On Voting

By JAN ADAMS

Occasionally one of our friends will ask those of us at Martin de Porres House (the C.W.L. of the archdiocese) how we feel about some proposed law, or whether we are working for some candidate for governmental office. The answer usually comes as a surprise: we are neither concerned with nor do we participate in candidacies and elections. We ignore as much as possible the whole governmental apparatus. It is all fine and ridiculous—how we feel about some proposed law, or whether we are working for some candidate for governmental office. Since we take voluntary poverty in the context of a church being available to our neighbors, our daily lives are filled with immediate needs: our own need to make this month's rent, our friends' need for shoes or for a meal. Amidst pressing demands, the governmental process seems a remote sideline sponsored by those whose real concern is the next issue in the newspapers. Enthusiasm about any part of it seems a playing with phantoms. All we want to consider is whether we are not much like most people who simply struggle to get along—neither elector nor candidate—without reference to government. To make this peculiarity of Catholic Workmen's efforts a little clearer...

The Illusion of Voting

Of course we do have a philosophic basis for our position. On the negative side, our disinterest in elections is simple to explain. We believe that the capitalist system renders voting meaningless. While we may carry our indifference to national and international politics to extraordinary extremes, I always wonder whether we are not much like most people who simply struggle to get along—neither elector nor candidate—without reference to government. To make this peculiarity of Catholic Workmen's efforts a little clearer...

Tivoli Farm

Leaves banner October's trees—gold, scarlet, mottled, brown—fly before an autumn breeze, frolic on ground enticing chipmunks, squirrels, and children to join their play. The haunting ton of Southward-dying geese is suddenly still by the stucco report of hunters' guns. A blue jay sounds a general alarm for all non-human creatures. The taut ears of a sleepy screech owl protrude from a hollow tree listening for disturbers of nature's peace. Then a chickadee sings a cheerful scarlet, mottled, brown-fly before an evergreen door. Amidst these pressing demands, the governmental process seems a remote sideline sponsored by those whose real concern is the next issue in the newspapers. Enthusiasm about any part of it seems a playing with phantoms. All we want to consider is whether we are not much like most people who simply struggle to get along—neither elector nor candidate—without reference to government. To make this peculiarity of Catholic Workmen's efforts a little clearer...

Hard Times—New Vision

By PAT JORDAN

Hard times become more blatant with winter. At least it seems so here. Bowery House (the C.W.L. of the archdiocese), Welfare Street, the refuge fires in the ash cans on Houston St.; the wife on welfare comes more often for fuel because the check just hasn't gone as far this month; the sight of the tense shoulders of tenants in the tenement dwellers whose heat and hot water have been off for thirteen days gives the city a heavier rigidity. This year hard times are talked about not only on the Bowery, but in the banquet halls, in the banks, in the investment offices.

"The economic history of the postwar period has been one of sustained growth—for developing as well as developed nations. The universal expectation of our people for the foundation of our political institutions, and the assumption underlying the evolving structure of peace are all based on the assumption that this growth will continue." Secretary of State Kissinger made these remarks in late September to the Economist Club in Washington. He spoke of the threat to this pattern of "oil crisis" by the "oil exporters," (perpetrated largely by the oil-exploring producers, according to Mr. Kissinger), and the resultant price shock available to the rest of the Western world. To sell those exporting countries know the matter had not been taken lightly in Washington. It "feels like a war." He added such threats to be easily forgotten or taken lightly by "the international democracy and economic growth" as Mr. Kissinger does. Both terms lack adequate definition, but their reference is to the atmosphere and men—"the universal democracy and economic growth." But the Secretary's speech should not be misunderstood. It presents the problem, viz., that we are facing an economic crisis on the nature of a respiratory arrest, i.e. one of considerable magnitude.

Institutionalized Greed

Recently E. F. Schumacher, the British economist, has written a book Small is Beautiful. Among the various critics of the "free market" economy, Schumacher has been one of the most articulate. He states: "As these fuels are non-renewable and of short supply, the modern economic system is unsustainable in a finite world with limited resources and poor people.

President Ford's plan of using nuclear energy to offset oil shortages should not be considered. The wastes produced by nuclear energy are non-biodegradable, non-reclaimable. They are capable of causing almost instantaneous damage. Some of these wastes will outlive man for several thousand years. And these wastes are to be buried in deserts and mountains for the "sake of our children."

According to Schumacher, the modern economy cannot except these facts. Schumacher has suggested: "As the resources of the earth are finite, the supply of the earth's natural wealth is limited, and it must guide its rise to an increasingly serious match the modern economy cannot be inexorably continued by our economic system. The essential nature of the private enterprise system and the possibilities of overtaking the development of another system which might fit the new situation."

CARDINAL NEWMAN

Go to the political world; see nations jealous, in think tanks of engineers, armies and fleets matched against each other. Survey the various ranks of autocrats and dictators, the new contests, the strivings of the ambitious, the intrigues of the crafty. What is the end of all this turmoil? The grave. What is the measure? The Cross.
This column is being written in a spirit of great thanksgiving, because this month I have had the news of the birth of two grandchildren. Justin was born respectively to Becky and John Houghton and Mary and Jim Hanna within the last two weeks. Both families are living in Perkinsville, Vermont, the former built by John, and the latter in a small rented cottage two miles down the road, surrounded on three sides by fields which might have suggested the name Forest to them. (St. Sergius lived in a forest near Rome.) Helene Iwowsky gave me a postal picture of him feeding the bairn.

I had gone for a week's visit to my daughter hoping I would be there for the birthing. I had waited there both for a while and worked there, too. But babies have a way of taking their time, and neither was born while I was there. Both births, inspiration and fulfillment of one of my brothers most cherished aims, were a great joy to me.

What is called a certificate of occupancy is no certificate at all. There is no certificate of occupancy necessary for the homeless women sleeping in our houses of hospitality around the country are going through trials like those

Peter Marini, Founder

We beg you, dear friends, amici (literally those who love us), to our loving gratitude.

It is 4:30 and time for mass in our parish church around the corner. The mass is at 5:30 p.m., and strength and courage to endure will come with the Mass. News came last night of my daughter Becky's second child, a boy. I wish one of my grand-children would name a child either Fidel (1) or Constance, since those names indicate the virtues I most admire — Fidelity and Constancy.

We beg you, dear friends, amici (literally those who love us), to be faithful to your generosity in this regard, and to respond to this appeal for help in our work for the needs of this city's poor. We beg your prayers, and help, and promise you our loving gratitude.

DOROTHY DAY

Catholic Worker
38 East First Street
New York, New York 10003

Lanza del Vasto Tour

Wed., 11/6: Boston—Church of the Covenant (617) 426-1005; Sat., 11/16: Waterbury, Conn.—Glen Auditorium, College Street (203) 773-1381; Mon., 11/18: Poughkeepsie, N.Y.—Auditorium (914) 437-5799; Tue., 11/19: Scarsdale, N.Y.—Unitarian Church, 8 p.m. (212) 329-4700; Wed., 11/20: New York—Church of the Covenant, 104 West 48th St. (212) 586-1005; Thu., 11/21: Providence, R.I.—Dartmouth College, 8:30 p.m. (401) 831-5600; Fri., 11/22: Allentown, Pa.—Church of the Covenant, 8 p.m. (215) 437-4927; Sat., 11/23: Philadelphia—Church of the Covenant, 8 p.m. (215) 735-9983; Sun., 11/24: Maryland—Seton Hill, Pittsburgh, Pa.—Auditorium, 8 p.m. (412) 392-2358; Mon., 11/25: Baltimore—Unitarian Church, 8 p.m. (301) 233-7204; Tue., 11/26: Union—Auditorium, 8 p.m. (301) 263-0909; Wed., 11/27: New York—Community Church (212) 986-5555. Thu., 11/28: Toronto, Canada—11/29: Montreal, Canada—11/30: Boston—Church of the Covenant, 8 p.m. (212) 586-1005.

Pl·LGRJMA{iE

By DOROTHY DAY

ON PILGRIMAGE

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The Necessity of Decentralization

(Continued from page 1) fatal solution of the President. They suggest research on soil and wind power, the use of methane gas digesters, and the cultivation of renewable forms of energy. Dr. Schumacher, in his Vermont visit, pointed to precisely those ill's of modern growth: the apparent efficiency, the gianthood, complexity, and capital intensity of the large-scale, capital-intensive enterprises. He pointed out that they are far too highly capitalized and far too high to take the energy of the sun for production (Schumacher: "The cycle of nature requires no other fuel input but that of solar energy.") To develop these forms of energy calls for a decentralization of energy requirements. Hence, the need for many small, self-sustaining, self-sufficient solar energy, at least in some areas, we must spread out to utilize it. This flies in the face of the current pattern of congregating in large cities, a trend which will have to change. 

Giasm or Simplicity? Why haven't the leaders of the Western World suggested methods of decentralization? Dr. Schumacher points out that as things stand, it is not to their advantage. "Insular as the solutions suggested above are, the suggestion for decentralization of energy supplies and production, they are politically radical. For all the new developments — nuclear power, shale oil, coal gasification — planned by the government, the thought of doing anything radical, other than being safe, efficient, tested, nor economic; but all require capital. The ultimate development of a technology that will be fully self-sufficient and self-liquidating is to develop first the mass, the life of the community, and then the life of the individual. "

The army has been expanding many of its bases in southern France with perhaps the most important of all, "Camp du Larzac" from 3,000 hectares to 10,000 hectares, a small group of farmers who have returned to the land, "Don't think it's the future. It's the present." There are now more than 100,000 people in the Larzac, Lanza del Vasto, former Gandhi associate to expand their base on the Larzac, 18,000-hectares, a factory of the LIP, others were peasants, factory workers, who have returned to the land, "Don't think it's the future. It's the present." There are now more than 100,000 people in the Larzac, Lanza del Vasto, former Gandhi associate to expand their base on the Larzac, 18,000-hectares, a factory of the LIP, others were peasants, factory workers, who have returned to the land, "Don't think it's the future. It's the present." There are now more than 100,000 people in the Larzac, Lanza del Vasto, former Gandhi associate to expand their base on the Larzac, 18,000-hectares, a factory of the LIP, others were peasants, factory workers, who have returned to the land, "Don't think it's the future. It's the present." There are now more than 100,000 people in the Larzac, Lanza del Vasto, former Gandhi associate to expand their base on the Larzac, 18,000-hectares, a factory of the LIP, others were peasants, factory workers, who have returned to the land, "Don't think it's the future. It's the present."
Tivoli: A Farm With a View

BY ANNE MARIE FRASER

Still, I wonder when we will see her again, and what will become of her children.

A recent Daily News article pointed to the plight of New York's 6,000 homeless women. At a time when there are few jobs and hundreds of feet, I met four of them, some familiar from the C.W. Yet our attitude to women facing counter obstacles from the City at every turn. It seems they are not looking at the world as we do, but aware of their mix of pride, childlike simplicity, fear, generosity, anger, and loneliness. "He who believes in God's people will see His Holiness," said Dostoevsky's Faleen in the Wildness of a different order has been described by Willard Schumacher's remarkable Small book. The book is well written, interesting, and a good read. All that is needed is imagination and delight in really good writing.

The following excerpt is from a recent article by Solzhenitsyn's Cancer Ward which Kathleen Rumpf is reading to me, and Schumacher's book WaterShed Down. Those who enjoy timeless classics of the imagination such as Alice in Wonderland, The Wind in the Willows, The Once and Future King, and other wonderful narratives of the Hobbits may find it worth reading. Some of you may be interested in the seedy delusions of violence, boredom, crime, and nauseating pornography which so often pollute the so-called adult fiction of our time. Rich doesn't write a book like Adam's book is one that both young and old can enjoy. All that is needed is imagination and delight in really good writing.

The Exile of the Catholic Worker Pattern of Living among the Poor in Tivoli, for today is Joshua's birthday. Melanie, Cane, Tanya, and Kachina are together again. Early this morning some white throat­ed sparrows sang to me, not with springtime's promise of spring, but with hope, and we hope he won't molest their eggs, especially young ones. The barn will do again.

For our own young ones, the children, talking of their first visits to Tivoli, for today is Joshua's birthday. Melanie, Cane, Tanya, and Kachina are together again. Early this morning some white throat­ed sparrows sang to me, not with springtime's promise of spring, but with hope, and we hope he won't molest their eggs, especially young ones. The barn will do again.

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Capital Punishment
University of Rhode Island
Kingston, RI, 02881
Dear Pet,

The death penalty has been brought back to R.I. and a young black man, Robert Clive, was found guilty of this tragic law.

We ask that readers of the CW write letters to Attorney General Anthony A. Giannini, Superior Court, Providence, R.I. and Albert E. Curbisher, Aust. Attorney General, Providence, R.I., granting clemency to Robert Clive. We hope that we, as a group, can have a voice in the decision of this case. Clive’s only offense was being in the wrong place at the wrong time.

Please write to let him know that we care.

Shelly Killen

San Francisco
Martin De Porres House
3228 32nd St.
San Francisco, Cal. 94110

Dear Dorothy,

Thursday, Sept. 19, we received a notice from the S. F. Health Department saying that we had been terminated and were to cease business. We have ignored their notice, and two days later I received a notice from the Health Department saying that they would close our house without a permit and without a certificate from the health department. As to not to offend or create an unnecessary fuss with the city, we complied.

However, we were naive as to how complicated these things can be! We have had numerous inspectors. The first one had phraseology that is not allowed in any words. The other, who was to give us only two weeks to cease business, had phraseology that is not allowed in any words.

Our garden has been good to us and I’m learning how to freeze and can. It is so wonderful to know there is a place here to go when things get too hot in the garden.

For Burlington, we will be opening a house for the families of prisoners coming to Fort Madison jail, badly needed in this area. She is an answer to our prayers.

We are the “poorest” we’ve ever been right now. One of our workers was hospitalized for three weeks and her doctor is here. The car “expired” and we are out of money to buy a new one. We are at ground zero and are in a time of need.

Our answer to this is God’s love and peace. May Christ’s peace be yours,

Margaret Quigley

Los Angeles
Amon Hennacy House
805 N. Cummings St.
Los Angeles, Cal. 90033

Dear Friends,

We have been facing the existential reality of the men whom we serve comes home to us through violence and brutality. It is an ongoing thing that brings the meaning of the crucifixion, and the redemptive power of suffering love.

This week, I visited Skid Row and am going to Port Madison jail again, to have a contractor friend who is willing to help us to get in touch with the Health Department to see if there is some reason we can open a house for less), and so I’m getting a job as a cook for a children’s breakfast program.

Martty is trying to get a job, too. Ray is teaching two days a week and housekeeping. I’m getting a job at $1400 a month and am going to have enough people to do the work, a large garden, a large house and a large community.

Whatever the program, for whatever time, one day of wandering aimlessly at the river levee or downtown in and out of an amazing tale, all coming back to our house. If our days are not going to change in some way, if the men has drinking, he stumbles and is trying to get up. Joe Sullivan moves quickly, taking over the job. The man is insulted at Jim’srudeness.

It was over before anyone knew what had happened. The guy swung at Jim with a broken glass bottle and had a stroke, breaking his glasses. The doctor said the eye cannot be saved. A piece of glass has seared the optic nerve, it must be removed immediately.

There is much work to be done—roofing, plastering, painting, and plumbing; but, people seem to grow close through work. The overtime cost it for $125 a year if we will put the time and energy into repairing it.

Right now, there are only two of us. We need at least two more people to share the work and demand and hospitality. We would also like to hear from people who can share their experiences of hospitality. And, this is the hardest part for me to write, we need money. We are putting in some of the repairs, using our own savings, but that is not enough right now to meet the cost of building materials.

Please keep us in your prayers and, may Christ’s peace be with you.

Peggy Weingard and Chris Toole.

Milwaukee
Casa Maria
1121 N. 21st St.
Milwaukee, Wis. 53233

Dear Friends,

It has been a long time since you have heard from us here in Milwaukee, and for this we are sorry. All is going well here and in the past year Casa Maria has experienced many changes.

Last fall, we closed the house for three months while we were having repairs done. We replastered many of the walls, did a lot of painting, put in a new staircase and a new roof. It was a costly project, but all the labor was donated.

We always, Casa continua to provide temporary food, clothing and shelter for people in need, but our main concern is for homeless men. Although we try to provide adequately for their physical needs, what we try to convey to all our friends in this part of the world.

With the warmer weather we have come to a much calmer time into a more comfortable season. The garden is blooming. A group of nuns on the outskirts of Milwaukee has shared with us a quarter-acre of their land which was planted with many good things for the house here.

And so, with that, God’s peace and good graces to all.

Love and Peace,

Leo Rias

CHRISTMAS CARDS
$2.50 a dozen
(Plus Postage)

CATHEROL WORKER CALENDAR – 1975
$2.50 each
(Plus Postage)

Catholic Worker
Box 33, Tivoli, N.Y. 12583

RITA CORBIN

Written and Designed by
36 East First
(Continued from page 4)

At the Catholic Worker we are surrounded by the mystery. I wish everyone could have just one chance to share dinner with us (sometimes I wish as everyone were having dinner with us, the noise is so great). Josephine has a great way of warning that doesn’t seem to have stopped any of the smokers, especially the pipe smokers, in puffing away at his pipe. Mark’s gift of gladialcs may decorate a table. Gloria Rose’s distribution of a white pick, gum, and candy, and clothing. Bill has been trying to find 100 watts to light the room, and the best, leaving the vegetarian meals to Sisters Mary Ann and Grace. After all that, we ask Tony Konechuk, Tom Hammerton and Terry Grady have quickly mastered the intonations of who likes what and how! Feeding a family of sixty every night can be quite a scene. But meals are times of closest community (The disciples on the road to Emmaus knew Him in the breaking of the bread). This community is not a model one; it has arisen from need and mirrors the suffering of each of us. Windows are broken, doors are assaulted physically, verbally and emotionally. At times, invective and noise fill the air and we are overwhelmed, for a time, by our helplessness. That which we want to do and our ability to pray and clarification of thought.

Friday Night Meetings
We seek to meet again our Friday Night Meetings. At our first meeting of the year Fr. Jim Nieczak talked on Nonviolence. He demonstrated shadow dancing for us, not gay, in order to help us understand the order we seek, the unity of things, property. We feel that the Nonviolence of Kung-Fu, the essays and poetry of Charles Peguy, Gilliam’s talk on Eric Gill were the renaissance of Divina Love and is the highest love that is possible, which through the creation of a whole and every grain of sand in it. Love every leaf, every ray of God’s beauty. We have a right to express love everything. Brothers, love is a teacher but we must learn how to accept love in all its forms, to have the capacity to love slowly by long labor. For we must love not only, individually but also collectively. At a most unforgettable meeting, Carmen Mathews, a remarkable actress and organizer, spoke of the Church, of the suffering of the Church, possessed of its tradition and reverence. At a recent Monday night meeting, Father Zossima clearly articulates Dostoevsky’s position. “Brothers, have no fear of men’s sins. Love a man you have sinned against. Love, not the sin but the person who has sinned against you. Love the person who has a right to be loved. Love the people, since we are beginning to know how to make them.”

Reverence
These five meetings, and Pat Jordan’s on Martin Buber, clarify personalism. They keep calling to mind one word—reverence. As a recent Monday night meeting, the liturgy, an old and frail man who has been staying with us, dropped to his knees as we stood for the Eucharistic Prayer. Kneeling, says Birk, “means to declare I am full of reverence ... raising your knees is a very old form of abbreviation.” But abbreviations we soon use mechanically. That is why it is good, where there is still room and time to do so, to write the gesture out in full, the whole beauty, the whole reverence. With pressures, the haste, the crowdedness and magnitude of suffering, often there isn’t time, but it is our business to make the room and time to “write the gesture out in full” before the mystery of another human being, perhaps the person with whom we grow.

Seeking safety from occasional robbers, and from the uncertainties of recognition, falls into the hands of permanent robbers, the organized ones, those who are recognized. Consequently, we fall into the hands of governments. Leo Tolstoy

As I see it, the death penalty is itself a sin of homicide committed by society.

Jacques Martain

PEOPLE CALLS FOR JUBILEE

In his proclamation of the Holy Year 1975, Pope Paul has declared that the Church celebrates together with the people all who have the power and the duty to build up in the world a more perfect order of dignity and peace. But all the people should not give up because of the difficulties of the present times, and they should not be afraid of being misunderstood. One more we make a particularly strong appeal on behalf of developing countries, countries which are ravaged by hunger and by war. Let special attention be given to countries which oppress man today, to the finding of employment by which men can provide for their families, to the end of war, so many lack, to schools which need much assistance, to social and medical development and safeguarding of decent public moral standards.

"We should like also to express the humble and sincere desire that in this Jubilee Year, in line with the tradition of previous Jubiles, the proper authorities of the different countries, states and territories of the earth, of all the nations, including the United Nations, shall take the necessary steps to decide on and work out just solutions to the problem of nationalities, which is entitled to live in peace under its own government on its own territory."

UFW BOYCOTT GAINS

The United Farm Workers Union continues to press for the scrapping of the lettuces contracts in lettuce and grape fields. The boycott of the lettuce, grapes and Gallo wines called by the UFW has made considerable headway. It was reported by Charles Allen recently, the boycott has taken on a considerably broader base: "The strength of the boycott is not that we have many stores Cooperating with us. The strength of the boycott is that we have the summer and we're getting them more and more. . . . The boycott is based on the statement, "The Gallo wine can't be turned off." Grape sales across the country are down 16 to 40 per cent, according to Galleries. A recent report of the "Wall Street Journal" reported that Gallo sales are down 15 per cent.

We wish this progress to continue, to organize where workers want the Union. It is presently supporting 40 Black workers on September 26, 1975 in California. Over 160 workers at Gallo's Livingston ranch, supported by the United Farm Workers, walked off the job and demanded representation by the UFW. Other contracts of this year with the largest grape grower in the Coachella Valley (Stehn- berg), will be adjudicated before a Labor Board in San Diego. It is expected that the workers shall be granted the demands of the UFW.

"We express in anticipation our gratitude and invoke the Lord's abundant blessings on all - those who will strive to help the poor, who are suffering and who are much assistance, to social and medical rehabilitation, or who may have been caught up in political and social uprisings. . . ."

PEACE COMMITTEE CALLS FOR RECOGNITION OF PALESTINIANS

On Sunday, September 25, the Yom Kippur Peace Committee, convinced that all Israel and all Palestinians are part of the same people, signed with 100 Committee members and distributed at the: "In every year Yom Kippur is a time to seek acquaintance for violence and to cease to think of enemies. To be generous to each other, to love one another, to live in peace among all peoples, Jews we prepare for Yom Kippur during these Days of Turning by seeking to turn ourselves and all humanity to toward peace and justice. We especially seek to end the bloodshed that still goes on between Israelis and Palestinians."

"We will, therefore, join on Sunday, September 25, 1975, in memory of all the dead one year ago; we ask it for the sake of all people, and that kind of boycott can't be won over by selfish interests, cannot be won over because of the difficulty. We ask for the recognition of all who died one year ago; we ask it in memory of all those who will die this coming year if peace is not achieved; we ask it in the name of God."

TAX RESISTANCE NOTES

On October 12, the Quaker East Regional Meeting of War Tax Resistance was held in New York. The gathering brought out an awareness of the acute need for a National Office or co-ordinating body to distribute information, provide literature and support for the inspiration and editor of TAX TALK, Fr. Thomas (no longer on the staff of the newsletter.) It was decided that WIN Magazine should be approached with the idea of carrying a weekly column devoted to War Tax Resistance.

Second, a resolution was passed calling for a National Day of Action on Sunday, November 12 to be held at 333 Lafayette St., New York City. The meeting did discuss a proposal which is to offer a week of resistance to the R.S.S. on April 15.

In a related matter, the “World Peace Tax Fund” is beginning to work on a plan of legal, not a legislative, approach to the problem. The plan calls for alternative uses of the money, ideally peace work, but if that proves impossible, if you are interested, write Kathy Maloney, WPTF, Box 1447, Ann Arbor, Mich. 48106.

LEPSOSARIDUM NEEDS ASSISTANCE

The Lesposaridum of St. Vincent de Paul need $15,000 to build a settlement for the homeless lepers of El Baja, Mexico. This settlement will provide individual bedrooms, occupational and physiological training, recreational and educational facilities. The area must begin immediately, because of the impending rainy season. For information, send what you can to Sr. Pacifica, c/o Sr. Visitatrix, St. Joseph’s Provenial House, Enniscorthy, E.R., 1218.
The Church, Colonialism and Mozambique


Hastings tells us that the long struggle for justice, liberty, and peace in Mozambique still goes on despite the new regime's announced intention to begin dialogue in the last few months. An agreement for this territory's independence has been reached between the Portuguese government and the Front for the Liberation of Mozambique, fear, bloodshed, and violence continue.

Father Hastings has assembled and chronicled events and incidents beginning in May 1971 leading up to and including the masses at Wiryamu on December 9th, 1971. He divides his book into three basic sections: a brief but informative history of Mozambique beginning with the Portuguese establishment of forts on the East African coast in 1507 (noting also the position of the Catholic Church throughout these years, including the Concordat between the Vatican and Portugal in 1846). The second part contains the eyewitness accounts of various massacres, killings, arrests and tortures in the 1971-1972 period and offers an analysis of the situation, putting the responsibility of the Church. It is addressed to the reader and of the world; it is a call to conscience, a summons to each of us to take the initiative and to work for the conditions in which he is forced to live.

Hastings was not an isolated incident; the destruction of this village and others has been an insensitive expression of a mentality and system of government whose character is brutal and repressive. Hastings relates many incidents, but one is illustrative: "A woman called Vaina was told to stand up. She did so, with her little child Xanu in her arms—a nine-month-old baby. She fell pierced by a bullet. The child disengaged itself and sat down next to its dead mother, crying frantically but no one was able to help it ... Before the horrified eyes of the people the soldier kicked the child brutally, slashing its head open."

Who was responsible for the massacre at Wiryamu? Certainly the Portuguese officers and the DGS officials. And yet Portugal alone is not responsible for its actions in East Africa. It is Hastings' contention that as the Portuguese rule in Africa slowly collapses, the racist regimes of South Africa and Rhodesia sense doom and are themselves threatened. How have these regimes been able to continue? The answer is simple: Starvation; poverty; the greed of the bosses, with groups of four families living on adjacent parcels of land, sharing more expensive capital goods and building a reservoir of labor. The New Alchemists, already mentioned, are exploring the cultivation of carp and aquaculture techniques on small farms, the recycling of wastes, and the production of complete foods. The aims of such groups as these is to live more locally, depend less on transportation, get to know and work with nearby people, form community where they are, and spread the hope they embody. Peter Drucker, in a recent article for Catholic Worker farms. The Chinese have shown the West how land is realizable. Such self-sufficiency is the basis of all real culture.

New Vision

(Continued from page 3)

for example, the forms in a variety of regions. They aim to guarantee all peoples the right to the opportunity to live, work and thrive on the land. One of the more inspiring is the Northern California Land Trust, Inc. (P.O. Box 158, Berkeley, Calif. 94701). "Inspiring" because its purpose is to secure land which will be leased to poor persons and families who wish to invest in land. Self-sufficient, small, organic farms are both economically and ecologically sound, with groups of four families living on adjacent parcels of land, sharing more expensive capital goods and building a reservoir of labor. The New Alchemists, already mentioned, are exploring the cultivation of carp and aquaculture techniques on small farms, the recycling of wastes, and the construction of complete foods. The aims of such groups as these is to live more locally, depend less on transportation, get to know and work with nearby people, form community where they are, and spread the hope they embody. Peter Drucker, in a recent article for Catholic Worker farms. The Chinese have shown the West how land is realizable. Such self-sufficiency is the basis of all real culture.

Over and out. The Church can only scratch a complex and problematic surface. It states some of the reasons for evoking thought-provoking and challenging questions which will necessarily effect and be effectuated by the political system. And it says little. More needs to be done in this direction. As Dr. Schumacher told the meeting in Vermont, "I can't create the Church. The Church has to be the Church."

The first step is good enough for me," I.e., let us begin—concluded that what is needed is humble, persistent work: "Then life is joy. The more tough it becomes, the more interesting it becomes."
Peacemaking: Universal Mandate

By EILEEN BIAN

The opening session of the Second World Conference on Religion and Peace, held in the ancient Catholic University of Louvain (Belgium) this summer, was addressed by Archbishop Fernandes of New Delhi and Thek Hnth Hnah of Viet-

Addressing himself to the quality of life during the three days of the conference, Archbishop Fernandes told us, "The quality of man's life in this last quarter of the century depends among other things on whether the spirit of religion, science and education he receives. A thesis could be..."

I'd like to write a little more of "Work," that important aspect of man's life. To be useful, man must be given work of absolutely, completely free labor—just because it is forced."

...the same Commission brought up consideration of the dignity, rights and destiny of woman as a human right. From our discussions in Paris, ended with a poem of death: "I walk on thorns, but firmly, as among the inescapable resources of our environment and Survival, and Human rights..."

Thich Nhat Hanh, the Buddhist monk-pastor, pale in his dark-brown robe and casually-clasped hands, asked "Please, Brothers and Sisters, have you patience in complete mindfulness of what we are doing?" We feared the conference would be concerned with statements and memoranda written in haste, with the caravan of history. Such a positive approach to earthly realities on the part of a group of people who have dedicated their lives to the religious experience seems imperative in today's world and with it a greater understanding of the human person and a passion for human rights."

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Academic work in the morning and field work in the afternoon, and two tours each year, one on sea the Maine coast to catch cod, and the other, now supply, and one to the South. Dick Bliss is interested in Eric Gill's ideas and is a friend of Ghandi's; he also has taken to the attention of the Gill years ago.

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