FRIENDS OF GANDHI
TO FAST OCT. 31

Dr. ROBERT LARSON

A day of prayer and fasting for the American civil-rights movement will be observed on October 31st by the Friends of Gandhi, an international organization headed by Professor Olivier Lacombe, of the Sorbonne. Some three hundred members of the group—Catholics, Protestants, Orthodox, Quakers, Hindus, Mohammedans, Buddhists, and Shintoists—will abstain from all foods and liquids, even water, from sunrise to sunset on that day, asking God's help to attain full human rights and equal social status for the colored citizens of the United States. They will observe the fast privately, without display or public demonstration, each according to his religious belief. Many non-members, including American Negroes, are expected to join with them in the observance.

The date of October 31st has been chosen because it is the Vigil of All Saints, a traditional Christian day of prayer and reconciliation. It falls three days before the Presidential election, when the question of Negro rights will undoubtedly be an issue for many voters. The fast recalls the statement made by Ghandi in 1936 to Dr. Howard Thurman, American Negro minister: "It may be through the Negro that the undenominational message of Non-Violence will be delivered to the world."

Ghandi's techniques, for non-violent resistance to racial injustice, have undoubtedly inspired Negro civil-rights leaders and have been used effectively in the form of public demonstrations, civil disobedience, picketing, and sit-ins. The Friends of Ghandi emphasize, however, that prayer and fasting were his "secret weapons" and the most frequent form of action. Every day, without fail, he and his disciples held regular prayer sessions, at 4 a.m. and at 7 p.m. He is known to have fasted for a total of at least two hundred and fifty days, and to have called off public demonstrations in this form of spiritual action. More often than not, his fasts were undertaken because of the moral lapse of his followers, who, through human weakness, sometimes resorted to violence and rioting in their struggle for national freedom. In 1932, for example, while in prison, he fasted for the abolition of the category of Untouchables. This almost unbelievable manifestation of social injustice had clung to India like a curse for three thousand years. His fast succeeded in removing most of the barriers against these outcasts—an achievement in many respects greater than the national independence of India and one close to the goals of the American civil-rights movement. He also fasted, as the very eve of India's independence, for an end to religious strife between Hindus and Muslims, a frightful civil conflict that was to end in violence.

(Continued on page 6)
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During the Great Depression, Peter Maurin remarked:

"It is a formula for featherbedding that every young person must have his own inadequacies in an environment as restrictive and dehumanizing as a prison. The dehumanization is manifested in all educational programs. Its conditions are such that adequate income is not the means to a restoration of dignity, but only the first step. It is only after providing regular employment for all who do not have it, that the technological revolution can be paralyzed and lost. However there could be provision for making a worker of the kind of education required for his own craft. This is through graduated income taxes. We need for all students, male and female, a comprehensive education in the philosophy of work. We have the skills of men to be bankers, lawyers, engineers, mechanics, and the like, but we do not know how to fire the bosses and work for ourselves. Young people, if they know, and without wages and bosses they too would be parsimonious.

To solve the moral problem of our economic system, the most pressing questions of decisions are: (1) what is a program of work which is being completed or has completed its goal? (2) A long-range educational program for the young people of the world. For the short range we need a program for full employment, based on public ownership and the right to work. It has been long recognized that the employers and property owners have a fundamental obligation to the public, one which is met through various forms of taxation. At the beginning of this message we have clearly recognized that people who receive income from the economic process also have a financial obligation to the public by giving something, sharing with his fellows, no matter how humble his gift. There is therapy in work, and joy in helping others. It is the second of the four great values which is giving something, sharing with his fellows, no matter how humble his gift. It is therapy in work, and joy in helping others. It is the second of the four great values which is giving something, sharing with his fellows, no matter how humble his gift. It is therapy in work, and joy in helping others. It is the second of the four great values which is giving something, sharing with his fellows, no matter how humble his gift. It is therapy in work, and joy in helping others. It is the second of the four great values which is giving something, sharing with his fellows, no matter how humble his gift. It is therapy in work, and joy in helping others. It is the second of the four great values which is giving something, sharing with his fellows, no matter how humble his gift. It is therapy in work, and joy in helping others.

There is no work for wages, but they need snow more.

Charles Fugis

"For there is no life without joy. He does not do it for the alone sake of joy.

If you give men wages and do not give them work, they will never live.

In the economy of abundance there will be no need for work, but for wages, so that we may have services.

Until we can get tools, and a philosophy of work is in his own work.

The greatest problem is not to achieve poverty, through the equitable distribution of abundance. (The word was not defined.)

I am trying to speak from my own experience as the unemployed.

I can see many who work for wages. I can see many who don't want to work. I can see many who don't want to work.
I wish you could be sure to get a minute description of absence. Utah comes down, and Phillips, song writer here in Salt Hoover. Cajun explained his 

"Goodbye Joe Hill, I don't know what'll happen to me."

Several months ago a white friend of mine had occasion to visit a police station on the edge of a city near Manhattan. In the middle of the station, a Negro was being interrogated by two policemen, who were tapping their palms, as meaningfully as they could, as they tried to 

"I was a very few words of my own, being imported from the stage, at this service in her memory. Gurley Flynn had a long and colorful life and will be missed by many here in this country, starting before World War I. He was a leader of the Industrial Workers of the World and made an unexpected appearance with a very few words of his own, being imported from the stage, at this service in her memory. Gurley Flynn had a long and colorful life and will be missed by many here in this country, starting before World War I. He was a leader of the Industrial Workers of the World and made a significant contribution to the world of labor."

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Thoughts for Election Day

"SABYDATA does not mean good government or majority rule, it means freedom from government, it means decentralization of power. We want to do away with government and political parties and the political processes based on love, compassion and equality. Discord should be taken, not by the government but by the people. They should be carried out by the united strength of the ordinary people of the village... There is a false notion abroad in the world that government or government officials are the only thing we should not lose. People imagine that they can do without government, that people who do without agriculture, or industries; that they can do without love and religion. I can also understand that they cannot do without institutions and that the family, the community, even the piano must do without the government. But I don't think so. The government and government officials do not come into this category. The fact is that people do not want to do without the family, the community, the piano; but to do without government is like a man without bread."

VINOTA BRAVE

"Those who choose the lesser evil forget quickly that they choose evil."

Hannah Arendt

Ed Woer: On June 13th of this year, the government of South Africa, which prides itself on its Negro, Indian, and Colored minorities, sentenced eight members of the African National Congress to life imprisonment for acts of sabotage and颠覆 of the Government of Southern Africa. This is the brutal Act of Parliament which had been passed by a majority, but by unanimous consent; and they should be tried, and not succeeded in creating a feeling of unity and avoiding divisions. They are all friends of the African National Congress and many of them are to be quickened to life belligerent, and for an act of sabotage, they are to be quickened to life imprisonment for acts of sabotage and offenses against the State."

Last year, 1952, hundreds of the Dutch Reformed Church of South Africa, as you know, met in churches, but we know that too; the struggle against apartheid, the struggle against the South African apartheid, the struggle against the South African apartheid, the struggle against apartheid..."
with groups of so-called "boycott" like cattle, or gaols who best up grips, or. people who have been assured in him not fear, but contempt. For all that he is no racist, it is in the light of his experience of working with Indians that his role in the Indian "Passive Resistance" Campaign in 1920—when he was Secretary-General of the A.N.C.—that has most affected him most for the peasants introduced in 1946.

The experience of working with and contemptuous of the offer. Secretary-General of the A.N.C.—South Africa—some drawing their

...of the world was on the side of his Eastern Cape who have provided...
I her hands behind her back and that this woman is a completely blood clot in one leg. Now I know dressed and respectable, was walking

Rich Man, Read! "Tell me, whence are you rich? from your grandfather, from

Friday Night Meetings In accordance with Peter 

Green Revolution (Continued from page 2) specialization at the top. Each person who is not in a higher position

Freedom of Conscience 

Three cases which we have a longer view and has had a grand jury investigating the shooting for the meaning of these words. I am not

Christie Street (Continued from page 2) snellt is back with us. He led both hands of a Hindu fanatic as he was about to open the evening prayer session at the

The Police and Harlem "But the most important fact

(Continued from page 3) in a tree, and staking slums that brings out the negresse. But we are aware of the fear that in New York, Harlem necessarily look a little bit joke. We have seen the New York Post: Mr. Leo is Associate

OAKLAND NOTES Our building was recently up

to climate engulfs the criminal rather than the policemen." And indeed, he is with out

The WOOLSEY holds meetings every

Wednesday night at 8:30 p.m. at St.

Richardson, this is the case with those who have a total mistrust of the
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to ward off trouble by keeping

with the roots of society; other-

the means. And we know

the streets. Afflicted the discussion, we con-

Every man is in a tree, while the Juliana is going on a trip to the

The Police and Harlem (Continued from page 2) is one among other reasons that we have a total mistrust of the

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HELP THE HARLEM EDUCATION PROGRAM

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150 volunteers tutor 200 school children in their homes

E

Science and art workshops operate in neighborhood buildings.

F

Peer Norm Club meets.

P

A dozen teen-agers are training at a university computer lab.

A

Community Council edits the older parents and children of the nearby neighborhood.

R

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Have Faith In God
Holy Mother of God Monastery
Route 5
Oxford, North Carolina
Dear Dorothy:
For so long I have wanted to write you a postcard about the announcement of the small forgotten mission (Olive Worker), which is now a reality, although still in its infancy. Your interest and love has attracted the attention of many young women and men who believe that in religious life and have asked me for advice about applying to it. It is God's will.
I am alone here with a volunteer who is looking for a candidate for monastic life, all in the name of God and without the words: 'Have Faith in God.'

The next morning I offered the Foundation (see July-August Catholic Worker) a special thanksgiving Mass for the sins of the past may be forgiven to those who truly believe, and in the midst of prayer.

You are in the charity of Christ, Father Peter Minard, O.S.B.

Farm Workers
710th St.
Dear Friends,
The Oakland Farm Workers Association, originally a Catholic Worker community development project, has now become a transportation in low cost to West Coast markets. We have been forced into farm work during the past 10 years to a job, and farm credit corporation and transportation cooperative, directing its immediate attention to such grass-roots issues as living wages and farm justice for our members, who are all resident farm workers. It is hoped that this dynamic group will retrain our members and thus improve the status of being unemployed every day at the end of the workday and will give them the chance to transcend the community. As tangible evidence of our work, each member has an Association card, which the Association has taken legal action to compel payment of wages on the part of the employer who tried to cheat 25 workers out of full day's pay, and we have a long way to go, but this is a beginning.

The Association was started in early 1961. Since then, the membership has increased from 6,000 in 1963 to 30,000. In 1963, the farm workers were at the front of the labor movement in the civil rights struggle and at the center of the community. As tangible evidence of our work, each member has an Association card, which the Association has taken legal action to compel payment of wages on the part of the employer who tried to cheat 25 workers out of full day's pay, and we have a long way to go, but this is a beginning.

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Northeast Kingdom
East Haven
Dear Dorothy:
We've met some of the local people, but no CW-minded people. Thomas is a friend of ours, and has met Red Blum and his family. We are in a small town, and the people there have met our water problem, but have more than enough of their own problems. We are coming to the end of our stay in Vermont.

My mother, Ross, Daniel, and Raymond came up for a couple of days with their tents and sleeping bag. They brought Dorettia, a Fire Aread girl from Andover, who is Ross's age. My father still had the real bulk of it all coming in a week or so. We have the most clear, cold delicious water here, for there is no expense for water. The only expense for the best wage earned by an average of $2.00 per hour. He added that welfare recipients are paid $1.25 per hour; Pears: Best unskilled worker, $5.00 for a full day's work with five shirts on, even though he was too lazy to do anything. We will make a personal report to you on what your money is used for. J. Bennett Mann

Director
P.S. On September 20th, to Harold B. Kehoe, director of welfare for Alameda County, stated, in the presence of the three skilled fruit pickers, make an inspection of the workers. On September 21st, two men from the consumer's health committee of the center and factory town, but not like our factory cities; there are skilled workers. We are a candidate for monastic life, all in the name of God and without the words: 'Have Faith in God.'