Witnesses in the "Endless Winter"

By FR. DANIEL BERRIGAN, S.J.

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

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 pacifistic ethics.

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 formed a friendship that 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 were notoriously hard to come by. The whole of this was a case of "opponents" of the Saigon regime (the term being understood in its most inclusive sense, as encompassing any soul with theardihood to stand apart from murder, political jailings and domestic corruption as acceptable political conduct). In so strange a way, Vietnam's loss became our gain. I would be forced far afield were I to try to convey the awesome and yet utterly simple and direct gift which Nhat Hanh and his friends, many of them indefinitely locked in Paris, have made to our lives.

Perhaps most to the point, would be a few reflections on the Vietnamese Buddhist community vis-a-vis the peace movement. For I believe that the existence 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 chance of this non-violent community, older than the nation state with its perennial bickerings and bloodletting, older than Europe, older indeed than Christianity?

Excluded and Assailed

Alas, the questions have already been answered, in large part; by default, silence, decision. The only parts of the Vietnamese Buddhists that have been vilified, excluded from peace conference in many countries, assailed by the "psycho-surgery" of Europe and America, terms remarkably akin to those used by Hanoi and Saigon; Buddhists are dupes of the CIA, of the communists, of imperial interests; they are naive, culturally 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 enemy, thus making it possible that such an agreement, so constant a barrage of suspicion and disbelief, 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 and articulating toward life, the land, human liberty—on this we have turned a blind eye. Within this virtue, a quiet, inextinguishable flame, has burned on; but it has neither enlightened nor inspired. 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 who, at the same time diminishing to an enormous degree, our sense of who the Vietnamese people are and what they are capable of doing; now losing so much to escape its cast, cannot be casually dismissed as a called a useful instrument of knowledge.

Can the history of such a people, its art, philosophy, its hopes, myths, its vision of man in the universe—can this be grasped when one has turned a blind eye? Not only in the ways in which it be understood (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 joint conference 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 neuro-psychiatric 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 right of honest or thinking, is not, in my mind, a good thing. Psychiatry is an abortion of the mind.

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

Psychosurgery: Who Is Accountable?

By KIP TIERNAN

Warwick House, Roxbury, Mass.

The past couple of weeks have been intense for us. We have spent a lot of time at the State House Hearings on Gay Rights, Racial Imbalance, and Domestic Corruption. These are all hearings that affect the dignity of human beings in one way or another, thusly affecting their lives, and we felt it 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 patients were there, in masse, the experts. We wish more people had been there to observe the "experts" in action. The experts, stated that man now has at his command the terrifying capability to destroy the powerless. Still, it seems elementary that we cannot wipe from our consciousness the moral example of some 8 to 10 million Vietnamese people who, at the same time diminishing to an enormous degree, our sense of who the Vietnamese people are and what they are capable of doing; now losing so much to escape its cast, cannot be casually dismissed as a useful instrument of knowledge.

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The back wards of our institutions (Continued on page 3)
The rich legacy of Peter Maurin came alive during the first six months of the 25th anniversary of Peter's death. Early that warm, sunny day Pat Jordan, Frank Donovan, Joseph Veil, Terry Williams (a diabetic, St. Vincent de Paul, St. Francis), and I worked on the Conway family plot, through the generosity of Father Pierre Conway, and we found the simple headstone exactly as some among more flamboyant memorial- istic efforts of the Vatican Council, but not the best fasters among us right now.

"Man Alive." So I was glad of the chance to speak on many little ways. If I'm not careful I'll nowadays than by reading. One reaches

As for me, Ammon would call me a "pipsqueak." I find it so hard to fast. So it has always seemed to me that

The Quakers have a saying, "There is one grace that is not lost in other words, seeing Christ in each other, as He told us to do. "Whatever you did for the least of my brethren, you have done for me." We so often apply these works 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 Like who set tables, cut bread, mixed powdered milk, kept kettles hot, served up tea and coffee to the discontented; and now, our latest "departed" friend, Bob, who wrote The Diary 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 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," crochety, cranky ones, bibulous ones. It is no mean grace that we have this sharing, a commonality in our being.

The strength is evidenced in the necessary, daily work: in Brother Paul's ordering the stencils, and Earl's mending anything that is broken. Diet--a disciple that he should sit beside him--a towering oak, hidden greatness!

In an Easy Essay Peter wrote of the personalisant community, "... he brings into existence/a common unity/... he..." It is our latest retreats; the coffee cakes made the previous night the worker community celebrated Peter's gift. From every CW generation, from the earliest of the Clergy to the latest of the Youth, from the Vincent de Paul to the Boy Scouts to the Forest and Cornell children we joined with Luke Young to celebrate Mass; Mark's retreats; the Cult of Peter's Cult, Culture, and Cultivation. Voices joined in the story of men and women who fasted-

We are sustained by the food we eat as

their courage, their faith—how highly prized among our mental and physical capacities, I feel we are woefully underdeveloped spiritually.

There is one grace that is not lost

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and the coffee cakes made the previous night by Pat and Beth Murray. Our rare find, stacking it in heaps around 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 ev

So let us all, with St. Paul, "rejoice in the Lord always," remembering Christ's
By ANTHONY MULLANEY, O.S.B.

(This article was first given as a talk to the Pax-Chri­sti-USA Convocation in Washington, D.C. The theme of the Convocation was Gospel Nonviolence: A Catholic Imperative. Eda. 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 political forces, and the pros and cons of a peaceful revolution, the growth of a new society being fashioned in the United States on the basis of its experiments around the world. We are concerned about the violence already overflowing with the errors of the past sixty years. We are concerned about the violence already defeated. We gotta do better than that.

The movement has this going for it as well—namely, it is something 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 right time when that right is de­flected is systemic as well as personal, it is systemic as well as personal, it is what the Movement is all about. It is what the Movement is all about. It is the so-called Catholic Left like the pro­verbial plague, so destructive of women's lives or the like. Blacks are right when they attribute the work of the law to people who say they must be violent in some case in order to get the boot of the oppressor off their necks. Gospel nonviolence: Catholic imper­ative. The title is indeed formidable and quite threatening. To us men, to our male church, to our male society, to our violent men, to our violent church, to our violent society. But the women's movement has this going for it as well—women can take it or leave it. And so for me the most critical feature of this entire scenario is what has been termed the Women's Movement. It pin­points what is happening in the human family, to the extent that violence has become a way of life to most Americans. And it poses the question of whether the nation is ready to change the notion of nonviolence even as option, much less as imperative. Those who have watched the number of women to the nonviolent movement as they became further and further conscientized to the destructive effects of sexism will know what I mean.

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 right time when that right is de­flected is systemic as well as personal, it is what the Movement is all about. It is what the Movement is all about. It is the so-called Catholic Left like the pro­verbial plague, so destructive of women's lives or the like. Blacks are right when they attribute the work of the law to people who say they must be violent in some case in order to get the boot of the oppressor off their necks. Gospel nonviolence: Catholic imper­ative. The title is indeed formidable and quite threatening. To us men, to our male church, to our male society, to our violent men, to our violent church, to our violent society. But the women's movement has this going for it as well—women can take it or leave it. And so for me the most critical feature of this entire scenario is what has been termed the Women's Movement. It pin­points what is happening in the human family, to the extent that violence has become a way of life to most Americans. And it poses the question of whether the nation is ready to change the notion of nonviolence even as option, much less as imperative. Those who have watched the number of women to the nonviolent movement as they became further and further conscientized to the destructive effects of sexism will know what I mean.

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**LETTERS**

**CATHOLIC WORKER FARM SUMMER PROGRAM JULY 11-22, 1974**

Resource persons: Clare Danielsson and Fr. Thomas Berry.

The story is told of a new agricultural agent fresh from college who visited an old farmer while the farmer was fattening his hogs by letting them run in the woods. You have heard about the table six months sooner," the young man said, "if you would pen them up and give them a run." He applied the farmer, "is six months to a year.

I often feel that the folks who have visited our farm and suggested that we stop eating meat and eat what you grow." This needed a reply from the development.

It is true that in America much land that could be used for the production of vegetable-protein is used for feeding animals. Most of the world's rich nations have large tracts of fertile land, and this year we are growing some small grains (rye and wheat), the rest is mountains. Each hillside is covered with large expanses of land.

other nutritious foods by the West at the expense of the 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 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 life. What about the land? Why not sell the air, the clouds, the great sea? In Mexico there was a tradition of ejidado; villagers had rights to plots of land but did not have the right to sell it. This tradition was traditional in both Africa and ancient China.

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

Redistribution for Redirection

Some sort of land reform has been a part of every movement for 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 and setting them aside. The listing of the overwhelming economic pressures on the small and poorly equipped landholders and the fact that much of this 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 poor. This movement, called Bhoomid (land-gift), was of no long-term success since it involved landowners who often themselves sold it back to the wealthy landowners. Even though the Gramscian idea of a land redistribution evolved, in land which was given to the village as a whole, and use rights are granted to villages. Over 150,000 villages in India participate in the Gramdan movement.

The Jewish National Fund holds about 90 percent of the cultivated land in Israel. It is a public institution, but not part of the government.Israel has been working on a long-term basis, mostly to kibbutzim (communes) and moshavim (co-opera tive agricultural settlements).

In Tanzania the prime minister, Julius Nyerere, has given up land to Tanzania in the traditional African practice that individuals be entitled to land as long as they use it productively. Their use can be taken by anyone. Land speculation becomes impossible. In Tanzania, many will still be allocated home 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. This is the oldest land trust in this country, holding 5,700 acres. A considerable debt was incurred in the land purchase. The land is 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 many farmers who belong to civil rights organizations all over the South. The long-range vision is that land will be profit. In order to use the "20 million information is. Our farm here in West Hamlin, W. Va-25571

The author's letter is about the consumption of protein and the role of meat in our diet. The author argues that meat is not the only source of protein and that the consumption of meat is not necessary for a healthy diet. The author suggests that plant-based diets are just as nutritious and that meat consumption should be limited.
By DEANE MARY MORWER

Now in late May an oriole flashes bright orange amid Spring's bright greenery. Waiting for the female to lay her new-laid eggs, while a rooster crowns triumphantly on the horizon, birds round about here and there, as little feet go running, dancing, and in out. The bust of a bumblebee buzzes in the cloverphony of an oil tank passing on the river. Then in quiet once again, robins, ronbonbon, a dear little tartan tigerun, indigo buntings, and the joyful valiant little wren loudly sing—"Sumer is a-cumin."

During these past few days it has been easier to hear the songs of birds since we have learned little Kat- chinia has come through her operation well and is making a good recovery. Kat- chinia 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 really knew how to sit up. Bob and Dorothy Day, her great grandmother, came up from Florida to see her. They like to visit her regularly. We thank God that Katchinia will be home soon, and pray that she will be well and that we never have to return to the hospital.

Hospitality on the Land

The knowledge that the Catholic Worker movement has come about and indeed continues in large measure because of ideas and her own life of dedication to the promulgation and living-out of these ideas, she exemplified this in her personal needs did special shopping for him is accomplished primarily by the lease, and includes only the income that the terms of the lease are defined. It involves the terms of the lease, the Trust will assist in finding the leaseholder's day-to-day activities or telling people how to organize their lives. The leaseholder has a rent to the Trust which covers the cost of taxes and mortgage payments (if the Trust is still paying for the land).

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 directors elected by leaseholders. The board is responsible for making decisions about the land, such as selling, leasing, or donating it. The trust typically also maintains a database of interested buyers who want to purchase the land. These buyers are then contacted when the land becomes available. The trust is typically governed by a board of directors elected by leaseholders. The board is responsible for making decisions about the land, such as selling, leasing, or donating it. The trust typically also maintains a database of interested buyers who want to purchase the land. These buyers are then contacted when the land becomes available.

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Dear 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 nature of the work that you are engaged in, and we can give you results of the kind that will be performed by our Fellow Worker and the reasons why you would like to have him 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 for your desire, both the questions and the benefits that he would bring 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:

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) Have any of the managers of your concern spent time in prison for any of the following reasons: embezzlement, forgery, defrauding the poor, cheating better working conditions, free education and lower prices to the consumer?

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 make use to the fullest extent of his labor not—perhaps, just to get him out of the way? If the answer is yes, go on to the next question. If the answer is no, please state why.

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 your answer is yes, why must your firm be so profit oriented? If the answer is no, please state why.

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 been paid for time in prison for any of the following reasons: embezzlement, forgery, defrauding the poor, cheating better working conditions, free education and lower prices to the consumer?

9) 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 VISHNIEWSKI

Reprinted from the December, 1938 Catholic Worker

DEAR EMPLOYER

Schumacher, Papworth Chart New Economics


This book is written


COMMUNITY. 'This is a book that brings us cheer ·in the little girl for more frequently, that history and spirit, the girl's interest in the things that interest her. Now he lies gravely ill about, and that exclusive concern with production counts any care for the quality of life, and that economic panacea of substituting nuclear damage done by capitalist economics) as a way of life, of the economic system as the source of all evil, and of the participated section ("Organization and Ownership") to the submission of that system to a new, very humane society if the half-measures Schumacher advocates will bring it any where near the goals of economic organization he stands for.

I found John Papworth's Economic Aspects of the Human Revolution of Our Time a better book. Papworth is also an English economist and sociologist, but there's an inter­ politics some ten years ago to elaborate economic and political alternatives which are a direct parallel to those Schumacher's book, "Anarchy, Power and Utopia" (a critical book written by a social anarchist) in the journal Resurgence. He is an adviser to the development nation of Zambia. This latter position (which has brought him face to face with the human problems that are well known) enables him to offer a pointed critique.

Unfortunately, this book is not easily accessible—literally because of its small Zambian publisher, figuratively because of its weak organization and writing. Its case against the control use and standardization of capitalism (socialism of a central government) with the oil companies over the dim­ possibly the land which (and nuclear blasts for natural gas, and make sense. But it ignores the struggle­ held the developed capitalist system with its production by poor countries. I cannot recommend the concluding section ("Organization and Ownership") with enthusiasm; the half-measures of the economic system as the source of all evil, and of the participated section ("Organization and Ownership") to the submission of that system to a new, very humane society if the half-measures Schumacher advocates will bring it any where near the goals of economic organization he stands for.

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Tivoli Farm

(Continued from page 5)

Notes Commentary

Tivoli Farm (Continued from page 5)

Stokes, Bob Steed, Joanna Hughes Turner, Ed Turner and Tamar Harriet and others. We are glad that Clare will soon return to spring and early summer's work. We have no harvest or other program for her summer program which begins July 11. We are sorry Helene is enjoying a good vacation in West Virginia, but will come back to people for her summer program which Iswolsky will be leaving soon, though return to spend more time here in preparation for the next one. We are glad that Clare will soon

meanings involving "regional living" on the part of the consumer. As Pierre Parodi describes, is essential to question a diet and what you Pat and eat what you grow."

In closing, I would like to share a quote with 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 is an act of service, however, in the account of your visit to a "1300 acre (untitled) monastery..." and all the witness we are supposed to give. I am sure it was our monastery intended in that part of your article. Tivoli Farm is an inch of cleared land we have. From the rocks picked in the fields we built this stone abode. Our goods are maintained by logging; also, since we are members of the Catholic Workers, we provides a place in which animals seek safety.

We also have acreage which uses our own labor in order to carry out its particular job in the Church. Our only thing which justifies our existence is a life of prayer.

dry in Spencer we are also fulfilling a social service by our 1500 acres. There is a very real threat to eliminate the farm hands in the United States. Good land, industry and the cancerous suburban growth. We are not being here as a farm does allow some of the local farmers to continue.

It is in this spirit that we are dedicated to prayer and manual labor. In a certain sense, "Cult, culture and cultivation" and our witness are supposed to give. I remember once a little Brother of Jesus on his way back to France for his ordination. He had been 15 years in the jungles of South America. He was excited, and I had the welcome task of showing him around. At the end of the day he said to me: "It is too bad I could not live in a place like this after being with the tribes in South America; but it (the monastery) has a place in the calendar of the Church. We need places like this to tend the soil."

In this spirit we are supposed to give 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 Kingdom of God. Prayer is the secret of all work. If we are not all called to share in this same love, but in different ways, I know that I feel skin, too. For we are all called to share in the same love, but in different ways.

On March-April issue of the Catholic Worker.

American affluence, and the imperative of a simple diet: "God never creates more than is strictly needed for the growth of any creation, with the result that if anyone appears to have more than enough, the one who reduces his neighbor to destitution."
The "Tao" of Compassion in Vietnam

(Continued from page 1)

temporary, political, imported, and by force of necessity, charged with military passion and hatred, that an oppressive and alienation. To live in another's skin is, by definition, to have no skin of one's own, to be continually speaking, of drawing a thin line indeed 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 "symbolic of exclusion" which has marked the development of the American peace movement in the last decade. We have pitched huts, been politely moved on. To the degree that we so became, we another instance of that pure imagination in which some calling what some have called the American experience out of life or being the peaceable community in process of fashioning the peaceable kingdom, we are frequently the only bulwark, for the bully boys of the world, instruments of the next episode of blood . . . At our weekly meetings, we speak of the dangerous spectacle of a people notably unable to imagine a human community, notably without understanding, notably mesmerized by our circular rhetoric. In these deficiences, these defects, I suggest that our attitude toward the Vietnamese Buddhist community, notably without an ingredient of stock.

It might also be of moment to western secular people, that a religious tradition exists in the East, before whose example their own movements dim witness indeed. Witnesses that is, to moral continuity and courage, to the abiding presence of a holy founder's ideal in sum, to a sense of what it means to stand firm today, while the bully boys attempt to bring down whole buildings, while they are wounded, destroyed, and burned. Witnessed—in the name of whatever ideology.

On Pilgrimage

(Continued from page 8)

they have learned to despise and walk out on, is alive and well in Vietnam. Not, to be sure, in a threatening big brother way but in dwellings infinitely more appropriate to the times: in tiger cages, interrogation centers, courthouses, 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 of God's or Jesus'.

The Paris Peace Accords designated a "third force," and be recognized a constitutional force in a united Vietnam. With regard to this arrangement a few reflections and continuations 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, rank among the most populous number ever to Saigon or Hanoi. They have no political experience, nor are they permitted to stand for office, or even for the vacant and turbulent present to support. They are to attend strictly to their own business, which aims at universal reconciliation, healing and unity—rather law and order at the substitution of political power grabbing for military bloodletting.

Thus the Buddhists insistently disclaim any parallel ambition to the war-b .ing, parties who are, still with the most duplicitous American tactics, to pit against Viet-

The Buddha has had to function in this chemical twilight. So it is not to be expected that they have a single (and in the long run, classical and predictable) lack of success in con-

(continued on page 4)

Friday Night Meetings

In accordance with Peter Maurin's desire for clarification of thought, the Catholic Worker has announced Friday night at 8:30 p.m. at St. Joseph's House, 36 E. 1st St., between First and Second Avenues. After the prayers for him. He is suffering greatly—"Jesus is honey in the mouth, music to the ear," because Christ, our Incarnate Lord—"calling too St. Bernard's words of the way of the Lord—"recalling too St. Bernard's words of the way of

It is Good Friday as I write; a day with hope, 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 we may, to do better by the Children of earth.

And I dare say that this way, the sublime "two" of Buddhism, the "way" of the Acts of the Apostles, either becomes the only way; or is it lost sight of, in a moment of confusing ways; a subject of debate, a relative good whose relative merit is measured against the merit of the Buddha's own; the lives and deaths. And thus the way is quite lost, no one can find it. The great Tao is a wilderness of live and dead. And I dare say that this way, the sublime "two" of Buddhism, the "way" of the Acts of the Apostles, either becomes the only way; or is it lost sight of, in a moment of confusing ways; a subject of debate, a relative good whose relative merit is measured against the merit of the Buddha's own; the lives and deaths. And thus the way is quite lost, no one can find it. The great Tao is a wilderness of live and dead.

I was in Chicago to speak with a panel a small one—everybody was included—our Catholic Workers, Tom LaPointe and his wife, Karl Meyer and Leonard Cizewski, and others of the CW and the CW movement. I attended a meeting of the Endless Winter Committee, Beacon Street, Cambridge, Mass.

Coming back to N.Y., I spoke at St. John's University in Jamaica, in No. 10, at St. Joseph's House, St. John's University which included all of De Paul University which included all of us Catholic Workers, Tom LaPointe and his wife, Karl Meyer, Leonard Cizevski, and others of the CW and the CW movement. I attended a meeting of the Endless Winter Committee, Beacon Street, Cambridge, Mass.

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Saturday afternoon at Tivoli, Tom LaPointe, who was spending the afternoon at the farm at Tivoli, who was spending the afternoon at the farm at Tivoli, who was spending the afternoon at the farm at Tivoli, who was spending the afternoon at the farm at Tivoli, who was spending the afternoon at the farm at Tivoli,

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passion and mercy; to offer good, 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 truth-oriented, can be sent to Wounded Knee Legal Defense/Offense Committee, P.O. Box 285, Sioux Falls, S.D. 57161. Proceeded to the Kansas City, Mo. House of Hospitalization and War Tax Resisters' Center, in adjoining buildings and run by Bob and his wife, needed to be in new quarters in the coming year. It is much to the edification of the city block residents and we hope their continued sponsorship.

To Bethel College, Monet-, and found many friends there. Then to Dodge City, Our Lady of the 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 285, Sioux Falls, S.D. 57161. Proceeded to the Kansas City, Mo. House of Hospitalization and War Tax Resisters' Center, in adjoining buildings and run by Bob and his wife, needed to be in new quarters in the coming year. It is much to the edification of the city block residents and we hope their continued sponsorship.

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