

Vietnam Buddhists, Catch-all for Disgruntled

By ERNEST ZAUGG
Special Correspondent



People of God

In 1787—the year the United States Constitution was adopted, a 21-year-old Negro slave named Pierre Toussaint arrived in New York with his master, a French planter fleeing the slave insurrection in Haiti. From that time until his death at the age of 87, Toussaint acquired a citywide reputation for charity and self-sacrifice.

When his master died, he voluntarily assumed support of the widow out of his earnings as a hairdresser in society circles. Every morning he attended the six o'clock Mass at Old St. Peter's on Barclay Street, though he often worked until midnight to save enough to buy his sister's freedom and that of the girl he later married.

In addition, traveling about on foot, since Negroes were not allowed on public conveyances, he visited the sick and aged.

tended victims of the city's frequent cholera and yellow fever epidemics, and helped raise money for a Catholic orphanage. On one occasion he secured work for two unemployed young men; afterward they did not even bother to thank him. "I am glad they are so well off," Toussaint remarked gently. "They do not need me now."

A few years before Toussaint's death in 1853, a member of the influential Schuyler family said of him: "I have known Christians who were not gentlemen, gentlemen who were not Christians. But one man I know who is both—and that man is black."

A pilgrimage is held annually to pay homage to Pierre Toussaint at his grave in the cemetery of Old St. Patrick's Church, New York City.

ligion supported by the state and closely linked to the state as are medieval Christianity and Catholicism in some underdeveloped countries. They are in the majority.

A more astute and mysterious minority—really Communists who have infiltrated the Buddhist ranks. They would like to make trouble for any government until their long-for Communist takeover.

They are the ones who manipulate the students throughout the land. Hue, former royal capital, is the purest example of Communist regimentation of students. They control the students through a few fanatical or misled student leaders. When they call a strike or a demonstration, it happens with the clock-like precision of a Communist land. When there is a school strike, many of the student would just like to go to school, but dare not for fear of being beaten up. In the elementary schools pupils have been beaten up by older students.

During the recent strikes, though the students of some of the schools came to school, the teachers, fearing for their

safety, closed school anyway. If a merchant does not close shop, it is destroyed.

The atmosphere is that of Peking in 1948 and 1949. My informer gave me a history of the growth of Buddhist power, blaming both Diem and the Americans, mostly the latter.

Buddhism has traditionally been an amorphous, unorganized mass of followers of Buddha. In 1929 there was a nationalist revolt in Ye Yen Bo in the north which was ruthlessly crushed by the French. Many of the persecuted nationalists shaved their heads and put on the yellow robe to escape the French. The French at first did not notice this, but soon caught on and in 1930 they set up a Buddhist organization in the North with their agents in charge to keep Buddhism from becoming a center of revolt against their colonial rule.

When Diem came to power he became guilty of favoring the Catholics for political positions and the Catholic refugees were given the advantage in the distribution of relief, causing much bad blood among the Buddhists. His was a dicta-

torial regime. He allowed no legal and open opposition. To give the opposition elements a home the CIA built up the Buddhists, encouraged them in every way, so that they became a refuge both for nationalists and Communists.

Diem saw that there was a boil which should be lanced. He tried to infiltrate the Buddhist ranks with his agents without much success. The only solution, he saw, was to arrest five or six of the top pro-Communist Buddhist leaders. American Ambassador Nolting was against this. Since Nolting had always supported him in everything else, Diem in a moment of weakness promised Nolting he would not lance the boil.

When Nolting left the country to meet his replacement, Henry Cabot Lodge, in Hawaii, Diem, believing himself absolved from the promise to Nolting, struck at the Buddhist temples, catching the leading agitators except for the leader—Thich Tri Quang, who took refuge in the U.S. Embassy and is now in Hue manipulating the students through the activist president of the student council, Tran-Xuan Kien.

At present it seems that no government can be strong enough to purge the Buddhist ranks of Vietnam. The principle of religious freedom, tolerance and interdenominationalism which works so well in America has given the Vietcong a safe asylum. Our military operations in denying them this asylum in their jungle strongholds. This is what people mean when they say that the war is being won militarily and lost politically.

The only thing which cannot be done with bayonets is to sit on them. One can sit on a religion or ideology and on the favor of the people satisfied by good leadership. This our Ambassador Henry Cabot Lodge knows. He is trying his best to master the varied currents of intrigue and treachery in this mysterious land. Our military has given us and our Vietnamese friends a basis of strength upon which to work. Ambassador Lodge is the ablest man we have ever had here. Eventually the Buddhist problem will be mastered. How we do not yet know. It is a question of faith for the moment.

about it and an American ethnic group will help; but this can't happen in Africa, because the Negroes here are poor."

The Institute also aids the African cause by bringing over dignitaries such as prime ministers, arranging for honorary degrees from universities and arranging parties for them, where they can tell of their nation's needs to people who can help.

Summers, he and his wife, Margaret, visit Africa—chatting with new leaders and old friends, remembering that when he told the Foreign Operation Administration 11 years ago that he wanted to go to Africa, they laughed. "In those days, you only went there if you did something bad."

(Catholic Press Features)
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Friday, April 15, 1966

This Man Knows Africa From A to Zebra

New York — (CP) — The recent overthrow of Kwame Nkrumah's Communist-leaning rule in Ghana took Moscow and Peking by surprise. But, then, they probably have not been paying too much attention to a Hugh Downs look-alike named Thomas Patrick Melady. He could have told them

Melady (pronounced meh-LADY) and Africa have been close friends ever since he heard returning Holy Ghost Fathers talk about it when he was a student at Duquesne University, operated by that missionary order. Today, as president of the Africa Service Institute, he is one of the country's most knowledgeable authorities on that continent.

And, as his new book "The Revolution of Color" testifies, the 38-year-old Melady is among the most articulate and easy-to-follow—an unusual accomplishment for a man whose first visit to Africa was as a U.S. Government tax expert.

His theme—both in his writing and in numerous lectures throughout the country—is that the rise of the nonwhite people of Africa and Asia presents the world with two possibilities: a "wonderful oneness" that will give the world its first real opportunity to combat disease, poverty and illiteracy, or "a racial bloodbath that would dwarf all previous struggles in horror."

He graphically presents a picture of the modern world that others have made fuzzy with layers of statistics. Melady reduces the planet Earth to a mythical village of 100 persons and tells you:

"White people would number 31 and nonwhites—69. There would be 33 Christians (23 Catholics, 10 Protestants), while the other 67 would be Jews, Moslems, Buddhists, Hindus, Shintoists, and other non-Christians. In this village of 100 there would be 8 Communists and 37 under the domination of Communists."

The hope for peace in the future, he states, is for the creation of "one civilization" between the West and the Afro-Asian people. This coalition is more likely, he claims, than a coalition between the Afro-Asians and the Communist world.

"The West's main advantage is the root of its cultural heritage—that the dignity of man springs from the existence of a Supreme Being," Melady explains. "The Afro-Asian cultures are also rooted in belief in a Supreme Being; indeed, in many ways these societies have remained closer to this philosophical orientation than Western society."

Melady believes that the Afro-Asian people (unless subdued by force) will instinctively reject any atheistic and "depersonalized" way of life.

rank and file—most Christian whites see only a white God and a white kingdom of heaven—sabotages the missionary effort."

The necessary solution, Melady believes, is immediate and intimate contact between whites and nonwhites. "Even white liberals who actively promote Negro causes are notorious for not having any intimate Negro friends."

"Sooner or later, total confrontation will take place on the most intimate levels," Melady says. "The later, the harsher, the harder and the bloodier. The sooner, the easier, the more harmonious and the more beneficial for all mankind."

A native of Norwich, Conn., Melady's first job after college was with the Foreign Operation Administration (now the Agency for International Development), for whom he went to Ethiopia

in 1955 as a tax expert. He had written his graduate thesis at Catholic University on the impact of taxation for developing nations.

Melady taught nights at the College of Addis Ababa and weekends. He just traveled, camping outdoors. A year later he returned and established an Institute of African Affairs at Duquesne, the first in a Catholic university.

The Africa Service Institute was primarily founded to aid U.S. African students in obtaining jobs and housing while attending school, but has since branched out into collecting relief supplies for stricken areas of Africa.

"Bechuanaland has had a drought for three years and 100,000 people there are at the last stages of life, but who knows about it?" he asks. "When a catastrophe happens in Italy or France or Ireland, you hear



THOMAS PATRICK MELADY

Lutheran Group Seeks Unity with Catholics

Stockholm—(NC)—A league for Christian unity has been founded here with the goal of uniting—Sweden's—Lutherans, Catholics and other Christian churches—around the Pope.

Organizers of the league are two young high-church Lutheran clergymen, Pastor Lenart Lundstrom, chaplain of the cathedral of Strangnas, and Pastor Hans Cavallin of the diocese of Vasteras, whose brother Lars is training for the Catholic priesthood at the German College in Rome.

Some Catholic priests and laymen, among them Rolf Lysholm of Stockholm, lay theologian, also belong to the movement. The league is viewed as radical within the State (Lutheran) Church, as its leaders have declared: "We don't like

all this talking about patience from the official Protestant side. We want to see corporate union begun in our generation."

"It is important," says Pastor Cavallin, "that the international trend of ecumenism should be studied more in the Swedish State Church, and also in relation to the Catholic Church in the light of the Vatican Council and its results. There are two aspects we especially want to underline as important forces for ecumenism: First is the return to the sources. Theology, especially the Roman Catholic one, has helped us to understand what the New Testament and the early Church meant to us. Secondly, the necessity of accommodation to the modern world, which doesn't mean a compromise of the faith."

The Catholic COURIER Journal

THE NEWSPAPER OF THE ROCHESTER DIOCESE
Vol. 77 No. 29
Friday, April 15, 1966
MOST REV. JAMES E. KEARNEY, D.D., President
Published every Friday by the Rochester Catholic Press Association
MAIN OFFICE: 32 Seio St., 454-7056 - Rochester, N.Y. 14604
ELMIRA OFFICE: 317 Robinson Bldg., Lake St. RE 2-6888 or RE 2-3423
AUBURN OFFICE: 168 E. Genesee St. AL 2-4446
Second class postage paid at Rochester, N.Y.
Single copy 15c; 1 year subscription in U.S., \$5.00
As required under the Act of Congress of March 3, 1879.
Postmaster: \$5-100; Foreign Countries \$6-75

India Challenges Our Moral Sense

BY GARY MACEOIN

The visit of Mrs. Indira Gandhi (India's prime minister) to the United States and other Western nations has raised a vital issue for Christians. Are we, or are we not convinced that no duty is more urgent today than to remedy the situation which has brought a probably unparalleled famine on her country?

Thanks to modern science and communication, it was possible to forecast this famine at least seven or eight years before it occurred. Some last-minute attempts have been made to blame an "act of God" in the form of a drought. But the crude fact is that reputable studies, including some made by the Ford Foundation, confidently predicted it long enough ago to take preventive steps.

Why were they not taken? The answer is one which the world's politicians will have to give before the tribunal of history. But it is also one that the world's Christians will have to give before the tribunal of their consciences.

Speaking both as an economist and a Christian, Barbara Ward has been defin-

ing the issues for close on 20 years. Of all the underdeveloped nations of the free world, India is the nearest to the point of "take-off," the magic moment when economic growth becomes self-sustaining and self-feeding. In addition to our obvious need of a strong India on the southern flank of the Communist world, we are obligated by our Christian commitment to our brothers in need to help India to reach take-off.

So far, everyone agrees with her. President Johnson did just that in what the New York Times called a "significant" paragraph in his first request to Congress to endorse a \$1 billion famine relief program for India. "We look forward to providing economic assistance," he said, "on a scale that is related to the great needs of our sister democracy."

But, as the Times also noted, the request to Congress was mainly political showmanship because the President already had authority to carry out the relief program. And it might well have added that what would be significant about the statement of United States intention to help in proportion to India's needs would be the speed with which it would

be forgotten once Mrs. Gandhi has boarded her plane.

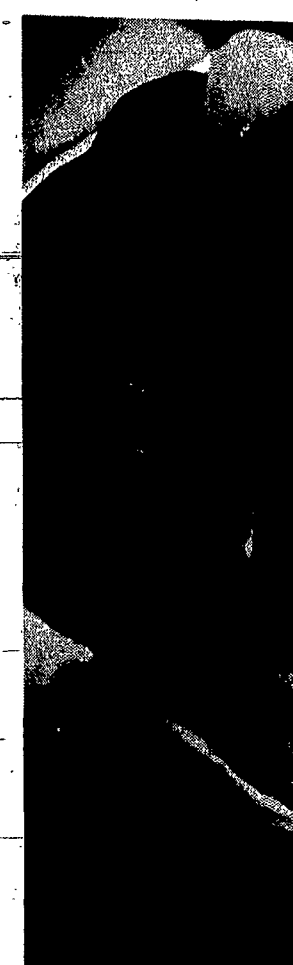
We often express amazement and moral indignation when we look at the failure of rich Latin Americans (for example) to put their money to work to modernize their society. Yet their stupidity and lack of conscience is less glaring than that of rich countries which do not allocate even the annual increase in their wealth to lessening a tension that can otherwise end only in war and common destruction.

Instead, as Barbara Ward told the Catholic, Protestant, Orthodox and Jewish theologians at Notre Dame's conference on the theological issues of Vatican II, "each year a lower proportion of a rising national income is devoted to direct assistance. Each year, fewer crumbs fall from the rich man's table."

As an economist and student of human ways, Miss Ward seems to think that political man is not sufficiently sophisticated to save himself. The hope she sees is an awakening of the Christian conscience to the "burning scandal" of the "small white Christian and Western minority that is rich and growing richer,"

Has such an awakening begun? There are at least some encouraging signs. In its statement on the Church in the modern world, Vatican II recalled the teaching of St. Thomas Aquinas that "the right to have a share of earthly goods sufficient for oneself and one's family belongs to everyone." According to their ability, let all individuals and governments undertake a genuine sharing of their goods. Let them use these goods especially to provide individuals and nations with the means for helping and developing themselves."

Traditionally, the Christian effort has been concentrated on emergency relief. And as Pope Paul emphasized in February, India desperately needs emergency help for its starving. But, as the Pope has also insisted at the United Nations and elsewhere, we must concern ourselves not only with manifestations but with causes. It is particularly encouraging that the first joint working party of Catholics and Protestant international relief organizations, which met at Geneva in late January, placed so much stress on the importance of backing programs of economic development.



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as "The Shanachie"
Concert next we

April 28-30

Nurses Lis
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"The Catholic Nurse Winds of Change" will theme of the biennial tion of the National Catholic Nurses to b April 28-30 in Pittsbu

One of the Friday s will center on the nursi sonal development. E "Her Right to Be," it clude such areas as fr growth and leadership.

A Saturday session of Great Society" will cov topics of Anti-poverty grams, Population, Famil ning and Human Relat "Love in the World" will discuss the service unties open in the VISTA, Peace Corps and programs.

Registration begins V day evening, April 27 at the Penn-Shenaton site of the Pittsburgh

Catholic nurses w h members of the Natio cl of Catholic Nurses interested in attendi ventor may contact th ester Diocesan Council dent:

Mrs. Madeleine Eck Down St., Rochester 14823. Her phone is ED

By URBAN H. FAU
Cayuga County Cat
School Board

(This is the third in an education, promoted Catholic Educational C. The series offers a fo readers to express the on questions vital to education. In the pages Catholic Courier-Journal

Auburn — When St Federal legislation to ai in both public and p schools was proposed, 65 sharp public debat out. It centered on the Elementary and Sc Education, locally on N State's proposed Textbo Bill. The proposed gov assistance stimulated f enders and critics of schools.

In the Auburn area, felt the need for a organization. The deba it apparent that neither nor defenders and eny at Catholic education disposal. Getting the f not easy; to poll in schools was a problem.

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