Strike Leader

By DOROTHY DAY

Dolores Huerta is one of the heroines of the by now famous grape strike which began in Delano, California, in September 1965 and which is still going on in the form of a national movement. We have been given worldwide recognition, and I would place him with the late Martin Luther King, and Vinoba Bhave, as an outstanding example of a nonviolent leader. We like to write about individuals in these movements for social justice, because, in a way, they are the word made flesh. We talk about what ought to be done, and here the people are doing it, putting flesh on the dry bones of principles and ideals. There must be the idea, the theory of the personalist and communitarian revolution, but the idea must be manifested in the blood.

Dolores Huerta, who came from Delano, is a young, strong, and beautiful woman, mother of seven children, and the leader of the grape boycott in the West Coast, telling of the inhumanity of the California grape strike, and her struggle to keep the workers alive, and her struggle against the administration to cancel the interviews. We have taken it from ELMALCRIA, our readers who can afford a subscription in English and Spanish by the United Farm Workers Organizing Committee, which is published twice monthly in Spanish and English.

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Under The Golden Dome

By TIMOTHY MCBRAYER

A nonviolent three-day occupation of the University of California's administration building, the D. G. Patirn, in South Bend, Indiana, brought about the cancellation of a non-cooperation with the draft. The draft was a Cabinet down before the Federal Detention Center on West Street in New York, waiting to be transferred to the Federal Prison for the duration of his sentence (Continued on page 4)

Gandhi and Christianity

By EILEEN EGAN

1969 marks the centenary of the birth of Mahatma Gandhi. He was born on October 2, 1869, and was fatally shot on January 30, 1948 in the course of a prayer meeting.

On the tenth anniversary of Gandhi's death, January 30, 1969, I was in India. In the Calcutta Maidan, an open-air memorial service was held under the auspices of the Congress Party. A group of Gandhians sat in front of the date, their spinning wheels resting before them on the sparse grass. The scene of peaceful spinning was in strong contrast to the surroundings. TheKLASSEN of ancient taxis and the rumbling of over-crowded buses invaded the park, the "long" of choking Calcutta. The spinning wheel, a part of India's national flag, was hardly the center of Indian life, as Gandhi had hoped it would be, but on the date another of Gandhi's key concepts was dramatically at work. A Muslim, a Parsee, a Buddhist, a Jain, a Hindu, and a Christian, all paid honor to the Mahatma. Each included in his remarks a selection from his own scriptures. When the organizers saw me standing near the Gandhians, they insisted that I join them on the date--I was the only Catholic and the only American present that day.

I have always been amazed at the fact that Gandhi was able to penetrate to the very core of Christianity, despite the fact that it came to him wrapped in the terrible coils of imperialism and violence. Gandhi's first response to Christianity was, in fact, one of rejection. As a high-school boy, he heard his father discuss religion with his Muslim and Parsee friends. Along with his father, the young Mohandas developed respect for the tenets of Mohammed and Zarcoaster.

Christianity was force on his consciousness as something alien. He describes how it happened in The Story of My Experiments with Truth. "In those days a Christian missionary used to stand on a corner near the high school and hold forth,pouring abuse on Hindus and their Gods. I could not endure this, I must have stood there once only and that was enough to persuade me from repeating the experiment. About the same time, I heard of a well-known Hindu having been converted to Christianity. It was the talk of the town that when he was baptized, he had to eat beef and drink liquor, that he also had to change his clothes and that henceforth he began to dress in European costume, including a hat." Here was Christianity in full "American" dress.

After high school, when Gandhi left India for England for studies in the law, he came in contact with Christians of many Protestant groups. It was central importance to his whole future life that before leaving India, he had taken an oath not to touch wine, meat or women. This was done at the instance of a strongly religious mother. He was advised by a Christian acquaintance to read the Christian Bible, and he made the attempt. He could not get beyond the first few chapters of the Old Testament. Of the New Testament he writes: "But the New Testament produced a different impression, especially the Sermon on the Mount, which went straight to my heart. I compared it with the Gita. The Gita. The verse, I say unto you that you resist not evil—but whenever shall strike thee on thy right cheek, turn to him the other also, and if any man take away thy coat, let him have thy cloak too. I delighted me beyond measure and put me in mind of . . . for a bowl of water give me a goodly meal.' My young mind tried to unify the teaching of the Gita, The Light of Asia and the Sermon on the Mount. That recputation was the highest form of religion appealed to me greatly . . . It was not until later in his life that he returned to the Old Testament (Continued on page 4)
For several years it has been clear that Kontoma's community, with its 100 people, has been forced to repair the city's roads, and of the city's 45 thousand dollars. We have been building a house, which was originally a church, and then took away from us the money to pay for it. The parish church, a Jesuit parish.

The Daily Mass was a rough accounting of the work done. The main point was that the rents we were paying be paid off, and that we do not have to pay twice the amount.

Catholic Worker, by the way, there was silence, welcome indeed for the Coop Day. Reentered as second class matter August 10, 1934, at the Post Office of New York, N. Y., under the Act of March 3. 1917.
No one knew where it was
And some denied it even existed:
The Freeze.

In the small and narrow room,
Light dissolves the cast of doom.

After the warm and wedding
Touch us out of thought of dredging.
Jack and Hersha cry to earth:
"We are one, come share our birth!"
Christmas wishes the walls
And laughter decks the poor man's halls.

No taxicab will take you.
Each is filled with a passenger,
Face sharp ahead on some destination of its own.
Bus drivers now? "First Street, where's that?"
Try another bus."
You walk up the streets south.
Still signalling to cars that will not stop,
Until below Washington Square,
Between steep cliffs of building, dark now at five.
(The wedding began at four-thirty),
Hair raised, and the lively work.
"Where you going?"
"Thirty-six First Street."
"Don't know where that is."
But I knew this: you're going in the wrong direction!"
And he pulls away again into the flow of glinting traffic.
You try a telephone booth.
Thirty-six First East is the address:
Catholic Worker of Hospitality: and a number.
You feed the dime into the hungry automatics
Which responds to your dialling with a recorded voice:
"Wait until dialled, deposit ten cents, and dial your number."
No other connection, no calls returned.

Locally, a police car is near, and the friendly policeman
Tells you to go back two blocks and right, to First Street,
Which takes you to the Bowery.

Paper drifts with the men,
In a gray, cold, cheerful, friendly, curious eye.
Crocked legs carry the bodies uncannily,
Past locked shops and grime bars.
"This desirable location available for rent."
Rends a window pooter.
A hand on your shoulder.
And you swing to face a lanky black.
"Don't be optimistic!" he warns.
"You don't know!"
"Don't be optimistic!"
"You don't know!"
He points severely at a passing truck
And shrugs.
You try a gas station
And find the attendant telling a customer:
"We don't have any more maps.
He suggests you turn left at the corner
And down two blocks.
Fifteen minutes later, after more back and forth:
Another policeman helps: "Down Chrystie Street, you know,
Maybe you'll find it there. But you get me worried," he adds."I don't know if it's there."

JOURNEY TO A WEDDING

January 5, 1969
RICHARD LOOMIS.

Ed. note: Richard Loomis is Academic Dean of King's College, Wilkes-Barre, Pa. When I was an undergraduate at that institution, he, then an Assistant Professor of English, and George McLean of the Philosophy Department, both former Trappist Monks, were the mainstays of my sanity.

RICHARD LOOMIS.

Tivoli: A Farm With a View

BY DEANE MARY MOWRY

This morning when I stepped out on our front steps for a breath of fresh air after Gabriel's o'clock Mass, I felt sunlight touch my cheek warm and comfortably. It was a kind of melting snow and ice which suggested the approach of a January thaw. But now as I sit at the typewriter in my northeast corner room—warm and comfortable though it is—I hear the wind whistling, whistling, moaning its familiar winter refrain; and I realize that we are well marked for the first January, that spring. If not "far behind," is not exactly far ahead, though it is February and snow and lifeless, with no sap stirring in the leafless, flowering Spring, but rather a time of doldrums, but rather a time of exultation.

The strike of your shoes on icy paving.

The winter he heard the chickadee, a voice that seems to say that winter is now no longer, that there is a better way of meeting winter than the near-death of hibernation. For the chickadee seems to love the storm, to be unshaken by its howl which hanged upon the air, and to go about the winter he heard the chickadee, a voice that seems to say that winter is no longer, that there is a better way of meeting winter than the near-death of hibernation. For the chickadee seems to love the storm, to be unshaken by its howl which hanged upon the air, and to go about it with a cheerful chatter of an optimistic friend.

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He travels up and down and round
About the trunks and branches of trees,
No one knew where it was
And some denied it even existed:
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Gandhi and Christianity

(Continued from page 1)

and took delight in Ecclesiastes and in the teaching of the Gospel.
During his London days, his only con-
tact with official Catholicism seems to
have been with a black-and-white image
of Jesus the Good Samaritan, but because it is the closest to
truth and to the Gospel. And of course,
"love your enemies, do good to those who hate you, pray for those who calumniate
you and him who strikes thee on the one cheek, also give your cheek to the other."

The spirit of prayer in the Catholic
churches of Paris made a lasting im-
pact on me, that all this kneeling before the image of the Virgin.
It is well known that at the age of
thirty-six after fasting and mortali-
dren, Gandhi, with the consent of his
wife Kasturba, made a vow of celibacy.
lar. It was a fateful decision, for Gandhi
replied, "I had the honor of doing
that very thing and I am not the only
one." Gandhi's fasts were the application of his beliefs to every aspect of
his life. He would realize the havoc contracep-
tives cause when Pope John XXIII reminded them in Pacem in Terris that "The same moral
code that governs the wars and colonial adventures
of the people of India and the sinews of the world market, so the
Christian revolutionary of today can
not the moral laws which govern relations between
individuals and between nations.

Moral law. With this basic principle,
Gandhi challenged the entire immoral
structure of imperialism. He brought up the question of the white
dominion by white man over brown,
while denouncing by the colorless
mother country of her "children" in
her own backyard. In the words of
Richard Wurmbrand, a Christian
prisoner of conscience in Romania:
"When I survey the wondrous cross,
I am a Christian." It was not his
willingly as coming from their own
selves. The nations where
Christianism has had
practical influence on the day-to-day
conduct of the grapefruit's strike led
to a number of "infra-red" gifts.
We should be working much harder
to establish a Christian community
poorest of the poor in our society.
The Catholic Worker has carried
the gospel of the Incarnation and
out and deserves much of the
crediting and honor his legacy to us.

Gandhi has told us, "If I then had
to face only the Sermon on the Mount and the Gospels, but not the
world and all the people in it with
its modern conceptions have had
in everyday life as my own. the mist veilin
it.

"Love your enemies, do good to those who hate you, pray for those who calumniate
you and him who strikes thee on the one cheek, also give your cheek to the other."

The drawing of a parallel between
Christian and non-Christian leaders in
India is the law of human beings; war is the
law of the world market, so the
Christian revolutionary of today can
cannot tell you that much of what passes as
Christianity is a negation of the
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Transformation Through Holiness

BY JOHN J. HUGO

Like the very love of God, who “causes His sun to rise on bad men as well as on good and His rain to fall on honest and dishonest men alike.” In fact, as the context of these instructive indications, it is “precisely in doing this that we extinguish the marvelous transformation of becoming perfectly as Your heavenly Father is perfect.” (Mt 5:48)

For the Christian, therefore, love of neighbor is without doubt the great concern. But for the Christian also, love of God and of neighbor are the same thing. In drawing us to Him, draws us to one another. In loving God, we are like Christ. Whatever his personal relationship to us, our love reaches out to God Himself.

Love of neighbor is the immediate, not indirect, expression of love for God and our brothers. It is God’s grace, which she would undoubtedly be masticated: a painful consummation, which no one can ever see the Lord. ‘If anyone would come to Me, he must indeed be ready to die in order to live. It is a painful process; “You yourselves are like unto the Lord, prepare yourself for an ordinance.” (Mt 22:1) And of course man is sensitive and must be prepared to “all “kicks against the good.” (Ac 3:14) But love of God and neighbor unites us mightily up to Himself.

Surely everyone who entertains this beautiful desire to be “like Him” must try to be as pure as Christ. It is the desire, not the effort. “Be holy in all you do, since it is the one thing God has called you. (1 P 1:16) And he demonstrates this necessity with irresistible simplicity by a single sentence: “If I, Yahweh your God, am holy. (Ex 19:2) The Apostles and disciples of the Lord, Holy One Who has called you.” (Is 5:5)

Moreover, and in the end actually, it share the glory of the human that are set apart as well: heirs of God and co-heirs with Christ, sharing His sufferings and sharing His glory. (Rom 8:17)

And such’s sin—suggested by the tempter (Gn 3:3) and still so pervasively present and evident in the city of man—is the desire to be “like Him.” But by his own human powers. This sin has now been cleansed and man-kind is restored, indeed given the possibility of becoming “like Him.” But how? Through the grace of Jesus Christ! Who will rescue us from this body doomed to death? Through the faith of our “Lord.” (Rm 7:24)

Love of neighbor likewise requires transformation. The desired love of neighbor is to “imitate the love we love.” But the love we tend naturally to have for our family and friends, and even to ourselves, you, what right have you to claim any? , . . . And if you save your greet- . . . But the love which is the great love of our neighbors, hence “the law of love.” (1 Jn 3:17)

In this world’s goods saw one that of his brothers was in need, but closed his heart to him, how could the love of God be living in him? (1 Jn 3:17) It is a question of love which enjoy the vast benefits of an affluent society must constantly ask to ourselves, how as we watch, oblige the great numbers of our felow who are made hungry.

The “Frie de Frieden”

The above observations, the reader may have noticed, are not confined to the love of God and the love of neighbor. The love of Christ, or rather the love of those contemporaries who refer to themselves as activists. But essentially the love of God and love of neighbor is at the heart of the Christian because if the love of God and love of neighbor is not practiced Christianly but re- treaty into self-effacing distribution, it has been clear now the beginning as it is in the twelfth century: “A man who does not love his brother who he can see cannot love God, whom he has never seen.” (1 Jn 4:20)

Likewise, the conditions that govern our love of neighbor are not the same as those that govern our love of God. If detachment proves one’s association with the church, even detachment from need for God for the world’s goods, this love expresses itself in the desire to suffer with neighbor: “Prayer with fasting and alms to the most poor, instead of riches with iniquity.” (Tb 12:8) For detachment from God, manifest in willingness to follow the world’s goods, issues in giving to the poor. “If a man who was rich enough to be a champion of freedom” (Jn 8:20) He is therefore not to be “accepted with thanksgiving.” (1 Tm 6:4) But the same Apostle has said, “now we know that we have created goods. (1 Co 9:8) He is therefore not to be “accepted with thanksgiving.” (1 Tm 6:4)

The “Theology of Dives”

True enough, St. Paul has rejected the Gnostic teaching that regards material things as evil, says that they are “safer than riches with iniquity.” (Tb 12:9)

But innumerable also have been the New Testament goes much further: “I give you a new command- ment, the New Testament makes so clear you that it is only for your brothers, and to the extent that at least that which enforces.casions of our brothers to a sub-human existence . . . for enjoyment here and now, leaving our name ousness another and another.” (1 Jn 4:10)

Detachment brings liberty. It means liberation from the reverse of the cutting and releasing of Eros. It is a process of liberation: it discloses a personal and spiritual freedom. On the other hand, detachment is the very opposite of a kind of slavery. We speak of those who have sold themselves and set their hearts on idols: “Their make- sold themselves and set their hearts on idols: “Their make- sold themselves and set their hearts on idols: “Their make- sold themselves and set their hearts on idols: “Their make- sold themselves and set their hearts on idols: “Their make- sold themselves and set their hearts on idols: “Their make- sold themselves and set their hearts on idols: “Their make- sold themselves and set their hearts on idols: “Their make- sold themselves and set their hearts on idols: “Their make- sold themselves and set their hearts on idols: “Their make- sold themselves and set their hearts on idols: “Their make- sold themselves and set their hearts on idols: “Their make- sold themselves and set their hearts on idols: “Their make- sold themselves and set their hearts on idols: “Their make- sold themselves and set their hearts on idols: “Their make- sold themselves and set their hearts on idols: “Their make- sold themselves and set their hearts on idols: “Their make- sold themselves and set their hearts on idols: “Their make- sold themselves and set their hearts on idols: “Their make- sold themselves and set their hearts on idols: “Their make- sold themselves and set their hearts on idols: “Their make- sold themselves and set their hearts on idols: “Their make- sold themselves and set their hearts on idols: “Their make- sold themselves and set their hearts on idols: “Their make- sold themselves and set their hearts on idols: “Their make- sold themselves and set their hearts on idols: “Their make- sold themselves and set their hearts on idols: “Their made a covenanted bond with God, and to the extent that devotion to God�s life is, as a duty of thanksgiving, enjoyment for God over the most exalted goods of earth, this love expresses itself in the desire to suffer with neighbor: “Prayer with fasting and alms to the most poor, instead of riches with iniquity.” (Tb 12:8) For detachment from God, manifest in willingness to follow the world’s goods, issues in giving to the poor. “If a man who was rich enough to be a champion of freedom” (Jn 8:20) He is therefore not to be “accepted with thanksgiving.” (1 Tm 6:4)

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But innumerable also have been the true sayings of apostles, “If a man who was rich enough to be a champion of freedom” (Jn 8:20) He is therefore not to be “accepted with thanksgiving.” (1 Tm 6:4) But the same Apostle has said, “now we know that we have created goods. (1 Co 9:8) He is therefore not to be “accepted with thanksgiving.” (1 Tm 6:4)

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Under the Golden Dome

(Continued from page 1)

asked for open discussion with the Dow

repercussions.

The fact that he and

the administration refused to reply suf-

curred at the university's insistence. Protestors
tified his presence on campus on the

ponents that it would be their duty to

. The few prospective

ers in the machine who were being indoctri-

was justifying this presence on campus on the

grounds that it was an open campus for open

ness. A few participants worried about the

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A heated debate was developing as to

whether or not the group should all

decide to have Mass. During the Mass

aware that their solidarity in provid-

ing worship was a demonstration of the love

between them and the power of the presence of

was a choice of going in the en-

trained by the revolutionary rabble. The Coun-

ance, both contingents demanding a

suspension from the college. The Ed.

ote: Timothy Mccarthy

(Continued from page 2)

to return. That hatred as well is part

society. We are unhappy with ·

it. The Power of the Powerless

The Power of the Powerless

But if the weak have the power to endure suffering, and to that extent the power to resist against the powerful, the waging of war confuses and compromises this power. When both sides commit atrocities, as happens in any war, each is justified in its own eyes by the violence of the other. Hence, moral authority is extinguished. When a man telephones the police to report a robbery and is told to leave town rather than face this unexpected turn of events, his moral authority was natural, and hence his joy. For once, at least, nonviolent direct action had succeeded; the police of-

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posing of authority is thus the depth of conviction of the protestors themselves.

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But in 1962, right after I disembarked from the Spanish line ship. I went to the man experiences

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of about two hundred and fifty thousand dollars, to the Fund. Other gifts are already beginning to come in. Indeed, the Fund is not a handout. It will provide capital for the partnership enterprises. The first enterprises to be launched is partnership farming. Under this plan all land will be held in partnership. The Fund will be used by the partners free of charge. Thus, essentially the partners will have an ownership interest in land. This can be done because the Fund’s capital has been provided by the Fund’s partners and friends. There is no need to pay interest on it. The partnership enterprises will be encouraged, though not required, to contribute as liberally as possible to the Fund and to grow excess capital, making more capital available to other enterprises in the partnership. Under this plan forests and wildlife (and I cannot see how this or any system can work without that) arise automatically in the land which seems reasonable to expect— the land will be self-generating and ever-expanding.

We think that each partnership unit should consist of one to four partners, with the units grouped close enough to communicate with one another, for social, recreational, and spiritual activities. In addition to capital, the partners will be encouraged to contribute their talents and spiritual nurtures. These experts and their insights will be provided by the PARTNERS organization. The same principles will be applied to the other partner activities. Each unit will operate ventures which are designed to contribute to society, business, or any other need or interest. As the business becomes successful, they shall share the fringes of the capital, also enlarge the Fund to underwrite other enterprises in the community.

We are thinking in terms of a housing concern with the idea that the urban ghetto is to a considerable extent the product of the city unless life in the community, and at least in that part of it which is possible. They do not voluntarily choose the degrading life in the big cities. They are pushed into the land in the country is made available to them on which to build a decent house, and if they can get jobs nearby to support their families, they’ll stay. So we have recently laid off 42 half-acre home sites and are making plans available to displaced rural families. Four acres in the center are being used as a community park and recreational area. Twenty of these acres will be planted and outplanted for a nominal sum and the families will make their own arrangements for building and for farming. The other 40 acres are developed according to partnership enterprise lines. Perhaps a four-bedroom house with bath, kitchen, and living room (this can be done at any reasonable price for a house for fifteen dollars, lot and all) and this will be built cooperatively. After a five-year period, with interest only, a small monthly administration charge. Thus after a five-year period the development will be about two- and-a-half years, as compared with fifty-

Perhaps I have now given you a least a general understanding of PARTNERS and the new direction for my personal life. I would like to encourage each of you to think about your own lives and make whatever adjustments you feel necessary to bring it into line with the life I have described. Perhaps you will discover a reasonable living standard for your family, your community, and for your life. By doing this, you will establish a reasonable living standard for your own family, your community, and for your life. By doing this, you will discover a market for your skills, your expertise, and your ability to be faithful to him who has called us to this exciting venture. For in many God’s people run in his heart.

What with the cold and the snow, it has been this year, for John, to look after the pump and reservoir, the furnace, the road—our driveway has been cleared, and John has had to do it several times—and the many other necessary functions of a rural home, including John, he keeps on and the job gets done. Tommy Hughes, Joe Geraci, and some others have been underemployed during the winter, working odd jobs and running errands. Others in the community help with other phases of our work.

As for Marty Ochmar, he has been busy not only with his official duties but also with his preparations for the course he is to teach at Marist College this coming semester. As for Maury Ochmar, he is to teach at Marist College this coming semester.

Helene Jewlowsky has kept busy not only at her writing but also preparing for her Third Sunday meeting at Rumar’s last Sunday of the month, and for our Third-Sunday-of-the-month meeting here at the Farm.

For various reasons, we have not had the pleasure of seeing her in several days. We are sorry that Mary Greve, our folk-singer volunteer worker, has left us, and that she has gone back to her sister, expects to be back here at the end of January. Kay is not only a musician, but Kay is also a hostess who brings refined influence on our some-
Dear People:

I.

As you know, my husband Dave is serving a three-year sentence for driving his car into a federal prison camp. On Monday morning, January 5th, Dave failed to report for work as usual. We had heard that he was "gone slow" and had complained about their treatment of him. They were putting him in the dopehouse, supposedly for soil conservation. He was called into the office in charge of the "receiving room," where he was told what clothes they would receive in return, they refused. They were dragged to the visiting room (which was concrete, tarmac, and gravel. Richard and Dave were taken to the "receiving room" and told to remove their clothes. They were then ordered to proceed to the "hole," which is actually a series of ditches, supposedly for soil conservation. Richard had just been transferred to Lewisburg prison from Petersburg, Virginia, and his sentence was a little longer than Dave's. Some reason was sent on to Allenwood under certain restrictions: no TV, meals in the dormitory rather than the dining room, and doing his own work. The authorities conducted the hearing, with Richard being accused of refusing to work. They also chose to fast, not knowing who he was, what he had written about. Richard was also not prepared for the perjury charge, the overwhelming majority of which were not going to resist but would give him the same treatment. His answer, "Perhaps," did not satisfy the officials and he was returned to the hole. If he was not going to resist but would give him the same treatment. His answer, "Perhaps," did not satisfy the officials and he was returned to the hole.

Eventually, Dan Kelly, of the CW, sat with him and told Richard of his intention to work. A few days ago and I shall do my best, as you know, began writing about questions of war and peace as he began to learn Eastern languages (Middle Eastern); I know what a deep and exhausting and even urgent struggle this can be. Along the way you discover that your country is destructively involved with the peoples whose languages you are learning, and you try, with limited power, to teach some thing to your own people about those other civilizations and economic realities. This Merton was trying to do about the Buddhists, whose sacrifices in Vietnam were so badly pressed. He had known him, but he knew that the best way for him to do this was to learn the sensitivity and respect for their spiritual tradition, rather than finally just to polemize. He thought it did not displease him, the Merton, to the Catholic tradition to which he was returning, which had nourished him in love and compassion, to say that he was often nourished on a desert in the various places he survived. I cherished his friendship (which I shall do) because he shared not only his humor, his inquiries and wisdom, but his often profound anguish as a human being in this (or any) age. Anguish even made him, through his Father Louis, which was his signing his letters "Tom" without parenthesis. Suddenly at the end of the Chilean stay, Louis, and (we sensed) that he would go on to the mystery of his contemplative calling.

Of course, he didn't write of these things in "writings," but as anyone who wrote as much as he did always did, and his caliber was not only to humbly guide others through masses that he knew but also to feel at its various points, that way that he was still himself. Be that as it may, he was thoroughly honest and faithful to himself. After I read his works and finished many others (which, by the way, I read of these things, I had the same experience as the one who admired his works) to write him a letter with a couple of data questions. This was my article (which, by the way

Richard was placed under escort and began to drive him, his head and back scraped along the way, passage, they dripped his name, the government is swift to prose-cute such crimes. He was also Threatened with transfer to Springfield, Mis souri, presumably for perjury. Dave was then said that he would report for work next day, and was threatened with a federal prison and finally, and told that the government is swift to prose-cure such crimes. He was also Threatened with transfer to Springfield, Missouri, presumably for perjury. Dave was then said that he would report for work next day, and was threatened with a federal prison and was asked to write his story and report to transportation. Richard was new to writing such letters or not be intended to work. His answer, "Per-haps," did not satisfy the officials and he was returned to the hole.

They returned to their dormitories, and Dave decided that he would not report to work as usual. He was walking, naturally, so he sat with his belongings on the bed. Dave was asked to write his story and report to transportation. Richard was new to writing such letters or not be intended to work. His answer, "Per-haps," did not satisfy the officials and he was returned to the hole.

At this point Richard was walking. Some are familiar with the story and suggested to the guards that they act of the war. The Algerian war. I told him about my correspondence with Merton, and how my patience and my patience and a part of Gor was annexed,—and is still related to longevity, to a long personal survival was important. For one thing, Merton survived liberal education (Columbia University). Before that he had survived his family's and his own rootlessness. He had preserved his Eastern trip, for...