On Pilgrimage
By DOROTHY DAY

July 30. We left Kennedy Airport at noon for San Francisco, Eileen Egan and I. She was attending, as I too was supposed to, the 50th Anniversary Conference of the Catholic Peace Workers' Union. When we arrived in time for the Institute's Monday night pot-luck supper in Palo Alto, plans had changed because of the mass arrests of farm workers who were defying an injunction against picketing in Kern County. There was now a strike in the vineyards as well as in lettuce fields because the growers would not renew their contracts with the farm workers and were making new contracts with the Teamsters. The strike was widespread and mass arrests were continuing. Cesar Chavez of Farm Workers has everything that belongs to a new social order, so my path was clear. I had come to picket where an injunction was prohibiting picketing, and I would spend my weeks in California in jail, not at conferences.

This first evening was beautiful. Joan Baez was singing in the back of the Institute, all of the houses belonging to a group interested in land trusts, non-violence, and the farm strike. Joan lives up in the hills somewhere near, has a "Christ room" where an old ex-prisoner stays. Lee Hutton, who works with the Institute, drove us to one of the houses where we slept well. We had arrived in California at 2:30 a.m., Pacific time, 5:30 N.Y. time and by 4 a.m., was at the park at Parlier for the three-day fast and halt to picketing.

July 31. A very hot drive down the valley to Delano for the Monday meeting. Today many Jesuits were arrested. Joan Baez was singing in the back of the Institute, all of the houses belonging to a group interested in land trusts, non-violence, and the farm strike. Joan lives up in the hills somewhere near, has a "Christ room" where an old ex-prisoner stays. Lee Hutton, who works with the Institute, drove us to one of the houses where we slept well. We had arrived in California at 2:30 a.m., Pacific time, 5:30 N.Y. time and by 4 a.m., was at the park at Parlier for the three-day fast and halt to picketing.

ASSEMBLY
The theme of the Assembly, GOSPEL NON-VIOLENCE: A CATHOLIC INDEFERESTIVE, the sessions are directed to providing a network of resources, working materials and publications for educators, parish councils, organizers, as well as the concerned individual.

PEACE PACKET

MEMBERSHIP
Yearly membership of $5 brings one the THIRDLY PUBLICATION, a journal of Justice/Peace reflections and experiences of international and local Catholic pacemakers, contemporary statements from the Church, and resource information. PAX CHRISTI USA members receive assistance from the National Secretary in setting up local PAX CHRISTI groups.

All correspondence and information regarding the Assembly, the Peace Packet, or Membership, can be addressed to: REV. EDWARD GUINAN, CSP, GENERAL SECRETARY, PAX CHRISTI-USA, 1355 N. Street, N.W., Washington, D.C., 20005.

Don't Celebrate—Organize: WRL's 50 Years of Non-Violent Resistance
BY EILEEN EGAN

Don't Celebrate—Organize," a slogan suggested early in the plans for the 50th Anniversary Conference of the Catholic Peace Workers' Union, proved the mood for the Conference held in Asilomar, California, by the 15th of July, 1973. The theme of the advice given by Joe Hill before his execution, "Don't Mourn — Organize," was right for the custom of the Delano, California police. Union doctors charged that his injuries showed him to have been beaten, jailed and persecuted for resistance in war, conscription, racism and colonialism. The UFW members went on strike to protest the violence and closed the plant, but when the police were called in, there was no violence. The local police were called in to stop picketing, but when the police were called in, there was no violence.

The pressure on the 50 participants from 35 states proved that the peace movement, as distinct from the anti-war movement, is still growing. In the chest high, a secular pacifist group committed to the resolution of inter-group and international conflict by non-violent means, is more alive and larger than at any time in its history.

Propaganda of the Deed
The generation gap does not afflict the League. More than half of the participants were under thirty years of age, and they addressed themselves with vigor to the theme of the Conference, "WRL: The Next Fifty Years." The obvious lack of conflict between generations stems from the fact that the older WRL members do not preach. They have lived and suffered in "the propaganda of the deed." Some of those deeds came to life at the opening sessions when Larry Gara presented a dramatic recapitalization of the League's first 50 years through slides and narration. The faces that we saw on the screen were among Evan Thomas, absolutist resister to every one of his country's wars in the course of his life, years Jean Hill, police called in on, and Ralph Digi, whose work strike as World War II, C.O.'s helped integrate Danbury prison and eventually the US prison system, Larry Gara, Roy Kepler and FIND, the War Resisters' League and numerous other pacemakers and workers for civil rights. All of these were involved in WRL struggles and received their inspiration from 3,000 in 1964 to 15,000 in 1973.

Shining from the screen were also many stories of dead peace workers, Jessie Wallace Huguen (one of WRL's founding mothers), Martin Luther King, A. J. Muste and Ammon Hennacy. It was Ammon who first forged the link between the Catholic Worker and the League when he suggested open, Gandhian resistance to the 1953 nation-wide civil de

(Continued on page 3)
This morning the rains came. Cool and refreshing to us all—people, plants (vegetable and wild, herbal and flowering), trees (orchard and forest), birds of all kinds. In the chilly little creatures which have survived the August heat wave and those torrid days, which came like a pack of August's worst dog days to make those hot panting breath a kind of smelting furnace out of the 1st week of September. But now she is here, and the rains have made all clean for our, our lady September. And she comes with the benison of the Blessed Virgin, bringing harvest, and beauty and ripeness. Ah, September, "Ripeness is all."

Today after lunch, when Miriam Carroll and I went out to "take a sampling," as some of our scientists are so fond of saying, of the weather, we found the air soft still with rain-filled clouds. There were whitecaps on the river, Miriam said. And the rain-washed greens of woods and gardens had a kind of Green Mansions luminance and coolness of the air.

Hudson's Green Mansions seems to me to possess something of that mystical mysteriousness which—though probably more appreciated if read when one is young—lingers with one long after one has read one's original copy of the book.

As for me, each of my pores, I said, small dew droplets for the soft coolness on my face and the daintiness of the veiling rain.

Need Our Support
I thought, too, of Dorothy Day, who had given all her money to Cesar Chavez and his farm workers and gone to jail with them during a period when weather reports from California said temperatures over 100 degree. Many of the priests here. They enjoy this kind of healthy outdoor work more than the dull routine of office or assembly line. Some are college students, hold "good" jobs, but do this as a protest against what they regard as a corrupt system, de-humanizing and life-negating. By doing this picking, these young people not only feed their personal needs, but also bring in fruit to be canned for use here at the farm.

After the picking and the harvesting of vegetables from our own gardens—both John Pilgrim, our principal man at Easton, and the younger farmers—Andy, Tony, Bill, Mike, etc. (all seem to have good crops)—muchen has been done in our kitchen even during the hottest weather. Sometimes these crews work through most of the night. Tony and Andy, our farm-worker priests, with Bill Ragette, and Barbara Agler seem to be on duty most often, though others—Marge Hughes, Chris Andrews, Claudia Beck, etc.

Meanwhile, during even the hottest weather, cooking, etc., has had to go on. Considering that, what with our many visitors, we have averagely 300 dollars a day and for weekends more, these jobs have been onerous indeed. The smallness of our budget, though, has encouraged the creative, and the personal and social problem has also added to the problem. With all the other things we have had to think of, we could have managed. Nor without many volunteers who have helped with cooking—Bob Tavani and Gordon McCarthy are two who come to mind. Someone who has taken on the job of coordinating kitchen activities, also deserves much credit. That's Pat S. Our building is quiet, simple, and of an equable temperament. Fortunately for us, she is just about the opposite of all things—sheer loving cook in Alice in Wonderland.

Housekeeping is one of the work categories we have here. I am co-authoring it, but according to Marge Hughes—since the coming of Carletta—no old categories is that is no longer true. Miriam—with several helpers—Bob Tavani and Gordon McCarthy are two who come to mind. Our kitchen is all cleaned and cleaned and re-cleaned. Much painting has also been done. On the whole, the place looks better.

There are still some Tobacco Road junk collections outside, but we hope some day soon they will be disposed of. There are also new and old stock of medieval scribbling. Of course St. Francis of Assisi and Dante were too, and I don't mind taking my Bible and quoting them. I used to love the simple words of Carletta who wrote—"the old order changeth," or to use Bob Dylan's terse words—"the times they are changing." They are changing indeed, but whether for better or worse we cannot remember.

During the summer we often lose sight of the forest for the trees. Many people comment on the fact that no strangers of us never meet. The additional noise and confusion adds to the difficulty of attaining any true spirit of stillness. But—as usual—this summer brought us several friends. Jim Connors has been connected with the Catholic Worker during earlier years, and we were indeed glad to have him. They included—Dorothy Gaebert, Jack and Mary Thornton, Jane O'Donnell and John McKeon from the earlier years, Bob Steed, Charles Butterworth.

(Continued on page 7)

Tivoli: A Farm With a View
By DEANE MARY MOWRER

Vol. XXXIX No. 7 September, 1973

Page Two

CATHOLIC WORKER

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CATHOLIC WORKER

NEED CLOTHING, BLANKETS
With the cold of winter about to descend, the men of the Bowery will soon be coming to us for winter clothing. We will not be able to meet the need without many contributions. Especially welcome are men's coats and jackets, pants, shoes, and underwear. We need blankets, both at the First Street House and Tivoli Farm. All summer our supply dwindles as people steal them from our streets and parks come to us for blankets and bed rolls. Now we need blankets for many of the people who will be staying the winter with us. Our warm thanks!
John Dunn Hunter: Victim and Measure

By Jack Cook

“There is no human being on earth capa-
ble of defining art or deciding what is
art. No one knows what he has come into
the world to do or the reason he lives or
spends, his sentiments, his ideas, or
what his real name is. . . . History is an
impermanent thing. . . . The whole of
the dots are worth no less than the en-
tire verses or chapters, but the impor-
tance of meaning of the dots is unac-
inable and profoundly hidden.”

—D. H. Lawrence

My friend, Dick Drinnon, and I have
argued often in the past about the role of
history and religion in our lives. I recall
distinctly, as in a dream, our conversation
in a secular group that Gulf Oil Corporation
must be held accountable for its mone-
tary support of Portugal.

Portugal is the last remaining colonial
corporation in the world. Portugal is the
last of the European colonial holdings of
venerable Nations. Dr. Porte, a professor of
history at the Catholic University of Den-
mark, has shown that in Christ there is
neither the separation of national
isms nor the false chasms erected by exalted states.

The Gulf Boycott Coalition was formed
during the summer months of 1972. The
Gulf Boycott Coalition was formed as a result of the
continued witness to peace and justice.

One may legitimately ask why a major
author, historian of the definitive biogra-
phy of Emmano Goldman, Rebel in Para-
dise, should concern himself with a
totally unknown man, who did not even
know his own name, who was taken captive
by the Cullens who lived in the west coast of Africa. Since 1914, An-

Paul Boycott has been fighting for his indepen-
dence from Portugal. Angola’s right to
freedom is a costly war with a costly war
which includes spraying herbicides and
defoliants. We refuse to support a U.S. cor-
poration which aids and abets such actions.

We feel that Gulf has a moral responsi-
bility to the people of Angola from
whom it reaps profits through its oil
operations in Cabinda. Gulf refuses to
accept this responsibility. Therefore, we
believe that the people of the world must
group Gulf that they do not wish to sup-
port a corporation which contributes to
the suppression of a people who desire
their freedom.

You can help in this protest in several
ways:

1. Refuse to buy any Gulf Oil product.
2. Return your Gulf credit card with a
letter of protest.
3. Help to locate groups you come in
contact with.
4. Check out your local government,
university, parish, etc. to see if they have a con-
tract with Gulf.
5. Start a Boycott group in your area.
6. If you have a mailing list, include a
copy of our flyers.
7. Ask to be removed from your mail list.

The Editors
Page Four  

**Dialogue**

81 Charles St.
Annapolis, Md. 21401

Dear Catholic Workers,

Your Magazine has the first I received on my subscription and I would 1 to tell you how happy it made me. after of my friends has changed to the JW; the other, a Catholic, was one of the founding members of the Lambs PartHEN in England—be left before it ever elected a member of Parliament. These two men embedded their strong social-vague but nevertheless powerful socialism— or maybe I can only call it anti-capitalism. When we read Marx in seminar (at St. John's College, Annapolis) I not only felt an extraordinary wave of sympathy and approval, but I was also surprised at how much of the concrete contents of Capital had that the Church was everywhere speak for orthodoxy, and sometimes ex-

schools, or complaining that U. S. crops still, it was depressing. 

depressing and confusing to notice that Catholic Church must be it, the idea I 

Christianity as good because (and only insofar 

justice often seemed to have no regard 

which nobody intelligent could believe 

Catholic Church was a rich, greedy, op­

...• • •

We are much concerned with the Farah Strike. 

Farah Strife

430 W. Bringhurst St.
Philadelphia, Pa. 19144

Dear Brothers and Sisters:

We are much concerned with the Farah Strike—Mexican-American exploited workers in El Paso, Texas. We have just returned from several days in enough land area, and the Roman Catholic Diocese of El Paso, where Bishop Metzger, the Or-

inarian, gave us full facilities, even though we are Orthodox, to celebrate the Sacraments. The strike has now been in ten hospitals that our Order owns and operates.

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**1974 Peace Calendar**

Available at "$2.00 each" (Postage included)  

RITA CORBIN  
Box 33, Tivoli, N.Y. 12583  

**LAMBS QUARTER**  

P.O. Box 42  
Sangamon Ave. Rd.  
Springfield, Ill. 62705  

Dear Dorothy Day:  

In the Catholic Worker of March and April, I read a letter from Mr. and Mrs. John Hamilton of Springfield, Illin., the letter left me feeling a little sad because it revealed so much misinformation.

The writer stated that our Sisters no longer operate St. John's Hospital in Springfield, Illinois, and that the Sisters have left. The content of the letter is not true. Our Order, the Hospital Sisters of the Third Order of St. Francis, maintains ownership and management of the hospital of St. John's Hospital as well as the other hospitals that our Order owns and operates.

We feel strongly that the Church must witness visibility to all Catholic Hospitals through the healing mission of Christ, and our intent is to maintain our position against abortion and against the work of one's hands, to strive to deliver health services in keeping with our respect for life and the ethical directives of the Catholic Church. It is true that with increasing governmental control, this becomes more difficult to do. However, the Catholic Hospi-

tal Association has, and, exerting strong leadership, to all Catholic Hospi-

tals so that a united effort can be made on legislatures and all segments of society that they deliver services in keeping with the Church's directives.

Sincerely yours,

Sr. Lorraine Bieleb, O.S.F.  

**Montana Mining**

Route 2
Detroit Lakes, Minn.

Dear Dorothy,

I greet you from the Big Sky Country of Montana. My Ammon Hennacy style of wandering and subsistence living has brought me here recently from my permanent home in Minnesota. The issue of strip-mining coal is gaining much heat in Montana. The thieves and crooks who have done such a thorough rip-off on Appalachia are now moving out here, their greed and ambitious arrogance completely unchanged. It is much like an invasion by the enemy.

They are attempting to buy hundreds of thousands of acres of ranch and cattle land in Montana, many cases for obtaining titles can best be described as strongarming bullying. The ranch family I'm referring to can't threaten us, we have on hand and ask our creditors to stand by with any application of any company. These people homesteaded this land in 1910. It is not for sale at any price for any purpose.

Yet the coal companies have succeeded in dividing up this community, have set up an area a little sad and because it revealed so much misinformation.

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tals so that a united effort can be made on legislatures and all segments of society that they deliver services in keeping with the Church's directives.

Sincerely yours,

Sr. Lorraine Bieleb, O.S.F.
and have begun construction of a 75-cable yard dragnet shovel that will soon be the fourth at the Telephone Hill. The townsite is being developed by the Telephone Hill Corporation and will cost $10,000. The main reason for the low price is that it is very hard to sell in this area. This is a good example of how even small developments can help to build community and strengthen local identity. I hope this project will be successful.

The opposition is indeed formidable. The people in Appalachia will tell you that strip mining is totally unacceptable. Yet Montana (as I guess is true of many state or provincial groups) has greedy people who will eat up the rhetoric and promises of economic development and bring along. Thus the strip miners are working their way into contacts with each other and, since we are lucky enough to have a front yard, we will use it to help people develop what Peter Maurin called “clarification of thought.”

Dear Dorothy,

In closing, I wish you much peace and joy—and a beautiful fall.

With love,
Angie O’Gorman

Sincerely yours,
Christ Mark Day, O.F.M.
test. As the grape harvest spread north, other growers signed with the Teamsters and the strike took on new dimensions.

When the Teamster "goons" had been put under surveillance, on June 13, nine workers with the farm's combine harvester moved north to Arvin-Lamont. On June 23 as an exploding firecracker gave the signal, another 80 workers launched an all-out strike for recognition of the UFW as their bargaining agent. Beginning with the San Paul Farms at Peru Company, by the end of the month cantaloupe production was at a near standstill in the Salinas Valley. As much as 75% of their crop had to be plowed under, growers preferred to suffer the financial impact than agree to the Teamster plan, hoping that the union's other one-time enmity would have died out by the next harvest.

Union leaders in the area north of Santa Barbara, strawberry growers felt. Nine were injured as ranch foremen began a walkout of 100 workers. For what alleged crime, if any, are we subjected to this extreme punishment? The conditions of the various places of incarceration have differed. For 250 of us, the near-medieval conditions of the Fresno County Jail.

Wine Grapes and Melons
When the UFW's contract with Gallo Wines was signed, there was an opportunity to explore psychodrama...
THE CATHOLIC WORKER

September, 1973

Victim and Measure

(Continued from page 3)

of stature who was not permitted to stand; of a world which is not real—in the spiritual sphere at least. Perhaps it is in that sphere alone that Amer­ican history should be of concern to us. It is certainly the only way to achieve the advanced, liberated consciousness of our day and say at least some have come to grasp the reality of that change. At its very origins this country produced many a tragic monster, like George Catlin another who had solved the problems of uniting the varied tensions—wise men are always a rarity. One can wrap like bandages around our body politic. But these men were not permitted to live and work like Thoreau.

The Reality Underneath

Nor is revisionist history concerned with "if this had happened or if he had lived." It is not visionary. It is concerned with alternatives and their present and future. It is not concerned with historical ambiguity. If entire verses and chapters of American history have been stripped from the Spillane novel (as Drinnon will argue) than the liturgical text Bloy posited rhetorically or patently historically—for the liturgical text Bloy posited the advanced, liberated consciences of our day and say at least some have come to grasp the reality of that change. At its very origins this country produced many a tragic monster, like George Catlin another who had solved the problems of uniting the varied tensions—wise men are always a rarity. One can wrap like bandages around our body politic. But these men were not permitted to live and work like Thoreau.

If Thoreau may easily have seen in Hunter, with his hauntingly allegorical name, a symbol of the meaning of Amer­ican history, the encounter of the Old World with the New, while with red, was born a new man who sought a new land, a new earth where exter­mination was not one of the standing orders of providence. A new man needed not war with the nature in himself or against noble causes. Victims, if you will. The dats and lotus. They have in common anonymity, as harry Brown. But the dots are connected.

Another story according to Hunter is famous but whose wisdom is officially in­famous, is Henry David Thoreau. Tho­reau read Transcendentalism, and so did Thoreau. After several months he was living on his own in a small cabin. Drinnon states, he “must have wince when copying out Cass’s assertion that the nar­rative was ‘a useless publication.’ ”

“When Thoreau wrote of ‘wild men, so much more like ourselves than they are unlike,’ he revealed an ongoing process of acculturation which only his death cut short—his last words said to have been ‘moose’ and ‘Indian.’ Thoreau was a more realistic man. He knew the prob­lems badly in need of redefinition then and so desperately needed today … To say what we are likely to say, like ourselves was to announce a radical change in the attitude of the most white Americans. Like other former colonials, the people of the United States of America had been educated to think that Europeans were nonpeople. Everywhere the native was subjugated or slaughter­ed, and the great Feast of St. Francis had heretofore reservations. The pattern in the early West was category and own configura­tions, however, based mainly on the dis­tance between its doctrines of univer­salizability and of individuals’ protection of it’s men, the narrative was a useless publication.”

(Continued from page 7)

Peter Lumenski has been with us from more recent years. And as always, there were many newcomers with whom we enjoyed talking and hope they will return.

This summer has also seen many de­partures as well. Bill Boll, Mary Wagener, and their families and Mike rave—two of our most depend­able workers—spent a few days in Canada to start a community of their own. Dennis Block left for Canada to take a teaching job. Geoffrey Ruddick is leaving shortly for Oregon, where he, too, has a job. Ramon of the garden left, having worked with us for a number of years, to Florida to visit his parents and resume his education. Mike Bayles left for Red­wood College in Seattle. He will continue his studies. Florent went back to Canada. Others have come and gone. Dorothy Day, Clare Danielson, and Sally Corbin should be back from their pilgrimages and travels to France and England. And Maria in Red Hook. She too has started a new phase in her life. Each morning, she goes down the road to catch the bus to her former kindergarten in Red Hook. She will be five this month and, I am told, a beauti­ful child. Meanwhile, her mother, Rita, has started working on a new series of Christmas cards and wreaths, and calendars, which have been so popular with those who have bought them during past years.

John Filliger’s Birthday

Summer events are underway. On the 24th of Sept­ember, we celebrated John Filliger’s sixty-seventh birthday with a picnic sup­per complete with singing, O’clock Mass, Fr. Andy offered special

Tivoli: A Farm With A View

(Continued from page 2)

prayers for John. John was a young man and the loss was going to be keenly felt which was also young. Now they have the opportunity to travel and work outside the house. Dorothy and Pat and Kathleen joined the striking California Farmworkers. Pat Murray worked in a hospital in North Carolina for several weeks; and Mike and Micki joined the demonstrators praying at the White House. They face­trial in late September. Andra has re­turned to France after several months with us. Susie Gerrard has returned to St. Louis to attend nursing school. Since November she has been a personification of gentleness and calm at St. Joseph House (and we especially miss her de­liberate and careful and loving bread). Danny O’Shea has resumed semi­nary studies at St. Bernard’s in Roches­ter, and his work has been praised for its excellence. Bill Boll, Mary Wagener, and their families and Mike rave—two of our most depend­able workers—spent a few days in Canada to start a community of their own. Dennis Block left for Canada to take a teaching job. Geoffrey Ruddick is leaving shortly for Oregon, where he, too, has a job. Ramon of the garden left, having worked with us for a number of years, to Florida to visit his parents and resume his education. Mike Bayles left for Red­wood College in Seattle. He will continue his studies. Florent went back to Canada. Others have come and gone. Dorothy Day, Clare Danielson, and Sally Corbin should be back from their pilgrimages and travels to France and England. And Maria in Red Hook. She too has started a new phase in her life. Each morning, she goes down the road to catch the bus to her former kindergarten in Red Hook. She will be five this month and, I am told, a beauti­ful child. Meanwhile, her mother, Rita, has started working on a new series of Christmas cards and wreaths, and calendars, which have been so popular with those who have bought them during past years.

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WRL'S FIFTY YEARS OF RESISTANCE

(Continued from page 1)

Farm Workers

(Continued from page 6)
es and continued picketing by other out­
dsiders (demonstrators who are not au­
nized) against the UFW finally brought release of those held. (See "On Pilgrimage" in the September issue.)

Delano

Delano, in the very center of the San Joaquin Valley, is the largest, most growing area of all, and the place where the UFW's organizing effort began. Five랑 five there were a large number of Teamster signings and others also came under later Teamster contracts so that 600,000 Delano workers were covered by contracts in early July, a month before the harvest was to begin. A major group of Delano growers broke off negotiations for contract renewal with the Teamsters shortly after contracts were signed with these growers at the UFW's home base. Chavez left the meetings, charging the Teamster president with bad faith.

The Delano Teamster signings increased the tension which had been building throughout the summer. While the Teamster President publicly maintained that all Teamster signings and picketing were legal, the Delano signatures had occurred without his knowledge and rescinded the contracts, and the feeling remained strong that several times pickets in the Delano area would be shot at if they tried to strike. The two deaths of union members occurred in this atmosphere. Since union funds are so dep­ht and strike activity will continue in Delano, but probably not for long.

The growers sought to buck their workers' demand for their own union or they remain unchallenged, strikes alone cannot win the struggle for justice. Strikers' families must eat, but the union cannot afford morepicketing or strikes. Meanwhile growers continue to find hungry and uninformed scams, often illegal, illegals brought across the bor­der-lone and by the thousands. The Delano organizers had not found other me­thods, but they had not found in other movements, compassion. At the word of their opponents, their voices were long seconds of utter silence. Joanna Baes, with an exquisite sense of timing, began a song from the back of the hall. "Amazing Grace! How sweet the sound."

The achingly pure voice pierced us all.

By the Way

The second day of the Conference was Hiroshima Day. It seemed right to mark the day and the life of Gandhi, the architect of nonviolence. The entire morning was taken up with the key note speech of Daniel McReynolds, a panel on "WRL: The Next Fifty Years." Under the chairmanship of Irma Racine, Daniel McReynolds, Beverly Woodward, Lee Swenson and Ira Sandberg, explored the main currents of the WRL's activities and the oppor­tunity for new directions in our work.

"We are living in the belly of the beast in the U.S.," said McReynolds. "Our pri­vilege, we think, is to be a focus for what an­other voice means in this world. What an­other voice means in this world is not only the need for silence and medit­ation. So we stopped everything and lapsed into al­lenence and meditation then and there.

We talked again of the destructiveness of fear, of how it blocks compassion, and of fear, the Gandhi overcame the fear of being re­jected and we must learn how to do it. We talked about the WRL's need for silence and meditation. We talked about the need for silence and medita­tion and then there. We talked about the need for silence and meditation and thence.

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It was a moment when we felt bound together in time to the old tune.

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