Racism in Agriculture
By PHILIP VERACRUZ

The railroad tracks in Delano are the line that divide the whites live and enjoy their sense of superiority. Though among them one is poor and ignorant, he hates Mexicans because they compete for jobs and are paid less. Besides in the cowboy movies he learned that a wild Mexican can throw a knife at his back. He believes that it would be much better and safer if there were no Mexicans at all.

Anglos in the eastside of Delano don't like blacks either. After all, black ancestors were brought here in chains to work in the cotton fields of the south, while theirs came from civilized Europe where human beings were beloved, where Napoleon butchered thousands of people and where Hitler did not. The Anglos hate the Mexicans as much as do the blacks. They despise them for being different from them. And they do not want to work with them or be near them. They hate the Mexicans as much as they do the blacks.

The vice is a social cancer that wonderful blessing to agri-business. They prefer their workers broke for more than they can get the way to eliminate the racket, for it forces a large part of the population to submit to an existence which is humanly intolerable the crime that breaks out in the first place. The problem of violence, then, is not the problem of a few black rebels, but the problem of a whole black structure that is not trusted and respectable, and inwardly and outwardly or in other words is a chasm, a social explosion, a societal delusion our malling room, which of hospitality knows Mike and inquires of his every move. If his bread bill has gone up to all our creditors, has been the money out to all our creditors, has been paid. Now that Mike has gone lame and can not work, he has had to seek for a new job. Hence he is back where he came from. He apologizes of having been too temperamental, but he is back now to stay for good.

Labor camps are their homes. On week days after supper, their kitchens turn into card rooms. On week-ends they go to the Westside Recreation Commission fights by their camps, but most of them are paid in the cowboy movies he learned that a wild Mexican can throw a knife at his back. He believes that it would be much better and safer if there were no Mexicans at all.

Delano's Filipinos are the most steady and reliable group of workers in labor camps. They are segregated, too, so they don't intermarry with the Anglos and get lost from the flock. On thanksgiving their homes brighten with a busy turkey; on Xmas day, with pigs; and on New Years' Day, with chickens. When the local of them for one employer for only ten to thirty years. Others for more, when one gets angry, he moves to the other camp. He keeps on moving until he is back where he came from. He apologizes of having been too temperamental, but he is back now to stay for good.

Home On The Subway-Six Corbin

As I sit down to write this column Mike Solitto is in Bellevue Hospital, special care, and I must take this opportunity to say how grateful we are to that institution for the good care we have received over the years for the members of our large Catholic Worker family.

This is the third time he has been in the hospital this spring and summer, and he very much wanted to stay at home and nurse. But he had only praise for the service he had there, and the good meals they served him. Now he is in serious condition indeed.

When Mike came to us back in the Fifties, he used to help us on the Peter Maurus Farm in Shaker Island. But he had been brought up in the city and soon settled down with us and chose his occupations as that of us in the Catholic Worker. He had a push cart of sorts, made from an old baby carriage and used to walk from Spring Street where we lived at that time over to the Fulton Fish Market to get our weekly supply of fish, which always was enough for only one Friday dinner for fifty or sixty people, but for fish chowder on Saturday.

We lived off the fat of the land, as old Agnes, widow of the h supportive, used to say, but in this case it was the sea. One restaurant used to give us sword fish. Ed Barry who worked all our life there and was one of the most popular workers among us, is now in Bellevue. He keeps on moving until he is back where he came from. He apologizes of having been too temperamental, but he is back now to stay for good.

Roofter flight is another exciting game that breaks the monotony of camp life. Neighbors finally died from the fights by their camps, but most of them are paid by public taxes, so a token performance of their duties is required. However, they must understand not to go on a lark. The problem of violence, then, is not the problem of a few black rebels, but the problem of a whole black structure that is not trusted and respectable, and inwardly and outwardly or in other words is a chasm, a social explosion, a societal delusion. The Black people of America, as other poor people throughout the world, daily experience the violence our greed, apathy and racism inflict on them. Then a man is denied decent food, shelter, clothing and love and trust due a human being is being done to him. He has been robbed of his dignity.

"You are not making a gift of your possessions to the poor person. You are handing over less than what is his. For what has been given in common for the use of all, you have arrogated to yourself. The world is not yours only to the rich." (Saint Ambrose.)

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The Black Panther Party: In Quest Of Justice

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THE ONE MAN REVOLUTION IN AMERICA
By VICTOR EMMETT

Consisting of eighteen sketches about radicals of many varieties, this is America at Work. Chapters are devoted to John Woolman, "Palice," Jefferson, Garrison, Thoreau, John Taylor, Berkman, Parsons, Gov. Allgeld, Debs, Darrow, Vukovski the Hopi Indian, Mother Jones, Vanzulli, Malcom X, Dorothy Day, Lisey, Dr. and Mrs. de la Houtraff, The Black Panthers. Written by one who was an active radical for fifty-nine years, the book seeks to bring the people of today an appreciation of what the struggle for freedom has cost from the day America first exceptions to them out of the past. 338 pages, illustrated, paper bound, $5.00. Please send to Third Ward, P.O. Box 1185, Salt Lake City, Utah, 84112.
New York Catholic Worker doesn't know much about the other houses of hospitality in this city. I've always said that New York City itself is made up of many little communities. Italian, Ukrainian, Polish, German, just as many other nationalities. All together they form a great melting pot which is called New York City.

It is this melting pot of nationalities that makes New York City unique. It is a city that is made up of many little communities, all of which are working together to form a great whole.

The men and women who work in the Catholic Worker movement see this melting pot as a place where they can make a difference. They believe that by working together, they can create a better world for all.

The Catholic Worker movement is a community that is dedicated to helping others. It is a place where people can come together to work for the common good. The movement is based on the belief that every person has worth and value, and that all should be treated with dignity and respect.

The Catholic Worker movement is a place where people can come together to learn from each other. It is a place where people can share their experiences and learn from the experiences of others. The movement is based on the belief that by learning from each other, we can create a better world for all.

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Handicrafts:

By DAN OHAGAN

There is no doubt about it, white oak is king. Having asked many people, families, friends and even those other, which wood would they choose if they had the choice, most, after some thought, chose white oak; and after several years of learning more about our old, rugged, durable, white oak, I begin to see why this majestic tree remains the tree of trees in the Western world.

Firstly, white oak is in itself (both tree and wood) beautiful. In any season, in any setting, this tree is attractive, but especially when given enough room to grow, its white oak is more than horizontally, twisty and curling, with which they form its massive chesty trunk... especially then does the oak welcome us in as we step in our tracks and we would grab our hats to its majesty, strength, shaggy beauty and grey sovereignty. Majestic and so impressive, at home in sunlight, rain, and snow in mute eloquence; and yet it is its inner-self that the oak's bark has which spread, and traveled, to the forefront of the world.

"Hickory is a fine wood," replied a woodworker friend, Old Mill Young, "because of the 15 draw knives making wooden hay making better..."

And in the time, I was apprenticing with him he repeated this punning statement. Later I learned that the word "sawn" in the sawing of "Dutch" and "little English. I was not so much in the field of explanation, except that hickory parted at once... abruptly... but while one goes on to the other, "man and man,..."

White oak is the white oak, his fathes and uncles, brothers, and grandfathers, who have used this wooden hay fork, and probably it was even a family craft before coming to America. I have met many men and women who have never met any man more intimate with white oak. I have been in some of his camps, and given him (a command... really), a grunt, a process (there were wars) that would send a split shimmering down the plateau. When it was done... he had used a knife... rare he rarely used a saw... his two main tools were his draw knife and his drawknife. The Swiss and especially the Vanian-German version of the "shave"

But what made Milton's remark about while oak an enigma was that the white oak had something to say (and causes), hickory was more often used... judging the old fords I've examined that had been carved on and used. While making that he was thinking... because the handshaving on a canoe-handle requires, the utmost, in bending and only the other day I came across a canoe that had been bent very well. And noted of all the woods mentioned, the white oak was the one that could be bent the easiest to a smallest diameter... and this, of course, makes while oak the wood for boat and ship ribs... and steam bending of all kinds.

And if we may leave that wonder full master craftsman Milton, and continue on the subject of ships, we will find that car on the fine were inseparable... that not only for, but those handshaved on more ship ship's keel, their stern-post, their faulcet, their figurehead; for all, when they set sail, is twice as durable as other oaks (even some cedars). The reason for this is a more compact grain has been a favorite for carving.

There is white oak, and this wood that helped make Britain be "Mistress of the Seas..." and although the Spaniards and the French may have been attracted by, and the English... the English were thrilled at the plentiful supply of this tree and wood the English would never see. Was it because their pre-Christian forebears, the Druids, regarded the oak so highly as to include it in their religious ceremonies? Anyway, it has been the favorite church wood ever since.

Examine those charming half-timbered Elizabethan houses, whose beauty to this day goes unexerzled... examine those urns, jugs and brasses and they take their shape and beauty from the white oak.

But English ships returning from the New World at the end of the days... and the hulls oak billets already split for barrel slaves... so has it, to this day, been... their wood. Barrels, oars, windlasses, and sails or molasses... and I have heard the stories of France in shipping prime quality Champagne barrels. Well, to capture at least one pitch-ray as a reminder to the thin alcohol caps in the white oak are very presentable and radiant from its center, arid according to the way like the spoke of a wire, crossing the annals rings at right angles, that oak boards, handsome grain variations called "silver grain" by the English and "teak with a history" by the Germans, is one of the reasons for having oak "quarter sawn..." to allow this handsome pattern of grain to show... also the wood is less apt to shrink and warp favorably this way.

It is, in my opinion, for those amazement or medllicity, the Druids chose the oak as so symbolic... because what design in nature reproduces more than the most mystical design in the heart of the oak. Moreover, there is a deep white oak gravel at its very center in every log, in every branch, in the heart of the trunk, a hidden star. Hence this travelling outward, like every impressed, magical point of the compass, are the eyes crossing those concentric annual rings which again serve to accentuate the beginning center... and... so on.

But to return to America and to Pennsylvania, and the many log houses I have noted in those parts... many, added-over and unrecognizable today... the wood always chose for those sturdy warm structures was oak. But white oak and red oak, and covering the wooden "shakers" or bottoms, our ancestors put some beech and some oak, though red oak was often used, because it split easier, but was not as durable. It was the wood to make the ability to "cure," or split, that endured... the oak that knew this property, and they took full advantage of it. In fact, the word "cure" originally comes from the word "churn," or the tool, the fork, to be included in every covered wagon... the very hoops of the wagon. And did the oak cure itself, or was it cut, or split, or split up, or split? The wood was cut and split again, then the oak, today, still basically the same, can be split much quicker and simpler and with less noise than sawing. Moreover, it is stronger, all fibers unfractured, far superior, the wood running parallel with them, and more water-proof... so in shingling the fibers being parallel like that... while oak is so suitable for this riveting that even today baskets are made from it just as in pioneer days... an eight-foot white oak log, preferably not thicker than a stove pipe... straight and free from knots... the wood is better. This wood makes that quarter and split again, then the sapwood (instantly recognizable by its whiteness) is split away from the heartwood... which is too uneven... and this sapwood is split and split again until it is as thin as a penny, and its width being 1/4 to 1/2, this, kept wet, is very pliable, and can be woven into the homespun of baskets and chairs. In this and in any kind of riving (splitting) there are two main things to remember... always split in half... the equal strength of which causes the split to run down the middle, but should it wander to one side... the other side... and this wood is air tight, in one direction. Strange, that while I was so this subject, a visitor came yesterday whose many years. Reggie and others, have done some in those "earthy" days.

...I have noted in those parts... many, added-over and unrecognizable today... the wood always chose for those sturdy warm structures was oak. But white oak and red oak, and covering the wooden "shakers" or bottoms, our ancestors put some beech and some oak, though red oak was often used, because it split easier, but was not as durable. It was the wood to make the ability to "cure," or split, that endured... the oak that knew this property, and they took full advantage of it. In fact, the word "cure" originally comes from the word "churn," or the tool, the fork, to be included in every covered wagon... the very hoops of the wagon. And did the oak cure itself, or was it cut, or split, or split up, or split? The wood was cut and split again, then the oak, today, still basically the same, can be split much quicker and simpler and with less noise than sawing. Moreover, it is stronger, all fibers unfractured, far superior, the wood running parallel with them, and more water-proof... so in shingling the fibers being parallel like that... while oak is so suitable for this riveting that even today baskets are made from it just as in pioneer days... an eight-foot white oak log, preferably not thicker than a stove pipe... straight and free from knots... the wood is better. This wood makes that quarter and split again, then the sapwood (instantly recognizable by its whiteness) is split away from the heartwood... which is too uneven... and this sapwood is split and split again until it is as thin as a penny, and its width being 1/4 to 1/2, this, kept wet, is very pliable, and can be woven into the homespun of baskets and chairs. In this and in any kind of riving (splitting) there are two main things to remember... always split in half... the equal strength of which

Tivoli: a Farm With a View

By DEANE MARY MOWERY

On a warm staid night in late July, fireworks fly, waving an aerial dance among shrieking proctoring children. A light breeze brings a whisper of sweet clover, dissipating momentarily the serenity of the small left in the dark, the incoming and out-going cars. Not far away, someone stirs a guitar, and a salty voice protests the horrors of modern war. A group of students on the edge of the campus, making a circle of argument with non-physical aspects at hand. They are discussing, but quietly, if at all. A small river a barge, monstrous-sized, laden with oil of fuel, power to supply the community engine for the city, the war, for which wars are fought, people... even the environment... labors caucaphonously by, muffling the sound of talk, of music, of laughter, ..... a small ridge, running parallel with the homecoming after its passage. Noise and barge are coming about, for a moment or a mile, they walk. Then, sweet and clear, a cricket's voice is heard celebrating the ancient quiescent point of the compass. The words, "Cloisters"... which was used as a Hospital during the revolution. It is well worth seeing by those interested in handicrafts and community centers.

Some other favorite uses of white oak are for those massive wooden pumps that epitomized the largeness of American thought a century ago... reflected in the large homes and countless barns. These pumps were bored by long 3 inch augers by hand; two men generally operating the handle although one could make it. The water was fresh, and full of air, rather easily with a cruising sound and the men, every six inches or so, had to retrieve the large metal from the well. Exempting the shavings. The advantage of these massive pumps were that being so thick, they would never rust... and certainly they were valuable for their beauty; though large and robust... their corners were chamfered and their tops terminating in graceful upswings, and the swirl of their graceful, but heavy, handles blended both usefulness and beauty perfectly.

White oak was the wood for spokes for those wheels that was chosen for the hub and rein as well. This was the wood for which wars are fought, for which wars are fought, and how these spokes, big as a strong arm, split, that endeared its ability to "rive," or split, that quarter and split again, then the sapwood (instantly recognizable by its whiteness) is split away from the heartwood... which is too uneven... and this sapwood is split and split again until it is as thin as a penny, and its width being 1/4 to 1/2, this, kept wet, is very pliable, and can be woven into the homespun of baskets and chairs. In this and in any kind of riving (splitting) there are two main things to remember... always split in half... the equal strength of which

(Continued on page 7)

(Continued on page 9)
BOOK REVIEW

SAL SI PUDE? (Come Chavez and the New American Revolution) by Peter Matthiessen. (Random House, $9.95.) Reviewed by JOSEPH GERACI

It is natural to have no violence on the American political scene, because the political party system as well as from the radical fringe, is a conclusion only reinforced by the immediate reality of our politics.

The concept of politics is also employed to form a position that has its own value structure separate from the simple, Christian idea of a moral position. This counter ethical of expedience that oversimplifies the manner in which we work in politics in that it seems at times to over simplify our knowledge and understanding of actions, on a very simple level, of Spirit to politics should have been... a humane one. The come as much a struggle-to assert the grape boycott, under Chavez, has been very strong character and mind labor union.

Chavez, of all the leaders now in sight, is...is almost brutally honest about himself. It was not a new strength within him. It was not a new force.

The idea of revolution as great importance to Chavez is apparent on almost every page. He has said on the subject: "What welled out of him was a struggle with life—or substitute growers" for life's"—one knows there is joy.

Music Review

MUSIC FOR PEACE by Mary Lou Williams (Mary Records). Reviewed by NEIL BARON

The theme of the LP was the blues. The sufferings of slavery took form, were shaped and created into song on the Mississippi by those early days. This is heard very clearly in the dark voices. Songs of broken families, of the dance and the tempo of the trains in the night, were meaning, real, begging for mercy and pleading for vision by any means. Matthiessen has given us such insights in the music. This was the beginning of a rich musical culture known as jazz.

Personal

Beginning July 12, and ending Aug- ust 6, Joan Thomas and friends of the U.S. Post Office Department are serving in fast in front of the Post Office Building in Salt Lake City. The fast, which commemorates the atomic attack on Hiroshima twenty-five years ago, is an annual undertaking of Ammon's. This is the first fast to take place in the memory of Ammon himself.

Fr. Hugo's books are now available: LOVE STRONG AS DEATH. Vantage Press: 152 W. 26 St., N.Y., N.Y. 10011. $2.95. ST. AUGUSTINE ON NATURE, SEX, AND MARRIAGE. Scepter Publishers: 511 N. Halsted St., Chicago, Ill. 60612, $2.95.

The Third Hour, a religious-philoso- phical publication edited by Helena Ivlevsky, now makes its debut, is available. Price $3, advance subscription.

Note Cards by Rita Corbin, consisting of various designs (plants, birds, faith, letters), 50¢ by 50¢, and with envelopes, can be obtained at the post office.

Elia Corbin, Box 23, Troy, N.Y. 12180.

Those who make private property of the gifts of God pretend in vain to use them for the benefit of the humble. The substitution of the price, they are the murderers of those who die every day for want of it. — Pope Gregory the Great
On Ammon’s “Woolmanman”

One evening while travelling this summer, I sat with young people from other countries in a Luxembourg youth hostel. They soon found out that I was American and said in English, “America is capitalist. America should not be in Vietnam. Vietnam needs help.” I could not quite ignore their sentiments and appreciated that they had a point, especially since they were often the objects of racial slurs and other abuse. I was impressed with the propaganda. They didn’t understand all the demagoguery of the Vietnam war. They had been privileged to know (not all of them) that the American people and the American government were not unified in their support for the war. I was pleased to find in this case the key to their sensitivity lying in their incredible contagiousness. They were too young to be aware that the world was beginning to start seeing the world from their point of view. In such a case, one would have a better chance for change, than with Woolman, your very first reaction was to think of them as oddballs. I have heard of Ammon’s actions in Vietnam, but I have not been impressed by the propaganda. They were spoken of with admiration by my American friends, and with contempt by my foreign friends. It is a strange thing when one knows of a man who has been respected in life, and then is considered a disappointment after he is dead. I believe that Woolman did not act in isolation; that he was not totally out of his time, and that it is interest on money, not profits that FAR outweigh other profits as a source of capitalistic income. They are not great, but they are important. I am told that this is the best city to live in, and that the labor conditions are beautiful. I am sure that it is a beautiful city, and do the most honest work, labor and creative production. I’d like to visit Michigan soon. I hear that there is to be a construction workers strike in May there. Housing has slowed down very much. I was told it cost $120 per month rent for a new apartment in New York. The same amount comes to, and this cannot be repeated in cost. That it cost about $21,000 to $22,000 to build with land. Every percent on interest on the project. With 1% interest, a unit may cost $25 per month; 5% interest may cost up to $100. The bankers make the money; did you know that in America it is interest on money that makes PAR outweigh other profits as a source of capitalistic income.

Yours sincerely,
Bill Horvath, a bricklayer by trade, our associate editor most interested in co-ops.

Los Angeles

House of Hospitality 199 Arlington Drive Los Angeles, Calif. 90011
May 20, 1970
Dear Devery,

We are happy to tell you that those directly involved in the Catholic Work— the Movement of Direct Charge co-ops— are starting to get on their feet. The experience of two, since the first batch of 15,000 co-ops, is that the demand to Dan and Chris Delany are Chuck and Christina Coghlan and Gerry Falchi. With the support of a governmental agency, the Community Action Center in Columbus, Ohio, the new director is a fellow of Ammon’s who was for action.

I am in a sense learning new things here, and I have been a listener in the buying club. The co-op’s potential, has almost established itself in an empty apartment in this Public Housing Project. The club has about $1,000 of working capital, another $2,000 may be loaned to them soon and now the second work committee of three women will keep the shop open on Saturday. The first team of three, the pioneers, did this for two years for free. They usually have six children around them so that we had to make one room into a recreation place for them while their mothers

For Ammon

by Mary Duffy

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Yours sincerely,
Bill Horvath, a bricklayer by trade, our associate editor most interested in co-ops.
In Quest Of Justice

(Continued from page 1)

pick up the gun. Tolerating or being apathetic towards injustice is also violence. Our responsibility is to bring to light those forces which will create justice.

Ideaology

The ideology of the Black Panthers is born of our understanding and experience of the violence of injustice. It is our belief that Black people hate for violence, we don't want violence. Violence is ugly, guns are ugly. But we understand that there are not two kinds of violence; self-defense— a form of violence used to defend ourselves against unjust violence that is inflicted upon us.

"The people have got to know that we are not the only ones who are self-defense in the future and in the present. The Black people in self-defense goes beyond defending ourselves with guns, but that political organizing and implementing the ten-point program and program are the real political, economic and social means of defending ourselves." (Bobbie Seale, SEIZE THE TIME)

The Black Panther Party's ten-point program is a plan for (pt. 1) Black people to determine their destiny essentially, politically, and socially. The economic aspects of the ten points advocate (2) a full employment of Black people and (3) an end to the exploitation of the Black community by white business. The essential thought behind this is the development of a socialist system where the formation of cooperatives in business and housing are explored. (Exploitation of the Black community by white business is just as bad as exploitation by white business.) "We need to establish a system based on the goal of absolute equality of all people, and this must be established on the principle of from each to each and every person, both male and female, according to their ability, and to each and every person, both male and female, according to their needs. We see establishing socialism in the society as a means by which we can create new in­

social obstacles ..." (Bobby Seale, SEIZE THE TIME)

The political aspects of the ten-point program advocate: (pt. 6) Black people are not being tried by a jury of their peers. A person is a person of "similar economic, social, religious, geographical, environmental, historical and racial background." (Black Panther Party Platform and Program). Since Black people are not being tried by their peers, they have received an unfair trial and should be freed.

(Continued from page 2)

The Priory is building, for it is in the Priory that the building is going on. The Priory is a place of generation and regeneration within itself. And the necessity to destroy those who come to take possession of the Priory is the necessity to build. We will de­

stroy them who destroy us by defending what we build. But, if we concentrate solely on destroying, ultimately we will only destroy ourselves.

Julius Lester

Political prisoners, victims of a libera­

tion struggle against an unjust racist government. They must be freed.

What Means?

How can we bring any pressure on the society that has caused this grief? There are a few suggestions. The first, the question before us is not one of vio­

lence or nonviolence. As I have tried to make clear, the question before us is in one of justice or violence. We wish to eliminate the violence of the Black Panthers, then we must eliminate the injustice that gives cause to them by injustice. Since all of us share in the guilt of the violence that is done by the Klan, we must be responsible for eliminating them. Those actions done by the Panthers to stop the Klan from spreading in­troductory injustice without destroying the Klan at the same time are not acts of violence. Many of the programs of the ten points, such as the free food, medical care, and political education are free from violence. They deserve our support.

Second, all Black people must not be on their anger. Instead, it should be focused on the selflessness to help them change the Black people will not be changed. We need to eliminate the injustice of the ten-point program. Here one of the most powerful tools to help the Black people is the support of Black people. We need to create new institutions in place of the old ones. We need to militantly construct the Black people's institutions in their acts of injustice. We need to create new Black people's system that helps perpetuate it. The Black Panther Party is an organization that has been right here at First street. The Kent State. The struggle for survival has created a sense of solidarity among Black people. This has allowed the Establishment to focus on the violence rather than the reasons for that violence. The Black Panther Party is an organization that bas been minimal compared to the violence the Black people. This has allowed the Establishment to focus on the violence rather than the reasons for that violence. The struggle for survival has created a sense of solidarity among Black people. This has allowed the Establishment to focus on the violence rather than the reasons for that violence. The struggle for survival has created a sense of solidarity among Black people. This has allowed the Establishment to focus on the violence rather than the reasons for that violence. The struggle for survival has created a sense of solidarity among Black people. This has allowed the Establishment to focus on the violence rather than the reasons for that violence. The struggle for survival has created a sense of solidarity among Black people. This has allowed the Establishment to focus on the violence rather than the reasons for that violence. The struggle for survival has created a sense of solidarity among Black people. This has allowed the Establishment to focus on the violence rather than the reasons for that violence. The struggle for survival has created a sense of solidarity among Black people. This has allowed the Establishment to focus on the violence rather than the reasons for that violence. The struggle for survival has created a sense of solidarity among Black people. This has allowed the Establishment to focus on the violence rather than the reasons for that violence.
A Farm With a View

(Continued from page 3)

...though they do not always find happiness in our midst, even to prefer living with us to whatever alternatives they have. These are the problems, the aspects of poverty with which we are most familiar. We are surrounded by beauty, that can be seen, heard, touched, smelled. But the themes of poverty, of difficulties, are always with us. And for all the joys of community—they are real, they are many in our community—there is still a place for Buddha, I think, once said—a is blade of grass in the hand.

This evening at sundown a wood thrush sang for me. In the garden of the Massachs., I plucked a perfectly bloom- ing flower of lavender. Now in the quiet night, I smell the lavender, and in my mind's eye—and shall ever hear the song of the thrush. DIEO GRATIAN.

On Ammon's "Woolman"

(Continued from page 5)
two donner persons can do if there is not a sympathetic environment in some measure, however scanty they may be. The AmmonHennessy stories, of course, among others: raises this question: He set an example that will long be remembered, but it may be generations before the change of type he lived becomes something we are conscious of.

The points about harassing Quaker merchants and craftsmen by offering them no form of freedom other than the threat of imprisonment may be exceedingly difficult to attain. But it is not accurate to say that in the 20th century there_is a trend towards limited liberty. It is true that in the very earliest days, immediate would pay their passage by selling themselves for a number of years of labor; it should be added that at the very beginning, the distinction between those who black and white slavery was obscure and some early black slaves were treated like indentured servants and freed men were the ones who may have made some sort of investment in them. But in the later colonial period, indentured servants became involved in indentured servitude, and the slaves were the children of other Quakers. Du Pont people can do therefore rt not at all aimed at embarrassing anybody. Christian conscience, it was aimed at subverting children who had been raised to a radical understanding.

A minor correction to close with, but

36 East First

(Continued from page 2)

Ward and Brother Johns, by much pa- per and many pages, is a very inter- esting and not-so-interesting philosophical discussions, succeeded in leading the reader to a point where the May issue be shipped to the post officer. And, of course, the fourth floor remains spotless with Mr. Anderson who lives between Grace and Frank (who work all week here) and our weekends are taken from our shoulders. Italian Mike is back from New York and I am told he is back from New York and I am told he has bought several stories from his past, as Giorza can now report. The story doesn't just end with a loud but somewhat unbelievable "yes" when he was told to give up smoking.

Kathleen De Bute, Teddie Gillian, Jim Speck, Tom Jordan have all left us for the summer. Tom and Teddie are already back along with Gordon who took a breather in Europe. The community continues—beauty in the community.
(Continued from page 5)  

This all-over response has been wonderful and warm. Friends, as we have already responded, the Catholic Workeraltened by our Sunday paper, the "Catholic Worker," and a new work, planned and written by an archibishop, Adolfo Miraile, and "negotiations" was a proposal made by the National Office of Bidg, & Safety, the Fire Dept., etc., and with the landlady. In the midst of such problems and in the place where power is drawn by us, it seemed that nothing was being accom­plished, that no amount of people were serving meals on the street in sidewalk, the first being on Easter day, with the others served at a time.

At the end of six weeks we and the landlady came to the same conclusion, that the place selected would not do. And we were glad to find it inconvenient to help in any of the ways the landlady had in mind.

Peace and love,
Dan & Chris Daily
Chuck & Christina Coghlan
Gerry Fallow

(Continued from page 3)

Chicago
1884 W. Armitage Chicago, Illinois July 17, 1970

Dear Dorothy,

I am writing specifically to request your help. We have acquired an old printing press (Karl Meyer's) and are planning to start publishing a series of essays, articles, poetry or other literary forms resulting from the central theme of the building of up a nonviolent community. We begin printing the series is "The Gentle Revolution.

We would like to find out about other and other writings of all types which are not available in English. We can translate from French, Spanish, Italian, etc., which are unpublished or out of print. Specifics and to begin planning, I have heard that there are some good writings of Gandhi which are still unpub­lished in English. I thought maybe you know how to go about trying to find out if what I am talking about is available or to do to get permission to publish such things. If you could help, either by office or suggestion, it would be a good things to print, we would be most open to that. We also plan to write some articles ourselves.

Our work co-op is going well now. We have about 12 to 16 people in the neighborhood, mostly Latinas, working on the forming of the community, and the neighborhood, and library will be confused. This ex­periment is a model of future growth di­rectly in front of the county jail. Narnia is near Churchtown, Pa., but our nearest town is Bowmanville, 13 miles away.

In the future I hope to take Aramis's advice and print proper nouns!

Daniel O'Ragan

Racism in Agriculture

(Continued from page 1)  

People work alongside each other in race, nationality or language from others. The power of the rich, the strong, the trust. Isolation frustrates suspicions, fear and racial hatred. Thus, on this basis, the worker is impossible to achieve for the workers. For the farmers, others, the worker becomes richer, more powerful and ruthless. The land the union workers want is not harvest, but the farm bureau federations.

For Ammon

(Continued from page 5)  


did not want to go to the presidency. In the future, I do not want to go to the presidency. Instead, I wish to go to the presidency. I also wish to go to the presidency. I also wish to go to the presidency.

For Ammon

White Oak

(Continued from Page 3)  

hides were excellent leather either for harness, or for the village shoemaker to sew with his waxed linen thread. Even ink came from the white oak... and many a man has noticed that writing with the white oak's black "green" tree leaves a purplish stain; and the rubbing oak galls, which are the chemical needed, and then intro­ducing iron ... a lovely good writing pen could be had.

Lastly, and it rightly should be the case that this friend should be put ... is for fuel ... for man to warm himself. And as firewood does not crack well, it was, and is deeply valued for this reason. Ammon and his wife know that a big chunk of this wood put on the red coals will steadily burn, not too fast, not too slow, till morning.

Ed Note:

Dan O'Ragan was one of our com­panions a year earlier and refused to take shelter in compulsory quarantine during the late fifties and early sixties.