Voting: Choosing What to Choose

BY ANDY CHURSCHEL

Whether power is used badly or well is a question which often distracts people from considering whether it should be used at all. In trying to arrive at some criteria for deciding what should and should not be done, it is too easy to accept the alternatives offered by a larger society or to crusade for an expansion of the limits it imposes.

Because I happen to live in the United States of America and because this is an election year, a number of men would like me to vote for them. I have always disliked making choices, questions, not only because the options were limiting, but because to answer at all implies some kind of acceptance of the validity of the question. Voting in a national election is such a question.

Good News

Bad men do not get into office because good men fail to vote, but because good men do not think or act sufficiently to vote. I think it necessary to resist the pressure to vote.

For whatever reason, good men often bear arms. I believe it is wrong for men to organise and train to kill. I am not willing to disturb my conscience in the particular army I might put into action in the causes I believe in. I am not willing to control the lives of others.

For whatever reason, good men often have economic control over the lives of others. I am concerned about whether they exercise that control benevolently or malevolently but whether they should exercise such control at all.

Whatever reason, good men often have the support and approval of large numbers of people. I do not consider the extent or intensity of that support as a criterion for determining the ethical value of what they do or fail to do. More important, I question the use of the power of numbers to control the lives of other people.

To use any of these forces, even in causes I believe in, complicates the issues, when it does not eliminate the possibility of their being resolved.

Mass Demonstrations

In the days of mass rallies and mass demonstrations, the shift of emphasis to the numbers of people present or involved overshadowed the more important aspect of those gatherings. It was easy to lose sight of the exchange of ideas and insights which was going on as well as the symbolic value of the rally or demonstration itself.

I participated in a number of demonstrations, in the cause of civil rights and of peace. But I did and still do believe that whatever did or did not do personally was far more significant than what I did or didn't do with a group however large. I think whatever I did really was more important than what I did with words or other symbols.

In any instance, silence is a real and positive alternative. In some instances, I consider it the best response to life or to a life situation. I would distinguish between the silence of paralysis and the silence of harmony. The latter supposes a kind...

(Continued on page 7)

LETTUCE WORKERS DEMAND OWN UNION

By REV. CHRIS HAMITRE

How did the lettuce strike get started? For years lettuce workers quizzed over the same question: How did the UFW get involved? And there were different local committees and even larger leaders who wanted the UFW to be involved. In 1967, the lettuce workers were offered the experimental contract by the UFW leadership. But the lettuce workers didn't want to sign it. Where did the UFW stand? What did they want? The lettuce workers wanted a union they could trust. That was the UFW's position. They wanted a union that they could trust.

Why are these lettuce contracts so important? Why didn't the UFW let the Teamsters represent the lettuce workers? The most important reason is that the lettuce workers don't want to be represented by the Teamsters. They are taking risks and making sacrifices to have a union that they believe in.

(Continued on page 9)

THE GREEN REVOLUTION

The most recent issue of The Green Revolution is devoted to our experience on a subsistence farm the past two years: the building, food preservation and animals. Send $6 in coin or stamp for copy. (One year's subscription $9).

CATHOLIC WORKER FARM
RL 1 Box 298
West Hamlin, W.V. 25571
Published Monthly (Bi-monthly March-April, July-August, October-November)
ORGAN OF THE CATHOLIC WORKER MOVEMENT
PETER MAURIN, Founder
DOROTHY DAY, Editor
MARTIN LUTHER KING, JR., Associate Editor

Vol. XXXVIII, No. 8
October- November, 1972

ON PILGRIMAGE
By DOROTHY DAY

I always have loved the Psalms, and my own life, and the life of Christ, and in common, are made up of them. The Our Father, the one and only prayer of the Church. And so I say three times a day on my knees, if possible. But there are, of course, limitations. I imagine that I cannot speak not to speak to my condition," as the Quakers say. One such line is "A thousand

falling down an old barn, a dangerous job. The young

ment, the lovable and the unlovable.

The Society, printed by Schocken Books. We had been

Remembering the Dead
Right now I bring this up because

fall at thy side, and ten thousand at thy right hand, but it shit, but not clearly. You are to interpret the words "God wills that all be saved." I don't want to see my fellow men suffer and die.

FALL APPEAL
Catholic Worker
36 First Street
New York City
10003

We are not hopeless of a better world and rejoice that so many young people are doing all the work—labor, cooking, cleaning, dishwashing. There are 70, including the dozen children, who joyfully contribute to the disorder.

Working the Land
But what about us? People get over their "mads" easily. Looking at it all with a revolutionary eye, I am happy. It means Peter Maurin's Philosophy of Work is spreading. People, not Federal Governments are taking over the land. We are sick and tired of bread and circuses, government checks, which, when they are increased to take care of man's needs, only mean rents are raised, and food costs go higher. It is rumored that Medicaid is coming to an end, and that means, if all this disorder of government bureaucracy will drive people to the land, to do it no matter what. If it seems to be doing, there is hope for the future. We all have to learn the hard way.

Reasons For Dope
I am here at Tivoli where I am happily recovering from a summer of flu, coughs, exhaustion (my own and others'), and I say happily, because in a community there is loving care, and I've had more time to read.

Remembering the Dead
Right now I bring this up because

We are sick and tired of bread and circuses, government checks, which, when they are increased to take care of man's needs, only mean rents are raised, and food costs go higher. It is rumored that Medicaid is coming to an end, and that means, if all this disorder of government bureaucracy will drive people to the land, to do it no matter what. If it seems to be doing, there is hope for the future. We all have to learn the hard way.

Reasons For Dope
I am here at Tivoli where I am happily recovering from a summer of flu, coughs, exhaustion (my own and others'), and I say happily, because in a community there is loving care, and I've had more time to read.

It is good to travel, as I have these last years, visiting other houses of hospitality and farming communities, and I can say that I rejoice to see this day when non-violence has taken on ever deeper meaning, what with a Vinoba Bhavan, a Lanas del Vasto, a Danilo Dold (India, France and Italy), and here at home Cesar Chavez and Charles Ivers, both of whom I had the happiness of visiting this past year.

One could of course enumerate the horrors of our wars, our preparations for war, our censoring and banning now, or re-censoring, the long, bloody, censored history of calendar and kitchen which shelters men off the road, wandering workers or wandering scholars.

There are many samples of heaven as well as samples of hell. The latter includes sick, old, hungry, and the loneliness of old age, as well as of youth. Even in community there is loneliness, and the bitterness of war, war, war, conflict between children and parents, and schoolmasters. (We are indeed schools of non-violence, wherever Catholic Worker houses are set up.) We do not live in an ivory tower.

But the view at Tivoli is heavenly. The land is beautiful and barny and down towards New York. Beauty of sunrise and sunset, magnificent color all around us, blue sky and maple, the joy of having little children around, and always work to do.

We are crowded of course. Everyone wants a room of his own! Which leads the young to live in hermitages, tents, sleeping bags, sheds and barns, scattered around our 85 acres. Our three houses are all in use. They have been described as "demeasuring buildings on an old estate." Continual repairs are necessary. Lumbe is has been obtained by open paid labor of tearing down an old barn, a dangerous job. The young

Workin& the Land
On East and West Coasts para- medics, medical students, and doctors are operating free clinics. Free universities are opening, closing and reopening. We know what to do, we are learning, we are getting ready to do, we have to be patient with ourselves as we have to be patient with others, and it is beautiful to see how little we can do.

Must Study More
The tide of protest and expression may also be rising, but it will force us to study more. I cannot recommend highly enough Saul Alinsky and Paul Goodman, both of whom I have quoted above.
"I Would Rather Talk About Hope"

By FR. PHILIP BERGAN, SJS

On September 5, Father Philip Ber- 

rgan, S.J., was sentenced at Federal

Court in Harrisburg to serve three-to-four

counter-year terms for smuggling

letters to the Danbury prisoners.

Following is the substance of a

statement made by Father Berrigan at the

sentencing:

I am not here to scold brave

natives, to issue a polemic against

the government, to champion the defense

of Danbury prisoners, as above

duly stated, to criticize govt. or any

defendant, as above

weakness or criticism. None of that.

The case is more basic, perhaps the

simplest and strength; they embody living evi-

dence that God is a human trum-

per, and that indeed, we can all make

it and survive.

Even more surely, people die without

hope. They contract and shrivel up

calfly inside, suffocating their spirits.

One can see death in the faces of so

many today—a hardening of feature,

fear, even terror, cruelty, and a profound

turning in upon themselves. We spoke to

a middle-aged prisoner one evening

about his past experiences, his fear of

hedonism and brutality—now

condemned to anonymity, contempt, a

shameful end. But I could see, even,
at our greeting, preoccupied as he was in his

middle age, he remarked pityingly, "He died when

he was 13 years old."

When he won the Nobel Literature

Prize in 1970, Aleksandr Solzhenitsyn

prepared a lecture only recently

shipped through Russian censorship

and published in the West. In it, he

wrote almost prophetically:

sweeping the world like a plague. Not

a plague, one might add, with a

plague of words, but a plague of

images, imperial ambitions, corporate

greed, ideological domination, sleek and

easy profit, class and race divisions

as technological and political scien-

ces.

How can one be aware of this

threatening and violent torrent with-

out despair? How can one question for

millions of decent and sensitive people.

The evidence would seem to indicate

a universal conspiracy to ruin and to

empty the planet—a conspiracy led by

the superpowers. The evidence would

also seem to indicate the triumph of nihil-

ism, as we become more enmeshed by a

tyranny of the market.

There is one revealing characteristic

of violence that Solzhenitsyn refers to,

calling it the "mistake of the living,"

he does not apply the term to leaders

who are dead, but rather to those who are

in the responsible position of art-

tement as the price of peace. He does

not speak of Chamberlain as the

classic example, but in the Cold War

day, of George McGovern. Rather, he

applies it to "those who have given themselves

over to the market at any price, to material well-

being as the chief goal of earthly existence."

Solzhenitsyn's spirit of Munich is, I

suppose, no less a mistake of the living.

It is the phrase of Christ's ominous words in

Luke's gospel, "But how terrible for you who are rich now; you have had

your easy life; how terrible for you who are full now; you will go hungry!" (Lk. 6, 24, 25).

One might inquire if there has ever

been a time in our history when so

many serious people, men and women, have

gone into exile, or plan to? Who can

dismiss out of hand their search for

understanding; for a new and consis-

tently needed change, and their failure

to find it here? They have, for the

moment, in the words of one recent review—

"meriting investigation, leaders, parties,

39 featured this post, to make the system

change for the better—air and water

grow more foul; stunts expand and

the threat to the people of surviving

becomes scarred and blighted. But the

crushing burden for them is one of

personal war, the inevitable, senseless

killing of people. On the other hand,

they cannot stop it. As their

perception grows, so does their

anxiety, hope of homelessness and escape.

However much they share their

anguish, one must search for better al-

ternatives than silence, drop-out or

hiding in mind a single chance of

pleasure and courage.

Even more surely, people die without

hope. They contract and shrivel up

calfly inside, suffocating their spirits.

One can see death in the faces of so

many today—a hardening of feature,

fear, even terror, cruelty, and a profound

turning in upon themselves. We spoke to

a middle-aged prisoner one evening

about his past experiences, his fear of

hedonism and brutality—now

condemned to anonymity, contempt, a

shameful end. But I could see, even,
at our greeting, preoccupied as he was in his

middle age, he remarked pityingly, "He died when

he was 13 years old."

When he won the Nobel Literature

Prize in 1970, Aleksandr Solzhenitsyn

prepared a lecture only recently

shipped through Russian censorship

and published in the West. In it, he

wrote almost prophetically:

sweeping the world like a plague. Not

a plague, one might add, with a

plague of words, but a plague of

images, imperial ambitions, corporate

greed, ideological domination, sleek and

easy profit, class and race divisions

as technological and political scien-

ces.

How can one be aware of this

threatening and violent torrent with-

out despair? How can one question for

millions of decent and sensitive people.

The evidence would seem to indicate

a universal conspiracy to ruin and to

empty the planet—a conspiracy led by

the superpowers. The evidence would

also seem to indicate the triumph of nihil-

ism, as we become more enmeshed by a

tyranny of the market.

There is one revealing characteristic

of violence that Solzhenitsyn refers to,

calling it the "mistake of the living,"

he does not apply the term to leaders

who are dead, but rather to those who are

in the responsible position of art-

tement as the price of peace. He does

not speak of Chamberlain as the

classic example, but in the Cold War

day, of George McGovern. Rather, he

applies it to "those who have given themselves

over to the market at any price, to material well-

being as the chief goal of earthly existence."

Solzhenitsyn's spirit of Munich is, I

suppose, no less a mistake of the living.

It is the phrase of Christ's ominous words in

Luke's gospel, "But how terrible for you who are rich now; you have had

your easy life; how terrible for you who are full now; you will go hungry!" (Lk. 6, 24, 25).

One might inquire if there has ever

been a time in our history when so

many serious people, men and women, have

gone into exile, or plan to? Who can

dismiss out of hand their search for

understanding; for a new and consis-

tently needed change, and their failure

to find it here? They have, for the

moment, in the words of one recent review—

"meriting investigation, leaders, parties,

39 featured this post, to make the system

change for the better—air and water

grow more foul; stunts expand and

the threat to the people of surviving

becomes scarred and blighted. But the

crushing burden for them is one of

personal war, the inevitable, senseless

killing of people. On the other hand,

they cannot stop it. As their

perception grows, so does their

anxiety, hope of homelessness and escape.

However much they share their

anguish, one must search for better al-

ternatives than silence, drop-out or

hiding in mind a single chance of

pleasure and courage.

Even more surely, people die without

hope. They contract and shrivel up

calfly inside, suffocating their spirits.

One can see death in the faces of so

many today—a hardening of feature,

fear, even terror, cruelty, and a profound

turning in upon themselves. We spoke to

a middle-aged prisoner one evening

about his past experiences, his fear of

hedonism and brutality—now

condemned to anonymity, contempt, a

shameful end. But I could see, even,
at our greeting, preoccupied as he was in his

middle age, he remarked pityingly, "He died when

he was 13 years old."

When he won the Nobel Literature

Prize in 1970, Aleksandr Solzhenitsyn

prepared a lecture only recently

shipped through Russian censorship

and published in the West. In it, he

wrote almost prophetically:

sweeping the world like a plague. Not

a plague, one might add, with a

plague of words, but a plague of

images, imperial ambitions, corporate

greed, ideological domination, sleek and

easy profit, class and race divisions

as technological and political scien-

ces.

How can one be aware of this

threatening and violent torrent with-

out despair? How can one question for

millions of decent and sensitive people.

The evidence would seem to indicate

a universal conspiracy to ruin and to

empty the planet—a conspiracy led by

the superpowers. The evidence would

also seem to indicate the triumph of nihil-

ism, as we become more enmeshed by a

tyranny of the market.

There is one revealing characteristic

of violence that Solzhenitsyn refers to,

calling it the "mistake of the living,"

he does not apply the term to leaders

who are dead, but rather to those who are

in the responsible position of art-

tement as the price of peace. He does

not speak of Chamberlain as the

classic example, but in the Cold War

day, of George McGovern. Rather, he

applies it to "those who have given themselves

over to the market at any price, to material well-

being as the chief goal of earthly existence."

Solzhenitsyn's spirit of Munich is, I

suppose, no less a mistake of the living.

It is the phrase of Christ's ominous words in

Luke's gospel, "But how terrible for you who are rich now; you have had

your easy life; how terrible for you who are full now; you will go hungry!" (Lk. 6, 24, 25).

One might inquire if there has ever

been a time in our history when so

many serious people, men and women, have

gone into exile, or plan to? Who can

dismiss out of hand their search for

understanding; for a new and consis-

}
Tivoli: a Farm With a View

By DEANNA MARY MOWER

On an afternoon in late October a cool breeze descended on wood smoke and approaching rain—sings among the pines and hemlocks, stirs the bird tapestry of Fall. Red-tailed hawks and nut hatches come and go at my window feeder, making half-whispered appreciative comments. Are the juncos, which leaves of Autumn, or daffodils announce throated sparrows too; for last week the Internal Revenue Service and Federal...
Peace Demands More than Study

BY ROBERT M. OLIVA

"If the techniques of war can be learned why not the techniques of peace?"

The Pacem in Terris Institute is an association of people participating in the Maundean movement who wish to see peace studied in a formal academic setting and structure.

In 1966, the New York City faculty, in response to Pope John XXIII's encyclical "Pacem in Terris," believed that while the mandate of peace could be studied like any other problem faced by man. The Institute promotes the study of peace in a professional manner to raise this subject from the status of a hobby for a few to a job at a suitable level.

The conference was broken up into six divisions, all of which contained a varying number of workshops or panels totaling well over 60. The divisions were concerned with differing topics: Peace Studies Pedagogical and Practical Problems; Division II, Theory of Conflict; Division III, Contemporary Strategy; Division IV, Third World; Division V, Conflict Resolution and War Prevention; Divi­ sion VI, Global Politics, World Systems and Global Culture; Division VII, Social, Cultural and Psychological Environment. Attending each panel were three to four experts from major universities. It is to be hoped that this kind of participation from around the world has long been accorded a place in the curriculum of undergraduate colleges, including the one in which we are attending. We believe that it is both academically feasible and morally desirable to provide a place in the organization of the College for the study of the nature and problems of peace.

The conference on Oct. 13, 14, and 15, 1973 "The International Conference on Education for Peace," was the culmination of many years of moral and financial hardship. The purpose of the conference was that those who participated in the weekend's activities would begin "Peace Studies in all universities." It is the purpose of the conference to give the feeling of peace a reality. Months of programming, lining up speakers and publicizing the job at a suitable level, will provide the opportunity for finding solutions to the problems which face the world with existing forces.

The Institute's constitution states the belief of the founders rather succinctly: "The founding members of the Institute, aware that the study of military science and the study of war have long been accorded a place in the curriculum of undergraduate colleges, including the one in which we are attending, believe that it is both academically feasible and morally desirable to provide a place in the organization of the College for the study of the nature and problems of peace."

"Peace Education and the Catholic Worker"

The conference on the whole addressed itself to highly academic questions which, although seemingly knowledgeable and all embracing, were focused upon the areas of how the university or college perpetuates by its very nature, certain forms of violence in our society. We all have been witnesses to the growing demand for degrees to assure an individual of a professional level. Pacem in Terris in Terris becomes another impetus for this whole process. Will the Institute result in producing what society considers "qualified" peace makers? The entire chain of peace and social justice, the grading system, teacher-student relations, all must be suspect if they are not broadly deinstitutionalized. Peace means justice, and unless the very way we relate it is a just and egalitarian one, we will find its way into their souls.

Joseph S. Fahey, President, Pacem in Terris.

The Institute promotes the study of peace to the problems which face the world with existing forces. The conference on the whole addressed itself to highly academic questions which, although seemingly knowledgeable and all embracing, were focused upon the areas of how the university or college perpetuates by its very nature, certain forms of violence in our society. We all have been witnesses to the growing demand for degrees to assure an individual of a professional level. Pacem in Terris becomes another impetus for this whole process. Will the Institute result in producing what society considers "qualified" peace makers? The entire chain of peace and social justice, the grading system, teacher-student relations, all must be suspect if they are not broadly deinstitutionalized. Peace means justice, and unless the very way we relate it is a just and egalitarian one, we will find its way into their souls.

"Peace Education and the Catholic Worker"

Joseph S. Fahey, President, Pacem in Terris.

The Institute promotes the study of peace to the problems which face the world with existing forces. The conference on the whole addressed itself to highly academic questions which, although seemingly knowledgeable and all embracing, were focused upon the areas of how the university or college perpetuates by its very nature, certain forms of violence in our society. We all have been witnesses to the growing demand for degrees to assure an individual of a professional level. Pacem in Terris becomes another impetus for this whole process. Will the Institute result in producing what society considers "qualified" peace makers? The entire chain of peace and social justice, the grading system, teacher-student relations, all must be suspect if they are not broadly deinstitutionalized. Peace means justice, and unless the very way we relate it is a just and egalitarian one, we will find its way into their souls.

"Peace Education and the Catholic Worker"

Joseph S. Fahey, President, Pacem in Terris.
Mother Teresa

Calcutta

My dear Dorothy,

This will bring you our love and prayers for your 75th birthday, Nov. 8th.

So much love—so much sacrifice—all for those who are poor—hope, beautiful Branch of the Vine, Jesus, and allowed His Father—the Vine—dragon—to prune me often and as much. You have accepted all with great love. The 15th chapter of St. John has been so much alive for His Father in you. Thank God.

I hope to be in the States sometime this fall.

In the meantime, pray much for me, the Sitter and Brothers, and all those Co-workers of Christ.

God bless you,

Mother Teresa

Brick Kitchen

4437 Park Ave.
Bronx, N.Y.

September, 1972

Dear Friends,

The storefront Soup Kitchen has a new house, a two­­room house. After months of begging, searching, planning, and praying, we've finally made the move—the move we've so wanted and so needed.

This means more room and more people; more people and more work; more work and less money. Friends, we're broke. Without the purchase of this house, we are left with about $310,000. With the purchase of this house, a twelve­room house. After some time and energy, we have been attempting to purchase an abandoned army base at Baskets Hill. You can well imagine how much difficulty we're having here because of over­crowding and the inability to have a garden as a community. Now, since the fire, we are in such grave need that we could not possibly pay our mortgage.

Our kitchen, dining room and the den, our library, our art, our piano, our guitars—all of these have been destroyed and all these will be lost if we cannot raise $3,000 by the end of October.

May I ask for a remembrance in your will of $50 or more? These are also gigantic but, like you, our trust in Providence is great. This year only, let's be a bit more generous and I think your lights will shine out from every page of The Catholic Worker.

God bless you,

Brother James, FSC

Los Angeles Prisons

820-A, E. Garfield Ave.
Glendale, Ca. 91205

August 9, 1972

Dear Dorothy,

Greetings from California! Hope you are having a good summer, brownouts and smog attacks and all. It has been quite hot here recently. Hope it cools off here. Our garden has been great, lots of tomatoes, corn, cucumbers, etc., this year. But no persimmons or pomegranates.

We have been saying for some time that we need a small apartment for ourselves and John, because there's not enough room here in the house for us. We have also been wanting for some time to direct most of our time toward the great need for a direct non­violent campaign to correct conditions at our local jails, and to launch a grass­roots movement to eventually close them down. 85% of the people in them shouldn't be detained; the other 5% should be detained, but not in the small cattle pens we call jail cells.

Some people tell us it can't be done, but then, the same to you, Chavez, to Gandhi, to Ralph Nader, etc. No one ever said it was easy, no one ever said it was simple. But I believe that these things are the encouragement to push for change in ways other than by rioting.

One possible way would be through the formation of some kind of inmates' organization or committee by which they could press and bargain for the changes they want. Just such an organization has been working a 24-hour strike this month in 23 British jails in which 4,000 prisoners staged sitdowns in the jail offices and shops and wards.

The strike was called "to dramatize demands for improved prison conditions and the violation of prisoners' rights." It scared the people inside U.S. jails and prisons and has waited for organized support from the outside. Any such support we have been few, sporadic, and shortlived.

We plan to start organizing from the ground­up—with the families and friends of the prisoners inside and with other interested people.

Manual labor on the property will continue as before, with the other four members here taking on more of the day­by­day responsibilities.

The money and other kinds of support that came into the House are being held. There is certainly not enough to pay for an increase in our budget. We must once more foresee in the jail campaign, for our other minimal personal needs. As the months pass, we have to rise and take up some part­time work to pay our own way.

Hope your health is good.

Peace Dorothy.

Dan and Chris Delany

STATEMENT OF OWNERSHIP, MANAGEMENT AND CIRCULATION

(Act of August 1, 1970: Section 3668, 3605, 3606, U.S. Postal Service and Code)

1. Title of publication: THE CATHOLIC WORKER

2. Frequency of issue: 9 times a year (monthly except in Mar., Apr., July­Aug., and Oct.—Nov.)

3. Issues published during the period October 1, 1971 to September 30, 1972: 36

4. Known bondholders, mortgagees, and other security holders holding or holding 1 percent or more of total amount of bonds, mortgages, and other securities: None

5. Location of the headquarters or general offices of the publishers: Same


7. Publication office: 39 East 1st St., N.Y., N.Y. 10003

8. Location, date, and sale price of single copies: 36 cents

9. For optional completion by publishers mailing at the regular rates (section 123,121, Printers' Ink, July 19, 1972): U.S.C. 3666 provides in pertinent part: "No person who would have been entitled to mail matter under former law shall be entitled to mail matter under this section unless he files annually with the Postal Service a written request for permission to mail matter at such rate." In accordance with the provisions of this statute, I hereby request permission to mail the publication named in item 1 at the reduced postal rates presently authorized by section 123,121, Printers' Ink, July 19, 1972.

10. For completion by nonprofit organizations authorized to mail at special rates: Not applicable

11. Description and nature of circulation (First figure is average number of copies each issue during the month hereunder, second figure actual number of copies of the issue named in item 6 published at dates hereunder, third figure all copies published during year, fourth figure paid circulation only) A. Total no. of copies printed: 83,500 (83,500) B. Paid circulation: 1. Total paid circulation: 80,000 (80,000) D. Total paid circulation: 80,000 (80,000) F. Total distribution: 83,500 (83,500) G. Total paid circulation: 1,500 (1,500) Total: 83,500 (83,500) H. I certify that the statements made by me above are correct and complete.

PLANK DONOVAN, Assoc. Ed. Business Manager
A Farm With a View

(Continued from page 3)

36 East First

Freddie Lee, both of whom seem to have a real rapport with her.

Wandering about the house in the evening, one is struck by the aroma of good cooking coming from the kitchen. It is a pleasant sensation, and it reminds us of the days when the community was smaller and the cooking was done by volunteers. Today, the cooking is done by a few regulars, but the atmosphere is still warm and welcoming.

The Community

Meanwhile the community always has its transients, young people who bring new energy and do much hard work, cleaning and cooking and keeping the house in order, yet take away as much as they give. This summer we had the help of Bro. Bart, Martha, Ricky, David from New Hampshire, William from Canada, and Sister Fidelis. Brother David whose reflections appeared in this space last month, Br. Macdonald and Mike de Gregory, has been with us for some months now, taking on increasing responsibility for the kitchen. He has been a great encouragement for us, Bill from the L.A. house has stayed with us a month to help out with the cleaning, and several others have helped in various ways.

Choosing What to Choose

(Continued from page 1)

of integrity in being and doing which requires no symbols for justification. If we choose to live as tho we were in the silence of sensitivity and freedom, we must prefer a world in which harmony prevailed, a world that was cooperative rather than competitive, where people were truthful and sensitive and loving. Deep down those are ideals for which I strive whether any- one notices or not, I know that I am not doing all that I could do and that I make compromises which I would not try to justify. I know, too, that however much I do, it will never be enough.

Still it seems at best arrogant and at worst self-indulgence to designate as authoritative someone else to act for me, to think for me or to speak for me. It is a responsibility I must share, for me to think or speak or act in anyone else's name.

What there is of me I share as freely as I can. What is freely shared with me, I cherish. Most often and most important, it is the infinity of silence that I share.

What I do and make it easier or more difficult for me to live according to my ideals. But I believe my ideals are important, and I cannot deny their value, I recognize their cooperative rather than competitive, where people were truthful and sensitive and loving. Deep down those are ideals for which I strive whether any-

Choosing What to Choose

(Continued from page 1)

Rita Corbin

lady. The other is a real work horse, more to be more precise, a mare by the name of Goldie. Goldie has already helped to earn her keep by dragging logs out of the woods, and is expected to house power a snow plow for our lanes this winter. She is hard to handle, and is the joy and pride of David Tully and

munity, Maggie Corbin most particu-

Herbal Delights

Few fragrances, I suppose, are more pleasant than those of certain herbs. Annie has gathered a good deal of Betsy, Claudia, and others harvested these herbs and hung them for drying in the kitchen. There is a high room, Claudia's. What a nest of fragrances lingered about those fresh-cultured herbs. Than with the great air and suffi-}

One evening recently, Claudia, Cliff, and Mike were weeding, picking chant-

picking ought to be awarded a blue ribbon all the time.

The Read of Work

Routine work goes on with many helping. John Filligar looks after pump, equipment, Allee Lawrence, Marcel, and Cliff play stel-

lar roles as cooks, though others — are valid no matter what. There isn't anything to the sound of two or three

Dorothy Day, even when convalescing, keeps up with a large correspondence and socializing. Marge Hughes, be-

ing in charge, is seldom at a loss for two or three things to do at once. Then there is the community herself — the cook who wash the pots and pans and dishes the same, etc. Fortunately, their names vary as the time to time.

We move toward November, the month of Thanksgiving; All Saints and all Souls, whose Faets we shall soon observe, and the season of Christmas, we may truly thank Him. DEO GRATIAS.

A Farm With a View

(Continued from page 4)

Pegge

Rita Corbin

picking ought to be awarded a blue ribbon all the time.

Herbal Delights

Few fragrances, I suppose, are more pleasant than those of certain herbs. Annie has gathered a good deal of Betsy, Claudia, and others harvested these herbs and hung them for drying in the kitchen. There is a high room, Claudia's. What a nest of fragrances lingered about those fresh-cultured herbs. Than with the great air and suffi-

One evening recently, Claudia, Cliff, and Mike were weeding, picking chant-

picking ought to be awarded a blue ribbon all the time.

The Read of Work

Routine work goes on with many helping. John Filligar looks after pump, equipment, Allee Lawrence, Marcel, and Cliff play stel-

lar roles as cooks, though others — are valid no matter what. There isn't anything to the sound of two or three

Dorothy Day, even when convalescing, keeps up with a large correspondence and socializing. Marge Hughes, be-

ing in charge, is seldom at a loss for two or three things to do at once. Then there is the community herself — the cook who wash the pots and pans and dishes the same, etc. Fortunately, their names vary as the time to time.

We move toward November, the month of Thanksgiving; All Saints and all Souls, whose Faets we shall soon observe, and the season of Christmas, we may truly thank Him. DEO GRATIAS.

Choosing What to Choose

(Continued from page 1)

ness in the silences of sensitivity and freedom.

What I do and make it easier or more difficult for me to live according to my ideals. But I believe my ideals are important, and I cannot deny their value, I recognize their cooperative rather than competitive, where people were truthful and sensitive and loving. Deep down those are ideals for which I strive whether any-

Choosing What to Choose

(Continued from page 1)

ness in the silences of sensitivity and freedom.

What I do and make it easier or more difficult for me to live according to my ideals. But I believe my ideals are important, and I cannot deny their value, I recognize their cooperative rather than competitive, where people were truthful and sensitive and loving. Deep down those are ideals for which I strive whether any-

Choosing What to Choose

(Continued from page 1)

ness in the silences of sensitivity and freedom.

What I do and make it easier or more difficult for me to live according to my ideals. But I believe my ideals are important, and I cannot deny their value, I recognize their cooperative rather than competitive, where people were truthful and sensitive and loving. Deep down those are ideals for which I strive whether any-

Choosing What to Choose

(Continued from page 1)

ness in the silences of sensitivity and freedom.

What I do and make it easier or more difficult for me to live according to my ideals. But I believe my ideals are important, and I cannot deny their value, I recognize their cooperative rather than competitive, where people were truthful and sensitive and loving. Deep down those are ideals for which I strive whether any-

Choosing What to Choose

(Continued from page 1)

ness in the silences of sensitivity and freedom.

What I do and make it easier or more difficult for me to live according to my ideals. But I believe my ideals are important, and I cannot deny their value, I recognize their cooperative rather than competitive, where people were truthful and sensitive and loving. Deep down those are ideals for which I strive whether any-

Choosing What to Choose

(Continued from page 1)

ness in the silences of sensitivity and freedom.

What I do and make it easier or more difficult for me to live according to my ideals. But I believe my ideals are important, and I cannot deny their value, I recognize their cooperative rather than competitive, where people were truthful and sensitive and loving. Deep down those are ideals for which I strive whether any-

Choosing What to Choose

(Continued from page 1)

ness in the silences of sensitivity and freedom.

What I do and make it easier or more difficult for me to live according to my ideals. But I believe my ideals are important, and I cannot deny their value, I recognize their cooperative rather than competitive, where people were truthful and sensitive and loving. Deep down those are ideals for which I strive whether any-

Choosing What to Choose

(Continued from page 1)

ness in the silences of sensitivity and freedom.

What I do and make it easier or more difficult for me to live according to my ideals. But I believe my ideals are important, and I cannot deny their value, I recognize their cooperative rather than competitive, where people were truthful and sensitive and loving. Deep down those are ideals for which I strive whether any-

Choosing What to Choose

(Continued from page 1)

ness in the silences of sensitivity and freedom.

What I do and make it easier or more difficult for me to live according to my ideals. But I believe my ideals are important, and I cannot deny their value, I recognize their cooperative rather than competitive, where people were truthful and sensitive and loving. Deep down those are ideals for which I strive whether any-

Choosing What to Choose

(Continued from page 1)

ness in the silences of sensitivity and freedom.

What I do and make it easier or more difficult for me to live according to my ideals. But I believe my ideals are important, and I cannot deny their value, I recognize their cooperative rather than competitive, where people were truthful and sensitive and loving. Deep down those are ideals for which I strive whether any-

Choosing What to Choose

(Continued from page 1)
LETTSUC WORKERS DEMAND OWN UNION

(Continued from page 1) - a union of their own, the United Farm Workers. In 1968 DiGiorgio Corp. was under pressure from their workers and they ran to Cesar Chavez to get a sweetheart deal. In 1968 Perelli- lotti Corp. preferred to settle and sign contracts to oust the will of the workers. In 1970, 200 lettuce growers signed back door agreements with the growers. But farm workers make a stand in the lettuce fields, growers all over the country will be making a stand unless the workers make a stand. Then the choice and farm workers will never have a strong democratic union of their own.

What evidence is there that lettuce workers want a union represented by the United Farm Workers? The strike in August of 1970 is the most powerful evidence. It is unlikely that farm workers will go on strike during the harvest season. When they do, it is because they feel strongly about the issues involved. During the strike a number of growers commented as follows: "The Teamsters had better beware 50 letuce workers will not have a vote, and no one else either."

Teamsters have signed contracts but represent the true grievances of the workers. The Teamsters have our contracts but represent the true grievances of the workers. In 1970, 200 harvest workers of the Teamster-grower alliance will make their will known. When they do, it is because workers tend to get the supervisory, not the farm workers. A look at the Teamster contracts bears this out. The Teamsters have suffered defeat after defeat. The Teamsters have acknowledged that they will not derive their strength from the workers under their contracts unless the Teamsters agreed to negotiate with UFW. There were over a dozen meetings between the Teamsters and UFW before the lettuce growers signed contracts in July of 1970. No! UFW repeatedly rejected secret ballot elections because the lettuce strikers and boycott got underway. The growers ignored that offer and signed with the Teamsters. A number of growers have signed "contracts" of this kind in relation to the 200 Teamster-grower lettuce alliances. The Farm Bureau and the Farm Bureau are so concerned about the rights of the workers, why haven’t they been so intolerable and "unfriendly" to the Teamster-grower alliance when it occurred in July of 1970?

It is not possible for a union like the Teamsters over Chavez’s unless. The growers have been quoted as saying: "Chavez is a radical." "Chavez is a thug." "Chavez is a revolutionary." "Chavez is a movement"…. "Chavez is a radical" etc. Behind those statements is some effort to demonize the leader and undermine his economy. Behind those statements is some effort to avoid sticky issues like blatant discrimination in employment and advancement practices. A look at the Teamster contracts bears this out. The Teamsters have acknowledged that they will not derive their strength from the workers under their contracts unless the Teamsters agreed to negotiate with UFW. There were over a dozen meetings between the Teamsters and UFW before the lettuce growers signed contracts in July of 1970. No! UFW repeatedly rejected secret ballot elections because the lettuce strikers and boycott got underway. The growers ignored that offer and signed with the Teamsters. A number of growers have signed "contracts" of this kind in relation to the 200 Teamster-grower lettuce alliances. The Farm Bureau and the Farm Bureau are so concerned about the rights of the workers, why haven’t they been so intolerable and "unfriendly" to the Teamster-grower alliance when it occurred in July of 1970?

It is not possible for a union like the Teamsters over Chavez’s unless. The growers have been quoted as saying: "Chavez is a radical." "Chavez is a thug." "Chavez is a revolutionary." "Chavez is a movement"…. "Chavez is a radical" etc. Behind those statements is some effort to demonize the leader and undermine his economy. Behind those statements is some effort to avoid sticky issues like blatant discrimination in employment and advancement practices. A look at the Teamster contracts bears this out. The Teamsters have acknowledged that they will not derive their strength from the workers under their contracts unless the Teamsters agreed to negotiate with UFW. There were over a dozen meetings between the Teamsters and UFW before the lettuce growers signed contracts in July of 1970. No! UFW repeatedly rejected secret ballot elections because the lettuce strikers and boycott got underway. The growers ignored that offer and signed with the Teamsters. A number of growers have signed "contracts" of this kind in relation to the 200 Teamster-grower lettuce alliances. The Farm Bureau and the Farm Bureau are so concerned about the rights of the workers, why haven’t they been so intolerable and "unfriendly" to the Teamster-grower alliance when it occurred in July of 1970?

It is not possible for a union like the Teamsters over Chavez’s unless. The growers have been quoted as saying: "Chavez is a radical." "Chavez is a thug." "Chavez is a revolutionary." "Chavez is a movement"…. "Chavez is a radical" etc. Behind those statements is some effort to demonize the leader and undermine his economy. Behind those statements is some effort to avoid sticky issues like blatant discrimination in employment and advancement practices. A look at the Teamster contracts bears this out. The Teamsters have acknowledged that they will not derive their strength from the workers under their contracts unless the Teamsters agreed to negotiate with UFW. There were over a dozen meetings between the Teamsters and UFW before the lettuce growers signed contracts in July of 1970. No! UFW repeatedly rejected secret ballot elections because the lettuce strikers and boycott got underway. The growers ignored that offer and signed with the Teamsters. A number of growers have signed "contracts" of this kind in relation to the 200 Teamster-grower lettuce alliances. The Farm Bureau and the Farm Bureau are so concerned about the rights of the workers, why haven’t they been so intolerable and "unfriendly" to the Teamster-grower alliance when it occurred in July of 1970?

Ark Community

(Continued from page 1) new families are coming for long "stages" in the perspective of entering into a deep home. Besides sharing experiences and insights with us, Shanti Das, Servant of Peace) is sharing English and

AN AFTERNOON WITH LANZA DEL VASTO

Lanza del Vasto (Gandhi renamed "Lanza", or "Bird", the Swahili word for "blessing") was born in Italy in 1908. His journey took him through India and bis stay with Gandhi, the "Father of the Nation", inspired him to "Return to the Community". On 2nd Avenue (between 2nd and 9th Sts., New York City), there is a place called "The Ark", a center for nonviolent education and community service. A place for people to come and learn about and experience nonviolence. On the walls are statements made by Lanza: "We are not an organization, we are a family of families. Our only goal is to help others to help themselves. And, when they do, then the world will be changed..."

Those wishing to participate in an AFTERNOON WITH Lanza DEL VASTO are asked to write or telephone William Corbin, 254-1649 by Wednesday, November 22nd.