Return to the Obvious

By LANZA DEL VASTO

(This article is composed of excerpts from Lanza del Vasto's book PRINCIPLES AND PRECEPTS OF THE RETURN TO THE OBVIOUS, recently published by Schocken Books of New York, $4.95. English translation copyright © 1974, Schocken Books, Inc. All rights reserved by permission. The parentheticals refer to the source in the text. The Editors.)

Economy and Work

If you close your hand, the world will remain closed to you like a fist. If you want the world to open up to you, open your hand first. (17)

It is contrary to the law of nature to make abundance water, of leaves and grass, of precious flowers spent by one fine day; the silver of morning and the gold of evening thrown to the wind. Give as long as you have. When you have nothing left, ask. Give others the chance to do you some good. It will be secret and most subtle charity. (15)

Where have you taken the right to give, you who have nothing you are not received, you who have nothing in return for what you have been given? Do not give: share. (19)

Don't waste your time earning your living. Earn your time; save your life. (30)

Here and there give a helping hand with the harvest. Redeem yourself by deeds. If you want to lead a holy life, first try to be honest. Honesty is casting a bridge between what you take and what you give to return... (11)

Tolitido, badly paid work is not shameful; a big income obtained without toil is not shameful to beg: it is shameful to profit. (14)

Speaking evil of evildoers is not doing good. No one has ever become better because ill was spoken of him... (311)

You think you can stamp on that caterpillar? All right, you've done it. It wasn't difficult. And now, make the caterpillar again. (276)

If you are strong, oh brave one, do not expose your strength in attempting to conquer or to be conquered. But turn your strength against yourself and show them the victory in order to convince them. (317)

It is not true that each man kills the thing he loves. He kills what he desires, for to desire is to eat. And one cannot eat without killing. One dies for what one loves: that alone is true. (298)

Vacation and Suffering

Endeavor to do what nobody but you can do. Endeavor to want what everybody else can have as well. Distinguish yourself by what you are, not by what you have. (38)

Whoever is not stripped bare will never taste the nakedness of things. (34)

If you do not take this road rejoicing, your heart full of thorns and hope, know that you are not made for it and go and dabble elsewhere. Yes, perfume your head when you fast, and if you suffer, consider your suffering a gift of God; and if you weep, remember that each tear that you shed is most difficult happiness. Austerity is Le Gal Savor. Practice on yourself like a musician on his instrument. When you can play, you will draw from the strings pure, continuous music. (101)

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No Pride and Love.

On Chastity and Prayer

To the chaste alone it is given to possess love. Love is a bridge between yourself and the other. Chastity is the keystone of the bridge. (88)

O madman walking in the night, raise your head, stop, look heaven in the eyes and question it. What is it that pulls at the admirable edifice of the world? This: that each star is a globe of fire turning on its own axis. The just precision of all, the winding of all, the turning of all. (246)

Chastity is the keystone of the bridge. Each because of its density attracts all others. Each because of its fixity uplifts all others. Each because it radiates reaches all others and communicates its presence to them. Learn from the star how to love. (88)

I have seen the fundamental goodness of all that God has made, but, preferring what is best, have turned to Him. (172)

There is only one truth for the man who possesses the extremes of his mind in equal measure. For the outward search and the inward search separate only to join behind the back of things, like one's hand in an embrace. (346)

LANZA DEL VASTO COMING TO UNITED STATES IN NOVEMBER

The Editors.

An Interview with

LANZA DEL VASTO

By BILL BUTLER and JEFF DIETRICH

(Lanza del Vasto, a Christian Gandhian, is the founder of the Community of the Arch, a self-sustaining, nonviolent community near Montpellier, France. He is the author of over 20 books, a poet, philosopher and musician. This interview first appeared in the January, 1973 CATHOLIC AGITATOR. The Editors.)

Butler and Dietrich: What does nonviolence mean to you?

Lanza del Vasto: It means a solution to this terrible problem that is the reason for bloodshed all over the world. It is a way out. If we don't find another way out of our human problems other than fighting and quarreling and suppressing our enemy or forcing him to do what he doesn't want to do, we are all condemned to death. It is that simple. And now with the atomic bomb it is quite feasible and it will be done if we don't change the situation soon. So there is nothing more important in the world than to preach, to announce, to say that this cure has been found.

Interviewers: What nonviolent campaigns have you been involved in?

del Vasto: We have been involved in several, especially during the Algerian War. We tried to resist the torture that we knew was going on in Algiers on both sides. We did public fasting for twenty days in Paris. We fought to close the "concentration camps," the places where they put suspicious Algerians. We went there and said we also are suspicious, so put us in the camps. Well they turned us out, but we came back again, and again, and again. We began with thirty people and ended with 5000 saying, "we are all suspicious, put us all in the camps." They had to shut the camps.

Then we fought for conscientious objection to be recognized in France. We did this by opening work camps where Conscientious Objectors worked with others who were not directly involved in the question. Of course the police would come to get them. When they would ask for the Conscientious Objector we would say: "Well he is not here at the moment but tomorrow he will present himself." We always do what we say and the police know it. But it is always a great surprise to them because we don't do it just the way they expect.

So, the young man presents himself.

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36 East First

Peyt Jordan

We have experienced almost the whole season of summer since last August. We know that the Body of Christ grows in love in accordance with our actions as individuals and as a community. This love is stifled by our selfishness and fear. So we constantly need the renewal of prayer, of Fr. Lytle's Masses, and the good example of one another. Sometimes I have found myself sitting alone in the darkened shadows of the first floor, reading, not that I think there is a special, a holy place. I have seen such remarkable examples of concern, patience, and beauty here in the real flesh, that I have no doubt of it.

Many give in their own best way to the work here. Tony Eustis has driven the van down from the Farm, full of produce, sawdust and supplies. We have relished the fresh squash and tomatoes. A farming family from Pennsylvania, the Swaneys, brought us a sack of their sweet fresh corn. Akio Sambuchi, who once wrote of the Yasukuni Shrine in his novel, has contributed two bushels from his garden. And one night when we were short of bread, an anonymous man arrived at the door with a station wagon full of other gifts (by way of explanation to the CW to interested groups of students and random attackers, run into the house who visited the Emergency Room). Once a man, in great personal disarray, entered the door and at the source of the saying "The Truth Shall Make You Free". No one knew but Jesus who does. So the CW in this instance answered, "John 8:32". On another occasion a mysterious copy of the CW from her capacious coat, telling us she always carries it because it has the name of Jesus, and we share and learn.

Perfect Joy

Alto it is rather humorous to recount now, we recently had our own version of St. Francis' Perfect Joy. And it came to us through the efforts of Griffin and Geof Gneuhs who had worked all morning to get the daily work put into its Tuesday edition. We distributed it in the afternoon distribution. Outside a long line awaited them. All seemed to be in order and would be a success, that is until two men jumped to the head of the line and demanded paper, Bill and Geof then had to meet the situation. They must get the work to them without any ulterior motives, and they did not relegate it to coin, but to their chaplain, neither did anyone come to their help from the long line. Instead, the rest of the crowd took to the price like a barian basment was cleared out and everyone went just the same time Bill and Geof were getting up from their blow. That night in support of their smiles showed all their bruises. Interestingly enough, it wasn't long afterward that someone gave them a shipment of Earth Shoes. These were distributed with no similar repetitiveness of "Perfect Joy" you can imagine, but we saw them. The day before, Jane Sammon do the same with soup-making. Bill Healy and Peter Savastino with Sunday-night soup. Charlie Kilian keeps all the files in order and writes most of the thank you notes to the men they have worked with in the work. Betsie Benson has augmented hands with her and, in turn, came willingly to speak at the wisdom or voluntary association meetings, and discussing housing regulations. Like this, we have added Ralph Borosdi, Americans both; Fritz Schumacher, the English economist; and Peter Maurin's spirit. Peter is a man and of kind of society where it is easier to be good.

Peter with his new syntheses of Cult, Culture and Cultivation was our leader. He came from a family of 22 (two mothers), and daily spent his hour of meditation before the Blessed Sacrament in some church where his walks throughout the city took him. Peter was unique in that he was indeed trying to change the social order by "policies, not demands"—appeals to man's intellect, and heart (mind and soul). He liked slogans, as we all knew who lived with him, declaring himself a troublemaker the "twain economics" and making fun of the old.

Peter Maurin was unique in his concern for the suffering of those who surround us in the city. Black, brown and grey heads bent over those bowls of food, that so necessary food which is always there at St. Joseph's House on First St., prepared each morning by Ed Forward or some of the young volunteers. We all enter into this act of hospitality and the suffering of those who come in to eat return in, to become part of the "family." I am at Trenton, I am not the next door. You have to be mindful of St. Joseph's House and worry about Maryhouse on Third St., the new house for women which tells us to lift up our heads and see them cloud formations in the sky. We have seen sunrises at the foot of a New York street, coming up over the East River. I have always found a strange beauty in the suffering faces which surround us in the city. Black, brown and grey heads bent over those bowls of food which is so necessary food which is always there at St. Joseph's House on First St., prepared each morning by Ed Forward or some of the young volunteers. We all enter into this act of hospitality where so many of those who come in turn return in, to become part of the "family." We are at Trenton, I am not the next door. You have to be mindful of St. Joseph's House and worry about Maryhouse on Third St., the new house for women which tells us to lift up our heads and see them cloud formations in the sky. We have seen sunrises at the foot of a New York street, coming up over the East River. I have always found a strange beauty in the suffering faces which surround us in the city. Black, brown and grey heads bent over those bowls of food which is so necessary food which is always there at St. Joseph's House on First St., prepared each morning by Ed Forward or some of the young volunteers. We all enter into this act of hospitality where so many of those who come in turn return in, to become part of the "family."
When it condemns the area destruction of land, and also invites soldiers to refuse commands which order such actions, and then goes on to say what under such circumstances the people will or will not be expected. The question which will guarantee the peace are set up, a nation must have the right to self-defense, and therefore the principles in such self-defense should consider themselves as instruments of peace.

What Do You Do When The Invaders Are Coming In?

The question as asked leaves Christ out of the matter entirely. It leaves Christ out of the question, and leaves no room for Him in the answer that is expected. The question should be re-phrased to ask, "What would Christ do, or what would a follower of Christ do, the invaders decide to invade?" If the question is asked in this way, then at least it allows for a different response between a follower of Christ and an atheist.

The question can be answered in many ways. The follower of Christ might answer, "If the only alternative was to kill or die, then I would die." In this way faith could be death, in Christ who died when His enemies attacked. Christ refused to use the sword to defend Himself, even when He could have. This requires that the person have faith. It requires that he really believe that following Jesus requires loving even one's enemy. It requires that he apply this faith to the future, which nothing; in fact, with God's help he could restitute the ideology of oppression and of denial of freedom which the invaders might try to impose. In the process of this, he might be imprisoned or even die. In the process of this, with God's help, he might change the minds and hearts of some of the invaders, and even if he didn't, he would be able to believe that his death would bear a meaning for the future which nothing; in fact, with God's help he could restitute the ideology of oppression and of denial of freedom which the invaders might try to impose. In the process of this, he might be imprisoned or even die. In the process of this, with God's help, he might change the minds and hearts of some of the invaders, and even if he didn't, he would be able to believe that his death would bear a meaning for the future.

This type of response of a Christian is based on the example of Christ. Who taught love. Who taught that all men are brothers to each other, children of the one Father in heaven, and that the way to meet evil is to resist it by accepting pain, in Christ's own body but not by the sword, not by killing. Christ taught that the human person, because the person is a child of God, has an almost infinite value. Long before the invaders come in, the people have ideas about living according to it. That is he should not be amassing wealth or holding onto wealth which others need. As Christ taught, he should live in poverty. He should not have two houses when his brother is without one. He should not have two loaves of bread when his brother is without one. As long as his brother is without the necessities of life, he should not have anything more than what will help his brother to have. If the Christian is doing this and if the society in which the Christians live is showing this pattern in its laws and customs, there would not be the interest of other countries around the world.

But through the ages since the time of Constantine, when Christians began to be killed with Caesar, Christians have possessed many things and welcomed the help of the state to hold on to their possessions. Not only Christians as an organization, but individual Christians as well have done this. This is inconsistent with the teaching of Christ. So the real core, the real causes of war, are exposed and undone by Christ; that is, the possession and the preparation to defend those possessions by killing other people.

A very Christian answer to the question of what Christians would not kill under any circumstances and that includes the circumstances of invaders coming in.

A second way of answering this question is that in the age of thermonuclear weapons, the unlikeliness of invaders coming in. And, secondly, if they were coming in, it would be of no advantage to kill them. So from the point of view of the immense destructive power of this technology, you would have to come to the same answer which was given above. That answer is that killing people will not solve any of our problems with anyone else. We are now in a position to kill millions of people and to suffer millions of casualties ourselves, but we are in no position to win a victory by doing so. It is entirely unlikely that the question you asked would ever be a reality. But if it ever did happen, then the hypothetical response of the Christian is that we would not settle it by killing people, but that he would resist the injustice even if it required his death.

What About Helping In The Struggle Of The Oppressed Against Their Oppressors?

The answer would be very much as described above. It would be an irresponsible people to have more weapons. In fact, it would have more justice on their side than a large nation using nuclear weapons. It would be a logical response, then, if the question is to include Christ and what a Christian should do, then it will not include killing people. Therefore, Christians will never be Christian either to kill or to do nothing in a situation like this. The Christian must sometimes say that he has to do something, must do as Christ would do. He must love and help oppressed people and help them even at the cost of his life, but his action should not include the killing even of the oppressor.

CW House Sustains War Orphans

By BARBARA OLIVER

In order to nourish and sustain the community of seventy war orphans who are sheltered in the midst of their village pagoda located in Lang Dong province, South Vietnam, Mt. Carmel House, a Catholic Worker House of Hospitality in Schenectady, N.Y., has adopted the orphanage.

Upon adopting the Nhat Chi Mai orphanage last Fall, Mt. Carmel House began sharing half of its financial resources with the Vietnam community. Due to sharply rising food costs and an increasing number of homeless in Schenectady, core members of Mt. Carmel House decided to divert 10 percent of their income. Funds totaling over $3,500 have been channeled to the present Buddhist Church the monies required to help them become self-supporting as a farm and handicraft community on the model of the Vietnamese village.

An estimated one-half million Vietnamese children are orphans. Traditionally, in Vietnam, the extended family was the primary social unit. Thus, their notion of an orphanage is an alien one.

After the ceasefire in January of 1972, the bombed and desolate land in the southern half of Vietnam was and continues to be a land torn by war. In the Fall of 1971, Mt. Carmel House joined with the Schenectady Catholic Worker with the orphanage of Nhat Chi Mai established in Lam Dong province. These funds were used to support various Buddhist projects, a Quaker hospital in Bouon, and memorial funds supplied by the Catholic Worker Organization.

Marilyn Wienk noted that Mt. Carmel House will continue its sister community relationship with the orphanage until Nhat Chi Mai becomes self-supporting.

"You, my friends, were called to be free men; only do not turn your freedom into an opportunity for lust, but serve one another in love. For the whole law is summed up in a single commandment: 'Love your neighbor as yourself.' But if you go on fighting against one another, you can expect is mutual destruction." Galatians 5: 13-15

Yoder's rich argument cannot be easily or briefly summarized. Jesus is seen as integral to a larger context—a context which brings convincingly to light the matrix of his thought. Yoder's rich argument is to be feared and persuasive. This book seems to me to be extremely important for Christian pacifism and for Social Ethics. It is clearly, and clearly seen, the only possible, the only firm foundation for Christian pacifism. Yoder is a man of God; no matter how technical, it is a scholarly and substantial work. This is not a facile sermon for the convinced.

The focus is the Word of God and the single against the sprawling powers of evil? (p. 22-23). The exegesis is neither individual nor eccentric. Yoder relies on a number of the best ancient sources, which bridge convincingly together. His argument is lucid and powerful. Though Yoder is a man of God, his book is technical, it is a scholarly and substantial work. It is not a facile sermon for the convinced.

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Tivoli: A Farm With a View

By DEANE MARY MOWSER

Tall, lavender and white, beautiful under late August sun or haze anticipating Fall, cosmos sway amidst the bright and smaller flowers in Gordon’s lovely garden before our front door. On the upper part of the lawn, children — Thomas, Elizabeth Corby, Susan, Melanie, Tanya, Joshua, Marty John, and Sarah—play “Kick Ball.” On the lower part of the lawn, overlooking the Hudson River flowing in beauty almost beneath, the little cliff which marks the boundary of our farm with a view, Dorothy Day and I sit, talking of passing harvests of “cabbages and kings.”

Large barges and tankers lumber by, loaded with heavy freight. But it is so low—Dorothy says—it is swash amidst ship. They bring a press oil and cement. The bread of industry, Dorothy comments. But where is the bread of the people, which further “progress and History.” Failing recorded History, and what makes History’s direction discernable. Failing...it was Jonas the prophet—that is, the sign of His own resurrection. The life of the worker, young and old, men, women, children, come and go, some about a daily task, some seeking a breath of fresh air, or a glimpse of beauty.

Chickas, crickets, katydids rehearse a frenetic chase for the approaching Labor Day weekend, and for September’s harvest festival for the coming of Fall. Tony keeps a child’s book for his grandmother to read her a page or two. Dogs back a jay shrills. A cicada scolds. Gordon McCarthy calls our attention to the visiting homing pigeon, who, recuperating here for further travels, is now preening and parading before the astounded eyes of little Katchina. On benches near the door, old men sit, staring down the corridor of time, through the haze of Now. Looking across toward the trial of evergreens not far away, Dorothy remarks that “the little table is new, the sun-yellow, liturgically ready for the Mass.” Fr. Andy will celebrate on Sunday, 9th for the Eucharist.

A scene of peace and beauty, and truly we have much of both, as some of our visitors sometimes tell us gratefully. We ourselves, however, are profoundly aware of underlying hostilities and conflicts which sometimes erupt among us with volcanic force. Whether or not we wish to be, we are all too often a microcosm of the larger social order and suffer from the same ills. Mental illness is, of course, one of the most disastrous of our times, but Dorothy, taking its toll among us, too. This summer several persons in our community have appeared in mental hospitals with emotional imbalance that they had to seek hospital help. St. Dymphna, pray for us, who have been driven vanloads of vegetables to the First Street Catholic Worker Farm. Tony, Andy, Dave, and others have been keeping the home going, preserving, and freezing. Tony and Andy also harvested quantities of elderberries, and the excellent mother Dorothy Day, completed the tedious task of picking them. We might send them to Alice Lawrence, Catholic Worker Farm, Tivoli, New York 12583.

We need sheets and towels
According to Arthur Sullivan who usually takes the community laundry to the laundromat and to Alice Lawrence who has been a great help in this direction, one consequence of so many visitors—and we do have them the year round—is a critical depletion of our sheets and towels. Inevitably they wear out from hard usage. Once in a while some guest, apparently thinking sheets and towels are as free as room and board at the Catholic Worker, takes linens along when he departs. Although I hope this doesn’t happen often, the fact is that our sheets do disappear, either into the rag bag or elsewhere. In this crisis Alice and Arthur thought that some of our readers might like to help. If they have a surplus of sheets and towels and can spare them they might send them to Alice Lawrence, Catholic Worker Farm, Tivoli, New York 12583.

Sending our large community and our many visitors is easier at this time of year because, producing so many fine vegetables. Our farmers—John Filliger, Fr. Andy Chrusciel, Fr. Tony Equale, and their helpers—certainly ought to feel pleased with the result of their labor. Many have been the weeder and hoer—George, Larry, Miriam, Dave, Mary Jo, Kathy, Kathleen, Carol, Larry, Charlie, Jack, Susie, Jim, Erica, etc., and the flower beds that reach the sidewalks of vegetable to the First Street Catholic Worker House. Tony, Andy, Dave, and others have been keeping the garden going, preserving, and freezing. Tony and Andy also harvested quantities of elderberries, and the excellent mother Dorothy Day, completed the tedious task of picking them. We might send them to Alice Lawrence, Catholic Worker Farm, Tivoli, New York 12583.

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The sign Jesus promised to the generation that did not understand Him was the “sign of Jonas the prophet” —that is, the sign of His own resurrection. The life of every monk, every priest, every Christian is signed with the sign of Jonas, because we all live by the power of Christ’s resurrection.

Thomas Merton

The spirit of the Church is the spirit of the world. It is the spirit of the world as it is, and the spirit of the world as it might be. It is the spirit of the world as it is, and the spirit of the world as it might be. It is the spirit of the world as it is, and the spirit of the world as it might be. It is the spirit of the world as it is, and the spirit of the world as it might be. It is the spirit of the world as it is, and the spirit of the world as it might be. It is the spirit of the world as it is, and the spirit of the world as it might be. It is the spirit of the world as it is, and the spirit of the world as it might be. It is the spirit of the world as it is, and the spirit of the world as it might be. It is the spirit of the world as it is, and the spirit of the world as it might be. It is the spirit of the world as it is, and the spirit of the world as it might be. It is the spirit of the world as it is, and the spirit of the world as it might be. It is the spirit of the world as it is, and the spirit of the world as it might be. It is the spirit of the world as it is, and the spirit of the world as it might be. It is the spirit of the world as it is, and the spirit of the world as it might be. It is the spirit of the world as it is, and the spirit of the world as it might be. It is the spirit of the world as it is, and the spirit of the world as it might be. It is the spirit of the world as it is, and the spirit of the world as it might be. It is the spirit of the world as it is, and the spirit of the world as it might be. It is the spirit of the world as it is, and the spirit of the world as it might be. It is the spirit of the world as it is, and the spirit of the world as it might be. It is the spirit of the world as it is, and the spirit of the world as it might be. It is the spirit of the world as it is, and the spirit of the world as it might be. It is the spirit of the world as it is, and the spirit of the world as it might be. It is the spirit of the world as it is, and the spirit of the world as it might be. It is the spirit of the world as it is, and the spirit of the world as it might be. It is the spirit of the world as it is, and the spirit of the world as it might be. It is the spirit of the world as it is, and the spirit of the world as it might be. It is the spirit of the world as it is, and the spirit of the world as it might be. It is the spirit of the world as it is, and the spirit of the world as it might be. It is the spirit of the world as it is, and the spirit of the world as it might be. It is the spirit of the world as it is, and the spirit of the world as it might be. It is the spirit of the world as it is, and the spirit of the world as it might be. It is the spirit of the world as it is, and the spirit of the world as it might be. It is the spirit of the world as it is, and the spirit of the world as it might be. It is the spirit of the world as it is, and the spirit of the world as it might be. It is the spirit of the world as it is, and the spirit of the world as it might be. It is the spirit of the world as it is, and the spirit of the world as it might be. It is the spirit of the world as it is, and the spirit of the world as it might be. It is the spirit of the world as it is, and the spirit of the world as it might be. It is the spirit of the world as it is, and the spirit of the world as it might be. It is the spirit of the world as it is, and the spirit of the world as it might be.

(Continued on page 8)
Lanza del Vasto and the Works of Peace

(Continued from page 1)

in the public square under some conspi-

curious monument, with many leaflets in

his hand. He would speak to the crowd of

traffic. As the crowd gathers, the police come in

and find that there is not one young man in

the demonstration, but that they are chained to

the monument. Now the police must go and search for something

to break the chains and take them all in

and when they are all in:

"Well, which is the one who is sup-

posed to report?"

"Well, we are all him!"

"Ah, then all to jail?"

"Yes! All to jail!

And the whole group would stay in jail.

The sense of government until they dis-

covered the identity of the man they

wanted. Upon their release the whole

group would go to another province

where they were unknown and begin the

entire process over again. After a year

and a half of this game we had a

statute for the House of Detention.

We also went to the Vatican, the

Council, to see that the bishops should

say something about it. I began by fasting for forty days in a con-

vent in Rome. I then wrote to Pope John

in Switzerland and asked him to

be covered: the bomb, civil disobedience, peace, nonviolence. At the end of my

fast Pope John wrote me, declaring the Timo-

cyclical Peace in Terra. Three of my four
topics were covered.

At this time in France we are defend-
ing the rights of certain shepherds in

our neighborhood. The government is trying to take the land

away from the peasants in order to build a nuclear base. Although, we have

always had cordial relations with peasants, it was a new experience for us to work
directly with them. We go and read

books. They do not attend conferences. But then they decide that they were defending their rights. I fasted and
they came and fasted with me and then

together we decided that they also wanted to pray together. They

wanted to know more about nonviolence and invited people to come and speak to

them.

As yet we do not know who will with this struggle, but the govern-

ment tries to touch the land of any pea-
sant there will be a scandal. We have

the promise of press coverage. Thousands

of people will write letters, and many

of thousands of young people will come to

protest these expulsions. The only thing

we must remember is that it must all be

done with nonviolence. This is some-

thing the peasants understand very well.

They have invented nonviolent actions

of their own, I know that just recently they grazed 300 of their sheep on

the lawns of the military school in Paris.

They simply trucked their sheep into the

judgment of our Church could not help

but be severe. We do not like to judge

people, but when it is our brother, we

do not try to justify what has been done.

It is not so much a question of saying:

"Their intentions were good, we are all

done," and we are trying to make

amends. After all, who is the Church?

It is a vigil of the day, of the present,

the base, the war, and peace there

have been beautiful openings certainly.

Interviewers: What is the Community of

the Arch?

del Vasto: It is a Community where

we try to apply nonviolence to all problems of life.

Nonviolence? What is nonviolent justice?

What is nonviolent leadership? What is nonviolent love? I am not

trying to give solutions to certain problems of opress-

sion and war. We are trying to show that it is possible

to move forward. It was necessary to

establish a community of the Arch. I intend to exorcise the base with the

Christian Church. I had a service of ritual prayers and formulas of the Ro-

man Catholic Church. I got a lot of coverage beforehand, and

while travelling together on the road

was called the "Long March." It was peopled by 200 protest-

ers from Australia.

(Turn to page 6.)
**Notes in Brief**

**U.F.W. NEEDS VOLUNTEERS HERE**

The United Farm Workers Union is recruiting volunteer organizers for the West Texas area to help with the struggle against the grape and lettuce, and Gallo wines. A six-month training program for volunteers is being conducted by Yaqui lawyer Fred Ross, who trained Cesar Chavez and worked with him for ten years in the fields of California and Arizona. Mr. Ross, closely associated with migrant laborers since 1938, and director of organization for the UFW since 1966, will be teaching the nonviolent methods of protest and the power of the spirit to Chavez and Saul Allinsky, as well as the program basics taught at the Allin­sky Institute. The training program, to begin in late September or early October, will include workshops in the history and philosophy of the UFW, step-by-step organizing approaches, and field work. Beginning August 13, Volunteer trainers will receive room, board, and a $5 a week.

**THE ETHICS OF TAPING**

"Recording tape is a wonderful invention, and like other inventions it must be handled with care and integrity. You can do anything with it, reverse the words in a word. It is tape meaning, mangle the context, change the voice to a caricature. The only safe rule is anything so dangerous is absolutely honest." said Francis Watson in the introduction to "Talking of Gandhiji", four radio programs first produced by the BBC, a most influential of interviewers with statesmen of India and Great Britain on Gandhi, broadcast and printed not long after his death. The books can be obtained through Arthur Harvey, South Aew, N.Y. 10607.

**SEEEKING HELP**

Wanted: Resident Pediatrician in a New York City Hospital to organize a network for bringing in volunteer doctors to perform free and minimal surgery in hospitals. The books will be published in English. They are made available through the Fellowship of Reconciliation for $4, and for those who can order from the Fellowship's Monthly Magazine, STRAIGHT THE WAY OF THE LORD, 40 West 39th Street Station, N.Y., N.Y. 10018.

**coal company admits**

**responsibility**

Miners at Fernley, Nevada, safely. 625 survivors of the 1972 Buffalo Creek Disaster in which 125 persons perished with the threat of life and the Mar­ton Coal Company burst in heavy rains have been awarded $12.5 million for settling the lawsuit the settlement, made on the eve of a court trial. The United Mine Workers Union conducted a one-week nation-wide shutdown of all coal mines to rally public support to the neglect of safety standards within the industry. The Fernley weekly, JOURNAL for the week listed the near­ by 800 miners who have been killed in coal mining areas, a record set by the Coal Mine Health and Safety Act in 1962. Said the JOURNAL: Each of these men, and in the footsteps of the nation places a higher value on corporate profit than on human life, and this is a moral outrage—and could—still be with us today.

**Sostre returned to solitary**

On August 13 a federal panel of three judges denied Martin Sostre's appeal to remain in federal custody while Sostre, a prisoner in New York State, is on trial in litigation against the State. After the twenty-minute hearing, Sostre, who has been jailed since the death of an informer who later recanted his testimony, was told his appeal was denied.

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On a Pilgrimage

(Continued from page 2)

about that time.

Recently Bob Swann told me of a visit he had to Berkeley to discuss the economi-

cies of Barclay's Bank who were deep-

ly troubled by inflation and the world

crisis. He told me 'new economics' there

is much talk of 'constants.' In China the

consistency is it is oil. Yet once cannot eat gold or silver or

oil. In the present inflation no 10% in-

crease in the world's food, rent and interest on mortgages and

loans will go up even higher. The

Arabs can accumulate their billions and

buy jewels and gold (and armaments),

but cannot lose that jewelry or arms and bonds cannot

be "constants." But rice is a "constant."

We can name destruction of persons

without talking of economies. Bob is di-

rector of the International Independence

League. . . . Governments cannot be denied

e both the right to legitimate defense once

every peaceful means of settlement has

been "exhausted." But in an age of nu-

clear weapons, a great power always risks nuclear destruction by nuclear weapons is

condemned by the Council. That leaves up in the

air the question of whether in the nuclear

age, any war can be legitimate. It is in-

consistent to speak of the nuclear defense and condemn area destruction.

It is also inconsistent to speak of the

military as "agents of security and free-

dom as long as they fulfill this role properly," and to condemn the arms

race as destruction of persons.

There is a waving note, to say the

least, in Vatican II's new perspective on

peace. But considering the history of the

Council, how many Fathers of the

Council fought to have the just war

recognized as a principle? And, but that it goes on to speak of the nation's right to self-defense. The only way this can be

seen to be not contradictory is to take a strict interpretation of the

limitations that are put in there. The Council says, . . . Governments cannot be denied the right to legitimate defense once

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