit from Susie Gerard on an all too short trip to New York.

### Friday Night Meetings

Our Friday night meetings have been excellent this month. Carmen Mathews delighted all with her reading of Dylan Thomas' "Under Milk Wood." Fritz Eichenberg, who gives so much of his beautiful art to the *Catholic Worker*, took us for a walk through Rome in its art and spirit, and Norma Becker gave us a sharp and personal view of her visit to China. Clare Danielsson spoke on Geel, a community that provides family care for the retarded and emotionally disturbed, and the need for alternatives to the present care for the mentally ill. And Father Avery Dulles talked to us on "Jesus Today." Much of his talk dealt with the way in which Jesus is profoundly present to us while also profoundly absent. Jesus in all times, he pointed out, identifies with those who proclaim His gospel, with the innocent, the poor and the needy.

A few Sundays ago a man came in for coffee and told us he had been born at 36 East First forty years ago. He wanted to see what had become of the house his grandfather had owned, and liked what had become of it. The Worker itself had been born around the same time. In an early photo of the Worker, Joe Galea sits proudly in front of the house of hospitality of that time. Now he lies gravely ill in St. Vincent's Hospital. In another photo, Mike Kovalak poses with a group at Maryfarm. Now he lives at First Street and brings us cheer in the little girl for whom he babysits. The history of the *Catholic Worker* is preserved in these people and all those others who have come and stayed for years. They in turn have transmitted to us who come and go more frequently, that history and spirit, that kernel of truth. We learn from each other about the different kinds of poverty, and faith and hope and "loving more" — about the "common unity of community."

to enhance profits. Schumacher is aware that capitalism is powered by greed and envy, but gives no sense of the lengths to which the haves are willing to go to hang on to profits and power.)

In the section "The Third World," Schumacher proposes that poor countries try to avoid the demonstrated horrors of excessive urbanization by encouraging farming for local consumption and employing the unskilled in widespread small-scale industry using "intermediate technology." Intermediate technology means the development of machines which combine the speed and low cost of standardized industrial production with simplicity. This makes them accessible to introduction without enormous investment. The prescription makes hu-

tion systems, while all economic decisions are taken without their consent regardless of voting mechanisms.

Papworth is especially good on the primary role agriculture must play in any economy. In contrast to Schumacher who makes a primarily aesthetic case for small farming, he insists that we observe that small organic agriculture is actually more productive than industrial monoculture which depends on denuding the environment with pesticides and fertilizers so as to raise a single crop in a fashion which permits machine tending. Organic small farms can use land quite unsuitable for machines, cultivate more intensively, yet employ natural healthy seed instead of hybrids which alone can withstand the violence done by industrial



# Notes/Commentary

## FARMWORKERS

The first harvest of Coachella Valley grapes was met at the Hunts Point Market in New York City by a United Farm Worker picket line, 600 strong at times, led by Dolores Huerta, Richard Chavez, and political, religious and labor leaders on June 4. A sizeable number of the pickets were members of various unions, including electrical and hospital workers, evidencing AFL-CIO support. At 5 A.M. the group divided into small groups to march in front of the various produce concessions receiving non-UFW lettuce and grapes. At 6 A.M. the group united to march along the 4 aisles of the Hunts Points Market, one of the largest receiving and distributing produce markets on the East Coast. Cries of "Boycott Grapes," "Viva La Huelga," and "Chavez Si, Teamsters No" rose above the roar of the trucks loading and unloading along the aisles. The march peaked at the stands of D'Arrigo Brothers, a major California grower and distributor in New York, and ended with a brief press conference.

Richard Chavez and Dolores Huerta called for a widening and strengthening of the consumer boycott of grapes and lettuce, the UFW's primary tool in light of the ready availability of scab labor in the California fields. Referring to a grower's attempt to enjoin union appeals for a consumer boycott, Chavez reminded the press that the people can not be told what to eat or not to eat in a court order. The extraordinary fortitude and patience of the farmworkers deserve and need our support, on local picket lines as well as in our personal sacrifices of grapes and lettuce. Support the UFW! Boycott Grapes, Lettuce and Gallo Wines.

Cesar Chavez will be in New York on June 27th. We are invited to meet with him at: 1. Interchurch Center, 475 Riverside Drive, Rooms C-8-D, 8 A.M.; 2. Pot Luck Dinner at St. Paul the Apostle Church, West 59th St., 5:30-8 P.M.

Two Farmworker families leading the boycott in Westchester County (N.Y.) are in need of housing. If you can be of help, contact Pat Jordan at the Catholic Worker, (212) 254-1640.

Anne Marie Fraser

## NOTES ON AMNESTY: AMNESTY INTERNATIONAL

On Ascension Thursday, Pope Paul VI announced the start of the Holy Year 1975 and expressed the hope that all nations will "consider the possibilities of wisely granting an amnesty to prisoners, as a witness to clemency and equity."

Since 1961, this spirit has been realized in the unique work of Amnesty Inter-

national, a worldwide human rights movement independent of any government, political faction, or religious creed. It acts on behalf of men and women who are imprisoned for their beliefs, color, ethnic origin, or religion, provided they have neither used nor advocated violence.

On June 1, Amnesty International of the U.S.A. held its first national conference in New York City. Two hundred persons from the United States and several other Western Hemisphere countries gathered to discuss A.I.'s current program to secure the release of prisoners of conscience, who include the thousands of political prisoners in South Vietnam, the hundreds of Soviet dissidents often detained in mental asylums, the numerous victims of repression in Spain, Greece, Northern Ireland, Brazil, South Africa, Indonesia and 40 other nations. In the United States, the prisoners of conscience include Martin Sostre, on whose behalf we have often written.

The 30,000 members of Amnesty International adopt prisoners of conscience (often providing financial assistance to their families) and seek their release by moral persuasion, usually in writing letters to the appropriate authorities. The action seems small, almost insignificant. But to the prisoners and their families the results are very significant. Prison conditions often improve when distant, unrelated persons express concern. And in 1973, over 1000 AI-adopted prisoners were released, attesting to the efficacy and power of "the little way."

Another major focus of the AIUSA conference was the implementation of a campaign for the abolition of torture. Despite numerous international agreements, there is strong evidence that torture, rather than diminishing, is increasing to epidemic proportion. Scores of nations now practice torture to control dissent and maintain political power. Ramsey Clark briefly reported on his recent investigatory trip to Chile, the latest casualty of torture's tyranny.

In its appeal to the United Nations, Amnesty International identifies torture as a "crime against humanity," recognizing that as one individual is tortured, all persons suffer a loss of dignity and our humanity is diminished. Amnesty International's goal is, as put simply by one member, "to make torture as unthinkable as slavery."

Amnesty International is headquartered in London at 53 Theobald's Road, London WC1X 8SP. There are two offices in the United States: 200 W. 72nd St., Room 64, New York, N. Y. 10023; and P.O. Box 1182, Palo Alto, CA 94302.

## PROJECT RECONCILE

In the United States there is still no amnesty for thousands of persons who are in prison or in exile because of their opposition to the Vietnam War. Nor are there any encouraging signs of an amnesty. Yet there is hope in the many groups which have been started to educate and to organize on the issue of amnesty and reconciliation. One such group is project RECONCILE. Its purpose "is to connect the many concerned and compassionate members of the Catholic Community to become a strong voice for total amnesty." RECONCILE has published a twelve-page pamphlet "Catholic Statements on Amnesty" available for 25c a copy from Rev. Edward J. McGowan, S.J., RECONCILE, Room 402, 1717 Massachusetts Ave. N.W., Washington, D. C. 20036.

Michael De Gregory

## CREDIT WHERE IT'S DUE

In the March-April issue of the C.W., we published an article by Dan Flavin entitled "Food-Buying Coops." We failed to mention it was reprinted from INSIDE AND OUTSIDE THE PLAZA, an independent newspaper of Franklin Plaza (a housing project in New York City). The article first appeared there under the title "Federation of Food-Buying Clubs Envisioned." We thank Pauline Milous for bringing it to our attention.

# LETTERS

(Continued from page 4)

response from those who have gone "back to the land." I did not think that my article would speak directly to your experience on the land, nor did I intend it to. (Neither would it speak to a Tanzanian farmer, for example. In the article on Tanzania in the March-April CW President Nyerere similarly advises villages to keep chickens, not for income, but for food.) In writing I had in mind persons closer to the American mainstream, living in an urban industrial society and using meat as their chief source of protein. I think this audience includes the majority of Catholic Worker readers.

I used the Peter Maurin quotation with some hesitation, realizing that its deeper

American affluence, and the imperative of a simple diet: "God never creates more than what is strictly needed for the moment, with the result that if anyone appropriates more than he really needs, he reduces his neighbor to destitution."

Your fellow worker,  
Michael DeGregory

## Monk Writes

St. Joseph's Abbey  
Spencer, Mass. 01562

Dear Dorothy Day,

Thank you for mentioning your recent visit to our monastery in the Feb. issue of the Catholic Worker. I can't tell you how happy I was to see you, hear you talk, and ponder over your message of "Christ's love." There is an error, however, in the account of your visit to "a 1500 acre (untilled) monastery..." and although we are not mentioned by name, I am sure it was our monastery intended in that part of your article.

In actual fact, we till every inch of cleared land we have. From the rocks picked in the fields we built this stone abbey with our own hands. Our wood lands are maintained by logging; also, since we allow no hunting, it provides a place in which animals seek safety.

We also have acreage which neighbors use (free) on which to graze their cows. I know your feeling towards a "life from the soil," and I deeply share them. But a monastery also needs a certain solitude in order to carry out its particular job in the Church. Basically, the only thing which justifies our existence is a life of prayer.

Here in Spencer we are also fulfilling a social service by our 1500 acres. There is a very real threat to eliminate the farm community life-style in New England. Industry and the cancerous suburbs are trying to claim this area. Our being here as a farm does allow some of the local farmers to continue.

As you know, our order is dedicated to prayer and manual labor. In a certain sense, "Cult, culture and cultivation" are the witness we are supposed to give. I remember once a Little Brother of Jesus on his way back to France for his second novitiate. He had been 15 years in the jungles of South America. He wanted to see our monastery, and I had the welcome task of showing him around. At the end of the day he said to me, "For myself, I don't think I could live in a place like this after being with the tribes in South America; but it (the monastery) witnesses to the splendor of the Church. We need places like this to remind us of God's glory." This was why the Vatican Council asked the contemplative communities to found monasteries in Mission lands.

I don't feel we have to apologize for our beautiful place here. We built it with our own hands. I can think of no better way to show forth the dignity of labor, the appreciation of beauty and the creative spirit which God desires all men to have. A monastery is a sign of the Sabbath, to rest from labors, to enjoy just being with God in gratitude. And yet it is to dedicated people such as the Catholic Workers and yourself that I feel akin, too. For we are all called to share in the same love, but in different degrees. Perhaps the following "Saying from the Desert Fathers" can express what I am trying to say:

"Once some brothers went to an old hermit and asked him a question; saying: There are two brothers who live with us, one leads an austere life, fasts often and does a great deal of penance and soends almost his whole time in prayer. The other brother tends the sick and cares for those who are old and lonely. Tell us which brother is more pleasing to God? The elder replied: If that brother who fasts often were to hang himself from the roof by the holes in his nose, still he could not equal him who cares for the sick and needy."

Your friend,  
Br. Frederick, The Farmer



BOYCOTT GRAPES

meaning involves "regional living" on the land, and a simple technology which, as Pierre Parodi describes, is essential for development in the Third World. I used it, nevertheless, as a means of linking our diet and our culture. I believe that "all things go together," the diet of the rich cannot be divorced from the diet of the poor. In this spirit I hoped to make others aware of how our daily eating habits relate to the structures of global injustice. Any change—in diet or in economic structures—must begin within the consciousness of individual persons. Raising the level of consciousness, making others think about world hunger and the way we eat was the purpose of my article.

I think you would agree that the high standard of living in the West is maintained at the cost of hunger in the Third World. It is increasingly true that to raise the standard of living in the Third World the standard of living in the West must be lowered. I think this lowering would necessarily include a change from a meat-centered diet. Such a change would make available several million tons of protein-rich grain. In the face of mass starvation, any danger that this protein surplus might be sold for profit rather than freely given is outweighed by the injustice of using it as animal feed in the first place.

Ultimately, autonomy for the Third World means a larger degree of self-sufficiency, including the right to "grow what you eat and eat what you grow." However, for the immediate future it is a reality that what the Arab nations are to oil, the United States is to food, namely the world's major source.

I think that this reality and that of world hunger makes very practical and significant the information that spinach can yield twenty-six times more usable protein per square acre than can beef. It seems essential to question a diet which means that in eating a steak, one denies equal nourishment to twenty other persons. Clearly the American diet must be simplified and the surplus be made more available to others. A simple diet would rely more on vegetable protein and less on meat. It would not necessarily exclude milk or eggs. In today's world, this truth, which awaits realization, is that less meat for the few becomes more food for the many.

In closing, I would like to share a quotation from Gandhi. I think its outlook, when applied to food and diet, links together this discussion of world hunger,

# Tivoli Farm

(Continued from page 5)

Stokes, Bob Steed, Johanna Hughes Turner, Ed Turner, Tamar Hennessy and others. We are glad that Clare will soon return to spend more time here in preparation for her summer program which begins July 11. But we are sorry Helene Iswolsky will be leaving soon, though we hope her Third Hour Center will be a true center of spiritual good, and that she will visit us often. Her talk in April on the Desert Fathers was excellent and a good example of the spiritual wisdom people can hope to find in Helene's new Third Hour Center. We hope Marge Hughes is enjoying a good vacation in West Virginia, but will come back to visit us at least, the sooner, the better.

We expect many visitors here this summer, and suggest that those who wish to visit get in touch with Stanley Vishnewski, who has been unofficial guest master at the farm for many years. Stanley is also available for slide shows, here and elsewhere.

Amid singing birds, we move toward Pentecost and the Feast of the Sacred Heart. Most Sacred Heart of Jesus, have mercy on us.



# The "Tao" of Compassion in Vietnam

(Continued from page 1)

temporary, political, imported, and by force of necessity, charged with military passion and ideology? Such a view of things is simply absurd; it is also, as might someday come home to us, profoundly insulting to the Vietnamese.

## Examining Our Attitudes

I propose the following. Empathy, emulation unqualified by a sense of human failings is almost certainly a sign of alienation. To live in another's skin is, by definition, to have no skin of one's own to walk in. I am conscious in so speaking, of drawing a thin line indeed—so thin as to be invisible to the naked eye, and to that degree possibly useless. Where indeed is one to draw the line between empathy for the blameless "enemy" on the one hand, and a destructive anger toward one's own people?

One can point to the danger. For my part, I am haunted by the "symbiosis of exclusion" which has marked the development of the American peace movement in the last decade. We have pitched camp, hunted, fished, taken pelts—and moved on. To the degree that we so acted, we became another instance of that pure and violent passion for becoming what some have called the American experience itself. Perhaps instead of being the peaceable community in process of fashioning the peaceable kingdom, we were merely stalking horses for the bully boys of the world, instruments of the next episode of blood? . . . At our worst, we have offered the world the dangerous spectacle of a people notably unable to imagine a human community, notably low in spiritual understanding, notably mesmerized by our circular rhetoric. In light of these deficiencies, I suggest that our attitude toward the Vietnamese Buddhist community, would be well worth taking stock of.

It might be of moment to western religious people, that a religious tradition exists in the East, before whose example their own churches are dim witnesses indeed. Witnesses that is, to moral continuity and courage, to the abiding presence of a holy founder's ideals—in sum, to a sense of what it means to stand firm today, while the bully boys attempt to bring down the world; to stand firm where people are wounded, destroyed, imprisoned, displaced—in the name of whatever ideology.

It might also be of moment to western secularists to note that religion, which they have learned to despise and walk out on, is alive and well in Vietnam. Not, to be sure, in pagodas and temples, but in dwellings infinitely more appropriate to the times; in tiger cages, interrogation centers, courtrooms, relocation camps, orphans' villages—wherever in fact, a mitigating, suffering, resisting presence is required, in order to prevent the utter dismembering of "that body which is his own"—whether Buddha's or Jesus'.

The Paris Peace Accords designated a "third force," to be recognized and constitutionally represented in a united Vietnam. With regard to this arrangement a few reflections are in order. It must be said that insofar as the "third force" is taken to include Buddhist interests, the

designation is, if not misleading, at least inaccurate. That is to say, the Buddhists, as a religious entity, do not claim to stand as an opposite number either to Saigon or Hanoi. They have no political aspirations, their monks and nuns are forbidden to run for office, or even (for the vexed and turbulent present) to support candidates of any political party. They are to attend strictly to their own business, which aims at universal reconciliation, healing and unity—rather than at the substitution of political power grabbing for military bloodletting.

## Hope and Saving Grace

Thus the Buddhists insistently disclaim any parallel ambition to the warring parties, who are still, with the most duplicitous American intervention, tearing Vietnam to bits. Of front line fighting or electoral infighting, the Buddhists want no part. What they do want is spelled out in the sublime "encyclical" issued by the church leaders on the occasion of the cease fire. They want to be themselves; that is, to be that church in the new Vietnam which they have so long been in the old; a church which was leaven, salt, light, teacher, friend, reprover, nonviolent martyr; a church which has served the people in times of occupation and war and political turmoil, no less than in the all too rare periods of peace and unity. . . .

When tempers are embroiled and political passion runs high, it is often extremely difficult to convey the simplest of ideas. Mutual distrust is the poisonous atmosphere in which war is engendered—and which war itself infinitely wors-

ens. The Buddhists have had to function in this chemical twilight. So it is not to be wondered at that they have had a single (and in the long run, classical and predictable) lack of success in conveying to the world at large, their analysis of the war, and the outcome they struggle for. This is simply, as I understand it, their determination to live out the Great Vow of the compassionate Buddha; to take no sides, in the name of all sides; to exclude no one from com-



Rita Corbin

passion and mercy; to offer food, shelter, medical need to those in desperate need, knowing that charity, in extreme situations, must precede the slower, long-term work of justice.

Such a view of things, so profoundly human, realistic and truthful, does not allow the Buddhists to be easily categorized as one or another "force." They seek allies, and find them, in all camps;

just as they find hostility and detraction among all. It would perhaps be closer the mark to see them as the hope and saving grace of all sides, the best side of all, the embodiment of truth-force; from the imprisoned resisters of America, to the imprisoned monks of Con Son. Indeed, whatever in Hanoi or Saigon or Washington lays claim to a human future, must one day pay tribute to these men and women, survivors of the Endless Winter.

It is Good Friday as I write; a day when however briefly, the "third force," the "third way" took an altogether unique meaning in history. The third way became in the instance of one dying man, indeed by his set will and determination, the only way. Christians, try as they might, have found no better way.

And I dare say that this way, the sublime "tao" of Buddhism, the "way" of the Acts of the Apostles, either becomes the only way; or it is lost sight of, in a welter of conflicting ways; a subject of debate, a relative good whose relative merit is measured against the merit of guns and murder, against lives and deaths. And thus the way is quite lost, in effect is no way at all. The great tao is a wilderness. Its name is western-earth.

But not quite lost. We have learned so much from the Buddhist community! To those thousands of workers, thousands of prisoners, thousands of students, monks, nuns, laymen—our thanks beyond measure. It is not only in your country that your healing goes on. It is not only in Vietnam that you make peace.

# On Pilgrimage

(Continued from page 2)

beatitudes, and call on the Name of the Lord—recalling too St. Bernard's words—"Jesus is honey in the mouth, music to the ear, a shout of gladness in the heart," because Christ, our Incarnate God, is present in His Name as in His Word, even as He was in the cloud which went before the Israelites.

When I write like this, it is for myself, too, that I write, because this last month, after returning from my pilgrimage, my heart was heavy with the sufferings in my own family, and it is the sufferings of little babies undergoing major operations that is hardest for me to bear.

So let us pray for each other and "rejoice" because we share in some way the sufferings of others, and in some mysterious way lighten our own as we pray that the sufferings of others be lightened.

## Visits and Talks

April was a month of meetings for me, up to New England to speak, and visits to Detroit and Avon, Ohio, to visit sick friends: Louis Murphy who headed the Detroit Catholic Worker houses for many years, and William Gauchat long-time leader of the Cleveland Catholic Worker, both the old Martin de Porres House and the farm at Avon, where there was many a summer meeting lead by Peter Maurin. Bill Gauchat's archives are of great value, Dr. William Miller who wrote *A Harsh and Dreadful Love* tells me, and I hope we can get photostat copies of all of it, including Bill Gauchat's journals, for the archives at Marquette University Library which house the Catholic Worker papers, letters and much unprinted material—not all of it, of course, open to the public.

Bill's illness is terminal, and we beg prayers for him. He is suffering greatly but is capably nursed at home by his loving family at their little hospital, "Our Lady of the Wayside." We pray that God will bring him to Himself, that he will know "the joy of man's desiring."

Since writing last I have spoken at the Catholic Center at the State University at Vermillion, South Dakota, and met again our friend Gerald Lange from Madison, South Dakota (another state

university), teacher and farmer and interested in land trusts. Visited Sioux Falls where some of the Indians from Wounded Knee were being tried in a State Court. Trouble there and financial help is needed for defense funds. They can be sent to Wounded Knee Legal Defense/Offense Committee, P.O. Box 255, Sioux Falls, S.D. 57101. Proceeded to the Kansas City, Mo. House of Hospitality and War Tax Resisters' Center, in adjoining buildings and run by Bob and Angela Calvert who are gardening every inch of the land in their front and back yards. It is much to the edification of the city block families and we hope their imitation.

Proceeded to Bethel College, Menomonie, and found many friends there. Then to Dodge City, Our Lady of the Plains College, where I stayed with Prof. Philip Kaplow and his wife. I wish he'd photostat for me those pages he showed me about Eugene V. Debs in (was it?) the attorney general's memoirs. Such an encomium of Debs I have never seen before.

Then on to Leavenworth, unhappy city of four prisons, State and Federal and Army, for men and women, where I spoke at a great convent and college where I hope prayers and study will intensify to do away with these barbarous prison structures—our jails are filled with Blacks, Mexicans, Puerto Ricans, Indians and the poor. I have heard of the good works of the American Civil Liberties lawyers out there.

On to Chicago—a long bus ride on a "through bus" which indeed went through every little town of Missouri and Illinois and stopped at them all. I enjoyed the long ride and the silence and the aloneness, looking out over those vast fields. But I could not help but realize that the grains grown and filling to overflowing every station along the railroads were for cattle mostly, not starving humans.

May found me in Chicago visiting with our scattered CW's the Bredines, now living in Wisconsin on the farms leased them (or given?) by the Franciscans. Bro. Paul LaChance met me in Chicago and I spent several nights with the

Beacon Street Franciscans, and Mass there too. Spent a Sunday afternoon with Karl Meyer and Jean and their three beautiful children, and all happy in the life of voluntary poverty where he receives an income low enough to be untaxable and so will not anticipate any more jail terms. His work is with the retarded in sheltered workshops.

Slept several nights with the Gospel Community (Polish Franciscans) living in apartments in a worse slum than the Armitage Center. There were police cars on the street and shootings in the night.

I was in Chicago to speak with a panel at De Paul University which included all our Catholic Workers, Tom LaPointe and his wife, Karl Meyer, Leonard Cizewski, Kristine Pierie and several others not associated with the CW, including Sid Lenz.

Coming back to N.Y., I spoke at St. John's University in Jamaica, in No. Windham, Maine at St. Joseph's College, then to Philadelphia to Rosemont College, a few days later back to Boston to Newton College.

## Bob Stewart

When I returned to N.Y. from Boston I got news from my granddaughter Sue, and went at once to the farm at Tivoli. While at Tivoli, Bob Stewart, who was two rooms down the hall from me, died quietly and peacefully. Joe Gooding had been watching over him. Slim had slept in the same room with Bob, and I had been looking in on him as I went to and from my room. He told me firmly he would not go to a hospital, he was not suffering, he was 75 and knew he was dying, and just wanted peace and quiet and no fuss. A few mornings later when I went in—it was early morning—it was obvious he had just breathed his last. His hands were still warm, he had not coughed or struggled for air as I have seen many do who had emphysema, but lay in quiet repose, as though asleep.

Fr. Tony Equale anointed him and Kathleen, who is nursing Emily, sat with me and we read together part of that beautiful Little Office of the Dead. May he rest in peace.

## Friday Night Meetings

In accordance with Peter Maurin's desire for clarification of thought, the Catholic Worker holds meetings every Friday night at 8:30 p.m. at St. Joseph's House, 36 E. 1st St., between First and Second Avenues. After the discussions, we continue to talk over hot sassafras tea. Everyone is welcome.

June 14 — Fr. Thomas Berry: *The Dream Quest of the American Indian, Part II*. Includes the film "Ishi in Two Worlds."

June 21 — Sidney Callahan: *Anger and the Women's Movement*.

June 28 — Arthur Simon: *The Politics of World Hunger*.