Farmworkers In Perspective

BY JAN ADAMS

Most of us are a little tired of the United Farmworkers' Union—tired of being exhorted to "buy the bird" (produce carrying the union's aztec eagle label) at supermarkets, at meetings, and in the press. However, we are going to be asked to support the union again and again, and "La Causa" merits our continued support, not only because migrant laborers are among our most impoverished workers, but also because the United Farmworkers, directed by Cesar Chavez, presents a success and more numerous failures—many of them hip communes—have the value of free schools, free clinics, cooperatives, and the like, enabling people to live through social change. The divisions and those individuals who are poor nations is not simply that one man has more food, more clothes than he can wear and more houses than he can live in, while others are hungry, naked, and homeless. The significance about the division between rich and poor is not simply that one can afford the resources to provide comfort for all the citizens, and the other cannot provide basic services. The reality and depth of the problem arises because the poor get richer very much faster than the rich and whose wealth gives them great power, (in those movements which sur vive the repression established power can bring down), time and again the...
Fasting

By Richard J. Gaffney

A few people today fast: Oscar Chavez, Brian McDonnell, some prisoners, a few others. Fasting in the twentieth century is sometimes what is something that most people do not understand; to most it is incomprehensible, not because fasting is a foreign act, but because they don't understand fasting. They ask, "What good will it do?", "He is just one man," etc. From one point of view, they are perfectly correct. What good can he do? He is only one against the many. No one will hear his call and not only are they not speaking, but they do not even understand this call. Nature, in a way, is speaking to nature. It is just that nature, a perfect nature, cannot understand the imperfect human act and neither do men respect the individual act—naturally. That is true. Nature, namely savage, irrational and brutish brute force. Nature only recognizes the universal—the universal in all of its forms, even wars, which are the most universal acts that humans have ever devised. So from one point of view of nature they are correct. And that is the point of view that finds it impossible to recognize a fast as a protest is unnatural and is not to be permitted in the calculus of nature. A fast cannot be understood as a universal act, because nature which is the logic of man and the logic we all partake of the time. From this point of view it is not good. It will be a waste. It is unknown. It can't be understood and cannot be spoken about. A fast cannot be figured out.

Nature has provided us with the means to understand and deal with violence. In fact violence, coupled with understanding, is the most powerful force in the world. Fasting is part of nature. But calculating violence, the pentagon of our hearts cannot deal with a fast.

It is powerless, and secretly knows it. It does not have the means. Against another violence, other power, other hate, it has the means to deal. But against a fast, nothing to eat, no talk, nothing to say—its only means would be to adopt the means of the faster; and then, it would be denying itself. And this it would not do under any circumstances, in fact could not do. Nature cannot do it. Fasting is an act that cannot be denied without profound reasons. There are no negotiations. Nature can only hate and destroy that which it does not understand. And this fast, it does not understand. This is a very ancient call which has not changed through the ages; its sound has remained the same and this is what has driven nature crazy. While spirit has remained the same and thereby grown and flourished in its own way, nature has changed, is changing constantly. And so the faster sits there doing the unnatural—not eating, denying itself and is mostly hated for this. People pass by—"I hope he starves to death," some say. But others are moved by this less moved women with children are moved, they bend over the faster and kiss him, attempt to hold him in his seat. Perhaps women in their creative being recognize the faster and heed his call.

And like Camus' Sisyphus, in that moment, in that glade, the faster has won. That glance is not natural, it has not happened, that guilty glance. And that poor, powerless man of violence and power, of schemes and plots, he is the one who is guilty, he is the one who must atone. Nature hates him for his glance and he knows it, and feels guilty about it. He cannot be replaced, he must stand on that faster, to scream at that faster. But there is another guilt, an inner guilt. It is not that he cannot understand, which binds him to go back and sit with that faster. And he is born to it.

Spirit calls to Spirit. The call of the faster is the call of the human spirit. This is the power and force of the faster—different from nature. This is the individual call of the faster. Here is spirit in this world. Not universal but individual. Not known by nature. Not understood. This is a very ancient call which has not changed through the ages; its sound has remained the same and this is what has driven nature crazy. While spirit has remained the same and thereby grown and flourished in its own way, nature has changed, is changing constantly. And so the faster sits there doing the unnatural—not eating, denying itself and is mostly hated for this. People pass by—"I hope he starves to death," some say. But others are moved by this, less moved women with children are moved, they bend over the faster and kiss him, attempt to hold him in his seat. Perhaps women in their creative being recognize the faster and heed his call.

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Tivoli: A Farm With a View

By Deane Mary Mowrer

Our woods and fields sit winter-ready now, snow-blanketed, preparing for the Sundays of Advent—for the approaching Christmas. Snowbound in late November, we were occupied with other matters: a wedding, a mountain visit, and a move. But now Clare and Jonas have set out for the big city, sister Elaine has arrived from her Pittsfield convent for a post-Thanksgiving holiday, and shoppers have departed to replenish our depleted stores. From time to time children interrupt their custom­ary indoor pandemonium with a frolic in the snow. Meanwhile, at my window snow-loving juncos feed happily, and nearby a chickadee sings, cheerful as an Advent wreath candle-lit for the Nativity.

The Thanksgiving Day storm, that broke so many records throughout this area, began the night before with "Snow falling and night falling, fast, fast." All through the night, snow fell and winds grew stronger, until in the morning the snow came, blindingly and furiously, with wild and singing winds. Shortly after our noon-time feast—for thanks to Dominic artistry, it was a feast—Clare and I bundled up and went out to confront the weather. We plunged into snow drifts, stood in the lee of a building to listen to the wild wind symphony, felt the heavy garments of snow decking the pines with a voice that I knew, and could not conquer.

Gloria in excelsis Deo.
Use Of Poor Means
Catholic Worker, New Hampshire P.O. Box 535 X
Dear Dorothy,
Reading the wonderful new edition of Peter Maurin's writings done by Chuck Smith-perfect handbook book for roundtable discussion-prompts me to call to the attention of Catholic Worker readers the edition of The Use of Poor Means by Peter Maurin, in the World which we have brought out. It was written in Paris for a Companion of the Community of the Ark, a doctor, and a member of the Moroccan government.
I think it makes a fine companion piece to Peter Maurin's essays for any of us or any group interested in an agronomist university, or in current problems. It may be particularly fitting to mention it at this time, since Contrevelle and Lanza del Vasto of the Ark are to be in this country from the 26th of November to the 8th of December (the Fellowship of Reconciliation is to be asked to arrange the itinerary, I think) and it is the first time of the Ark in print in this country.
(Return to the Sources is due out in English translation from Schocken Books this spring). The Use of Poor Means can be obtained from Greenleaf Books, South Avenue, New Hampshire 33097, for 50c a copy.
We have been picking apples ourselves for about two weeks and are about to start getting the pumpkins ready for the arrival of the regular seasonal crops. Peter Maurin books in the Catholic Peace Fellowship summer training community are to be picking with me, and Bill Dully from the farm in Tivoli is to pick with Elizabeth, so the New York Catholic Community is represented on the crews.
There are to be two Greenleaf Harvester crews, two crews from the New Brunswick community in Clinton, New York, a crew picking with me, and a number of individuals in New Hampshire this fall, besides the regular migrant crews and local helpers. There is to be a crew in Vermont too.
We are getting a few roundtable discussions for roundtable during the course of the season.
This winter Elizabeth and I hope to get to Florida for fasting and citrus fruit harvesting.
All blessings,
Daniel Marshall

West Virginia
Catholic Worker Farm
West Hamlin, W. Va. 25571
The Lord give you your peace!
Dear Miss Day,
We received our bundle of Catholic Workers last week. I enjoyed this issue very much, especially your article of Oct. 19. We love to read it.
At present we are building another log cabin, and cannot the least of the time of the young men. I have six hens a few weeks ago and plan to get four more this week. So we have six hens and we can hope to have a lot of eggs this winter. I have been learning to play the mountain dulcimer, which is a small mandolin of the State. I was in its present form, originated in this area of Appalachia.
I have a lot of thought to the problems of developing a farm commune. Usually when I am up against a hard situation I look for answers in the scripture; this time again I found consolation there. It seems easy to say that Christian community must be founded on love in Christ, but it seems to me that we should examine more clearly what this implies. I believe that we are able to truly love our fellowmen only to the degree we know Christ.
In this light it is interesting to read from Paul's letter to the Ephesians, 'God made known to us the mystery of his will, according to his good pleasure which he set forth in Christ: that in the fuller sense of the word the Jews and the pagans with each other and with God:
Now in Christ Jesus, you that used to be so far apart from us have been brought very close by the blood of Christ. For who were once divided between us, and has made the two barriers which used to keep them apart, actually destroying in his own person the hostility caused by the.

Study Kit
The Study Kit for Nonviolent Revolution is a collection of articles and essays on radical nonviolent thought and action. It includes two studies of organizing nonviolent actions that have taken place in 20th century America and abroad. It also contains studies by some of the contributing writers in Kirubert Deming, Ira Sandpeiri, Sinead, Philippe, K. Harvey, Michael Ferber and others. Some of the articles deal with nonviolent campaigns and action in Norsk, India, Vietnam, Czechoslovakia, Latin America, Western Sicily, and the United States.
The Study Kit is one small contribution to the array of the nonviolent peace movement. We are interested in presenting this Study Kit in the way we know it to be of some value to those who have not had the opportunity of reading the sources on the subject, but who want to get started in this work.
We want you to know by this kit that you will be able to purchase the Study Kit, in 50 copies or more, at a discount price; however, if for some reason or another you do not have this amount, do not hesitate to write to us to find out what you would like the Kit just send us your inquiries to War Resisters' League, 1144 Haight Street, San Francisco, California 94117.

Philippines
c/o De La Salle College
Tauf Ave.
Manilla, Philippines 9006
Dear Dorothy Day,
It is exactly 26 years now since I wrote the first letter that you found in the Philippines. It was the first letter I wrote after the surrender of the Japanese. The address was from a pilot who had parachuted here—it said simply "Editor of Catholic Worker" and I decided to write.
You were then the Editor, and you answered my letter and even had the whole thing published in the Worker! Believe me, with the response that published letter, I was able to build three new missions, two houses for the residing priests, supply very needed medicines and anything that people were in need of. That generous response from your readers also built one beautiful high school, San Juan High School in Sebuate Antique. All the letters as well as the first letter published in the Worker in 1946.
Since that time, thousands of people of our southern missions have moved to Manilla to try to find work. They are nowhere near the city and they speak a different language. You have been here for 33 years in the Philippines. I do have much to tell to Manilla to be with them.
May God bless you and many others.
Very gratefully,
God Bless You,
Leslie Kanter

The Christophers
The Christophers, founded in 1945 by Father Albert A. G необходимые продукты, а не слишком кислотные, чтобы не влияли на окружающую среду. Важно следить за тем, чтобы продукты не оказывали вредного влияния на океан. Необходимы продукты, которые не содержат пестицидов или опасных химических веществ. Важно выбирать продукты, которые безопасны для окружающей среды.

South Francisco
Ananda Marga Yoga Society
1033 Dolores St.
San Francisco, Calif. 94110
Dear Brothers and Sisters,
The number of poor people who have neither food nor shelter is immense. The Ananda Marga House which we have opened in the San Francisco Mission district to correct this injustice, is serving more people now in this city in need of help. We of the Ananda Marga Yoga Society wish to relieve this need by serving our brothers and sisters. We would like to start a free kitchen in the Fillmore area. We hope to supply food and shelter if you could help us with donations of food, utensils, money, man-power, etc.. We would greatly appreciate your help.
Very gratefully,
Robert A. Pugley
The Man from Margaree

Writings and Speeches of M. Coady, T.D., with Commentary by Alexander F. Laidlaw

By the end of his life Coady suffered from frustration and disapp
tion at seeing his ideas rejected for the most part. Even in Nova Scotia, where
his philosophy had most of its impact, the crèches which he advocated
are still operating successfully today; they have become an end and not
a means for the transformation of society. The Second World War was un
 doubtedly a disrupting influence on the Antigonish Movement, for during the
war years and after the war was interrupted. Meanwhile changes were taking
place that made the post-war world quite a different place from the one that Coady
had envisioned. Those changes were too overwhelming to deal with all of a sudden.

By 1928 Tompkins' ideas had gained enough acceptance among his profes
sional colleagues that the Extension Department of Mount Allison University
at Antigonish, N. S. was initiated for the purpose of helping the professors to
use Peter Maurin's phrase. Father Coady was the one chosen to head the Extension
Department and he held that post until 1952. During those years and until his death in 1939 he
dynamically spread the gospel of cooperativism, first in the Maritimes, then, as the economic
collapse of the depression manifested itself felt, in other parts of Canada and in
the United States. The Man from Margaree is a selection of the speeches he
made and the articles he wrote in this attempt to teach a new philosophy of
life based on economic cooperation rather than economic exploitation. Dr.
Laidlaw, a friend and associate of Coady's, has arranged it topically into twelve chapters,
each chapter giving the reader helpful insights into his thought.

It is perhaps due to Coady's humble agricultural origins that his philosophy is
found so firmly on the common people. Less a man of the world than of
the people, he believed unequivocally in their right and capability to decide their own destiny.
In politics, he supported democracy and he considered the North American
version of democracy an example to be followed. It was the same as that
our economic system incompatible with rules. . . .the political freedom
and personal freedom fade away when the people lose their own control of
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Farmworkers in Perspective

By PETER MAURIN (1877-1949)

AMBASSADORS OF GOD

What we give to the poor for their own sake is what we carry with us when we die.

We are afraid to pauperize the poor because we are afraid to be poor.

Pagans Greeks used to say that the poor are the ambassadors of the gods.

To become poor is to become an ambassador of God.

St. Francis thought that to choose to be poor is just as good as if one should marry the most beautiful girl in the world.

We seem to think that poor people are social nuisances and not ambassadors of God.

We seem to think that Lady Poverty is an ugly girl and not the beautiful girl Jesus Christ calls Francis of Assisi says she is.

And because we think so, we refuse to help the poor with our superfluous goods and let the politicians feed the poor by going around like pickpockets.

And feeding the poor by soaking the rich.

GOD AND MONEY

Christ says: "The dollar you have is the dollar you give for your sake.

The banker says: "You have the dollar you lend me for your sake.

Christ says: "You cannot serve two masters, God and money.

You cannot, and our education is to try to find out how to serve two masters, God and money.

CHRISTIANITY UNTIRED

Cherrvson says: "The Christian idea has not been tried invented. We have never invented anything. It has been found difficult and left untired.

Christianity has not been tried because people thought it was impractical.

And everything that men have tried has failed.
Small Farmers' Plight

By Jean-Pierre Boyette

Federal farm policy for the last 30 years, which has served to help the rich get richer and the poor poorer, has added to the already serious problems of the large urban areas as well as to the rural areas. This is attested by a report made public in July, 1971 by Dr. Benjamin E. Myers, chairman of the National Sharecroppers Fund, a 34-year-old organization promoting programs to assist small-scale farmers.

The report, entitled "The Condition of Farm Workers and Small Farmers in the U.S.," revealed this to be a report that the Senate committee on agriculture and nutrition was "instructed by the Senate" to look into the problems of small-scale farmers.

Dr. Myers' report states that the small-scale farmers, who make up more than 7.7 million farmers, nearly all small operators, have been hit by the effects of the current farm policy.

"Small operators have been driven off the land," the report states, "by the federal government's policy of supporting the large-scale farmers at the expense of the small-scale farmers.

"Small farmers have suffered under government policy for the last 30 years," the report states.

In 1960 there were 500,000 black-operated farms in the U.S. Today there are only 135,000. The total number of black farmers who worked the same field fell from 3,158,000 to 900,000 in 1960.

Migration has been principally to California and Northern urban states, according to the report, through job barriers in significant numbers in their own regions.

The report also states that the proper- tions of the U.S. Department of Agriculture were "devoted to expanding the operations of large-scale farming, while the government, while the government, while the government," the report states.

"The prosperity of big farmers has also been financed by USDA research programs through their development of new crops, fertilizers, pest controls, irrigation techniques and labor-saving machinery," says the report. "These programs are suitable primarily for large-scale agriculture, the most significant hidden subsidy to big farms is a labor subsidy: exclusion of farm workers from the protections that apply to other workers, such as workmen's compensation, unemployment insurance and collective bargaining. This has kept farm labor costs among the lowest in the nation."

"Average earnings for the 1.4 million noncereal farm workers totaled $1,519 in 1970."

"Hopeful signs reflected in the report are the United Farm Workers Organizing Committee's success in winning contracts with California's large glassware growers, after a two-year boycott, and the grassroots cooperative movement among poor people in the rural South."

"This grassroots movement offers people a chance for a new start in the rural poor areas that face the urban poor states."

"Hundreds have joined together in more than 100 farming, consumer, handicraft and small industrial cooperatives in order to help themselves."

The National Sharecroppers Fund began comprehensive rural development in two key areas in 1970: in Halifax County, Va., and Burke County, Ga. With NSF financial and technical assistance, farmer cooperatives are shifting from tobacco and cotton crops to high-yield, labor-intensive vegetable cultivation and experiments with organic methods. Farm families, who otherwise would have been uprooted, have been given self-help, housing, and health care facilities.

"These cooperatives provide an alternative to the large-scale agriculture described in the report."

"To survive and grow, they will need comprehensive assistance, including developmental capital."

"This means a new government policy in agriculture that puts people ahead of profits."

(Ed. note: See the full report available without charge from the NSF, 112 East 19th St., New York City 10003.)
World In Revolution

(Continued from page 5)

possible to demonstrate that these societies serve social justice. Under capitalism, technology advances in technology and economic domination is achieved. But the decisions as to what goods shall be produced, and what materials shall be used, are made by a small number of people who have obtained control over the means of production. The determining factor in all their decision-making is whether the activity will yield a sufficient monetary profit, or power, or prestige, to them as owners of the land or capital. The needs of mankind are secondary, or tertiary, or completely ignored.

If the Church is interested in man as an individual, it must express this by its interest in the individual, in which those individuals are members. For men are shaped by the circumstances in which they live. If they are feeling like animals, they will act like animals. Therefore, in order to fulfill its own purpose of bringing men to God, the Church must seek to ensure that men can have as much freedom in this task as in all other work. It must itself become a force of social justice and it must work with other forces of social justice wherever they are, and whatever they are called. Further, the Church must recognize that the struggle for progress and social justice can only grow in dignity by working for themselves, and working together for food. The Church cannot uplift a man; it can only help to provide the conditions and the opportunity for him to cooperate with his fellows to uplift himself. The Meaning of Service Today

First, it means that the Church's help is not enough; pity is not enough; and charity is not enough. The man who are now suffering from poverty and want, whether they are in the Third World or in the developed world, are not helped to stretch themselves; they need to be given confidence in their own ability to take control of their own work and to be helped to take this control, and use themselves for their own purposes. This is a spiritual and meaningful struggle. This is important to the Church, as well as to the people and to the Church's own structure.

For until men are in a position to make effective choices, few of them will feel Christians in anything but name.

Everything which prevents a man from living according to his conscience must therefore be under attack from the Church and its workers. For there is, in fact, not one sin in the world of which those individuals are members. For men are shaped by the circumstances in which they live. If they are feeling like animals, they will act like animals. Therefore, in order to fulfill its own purpose of bringing men to God, the Church must seek to ensure that men can have as much freedom in this task as in all other work. It must itself become a force of social justice and it must work with other forces of social justice wherever they are, and whatever they are called. Further, the Church must recognize that the struggle for progress and social justice can only grow in dignity by working for themselves, and working together for food. The Church cannot uplift a man; it can only help to provide the conditions and the opportunity for him to cooperate with his fellows to uplift himself.

The Role Of The Church

The Church has a special role, and this role is no longer to be played by the Church on both sides, but by the Church on one side and by the Church on the other side. The Church's help is not enough; pity is not enough; and charity is not enough. The man who are now suffering from poverty and want, whether they are in the Third World or in the developed world, are not helped to stretch themselves; they need to be given confidence in their own ability to take control of their own work and to be helped to take this control, and use themselves for their own purposes. This is a spiritual and meaningful struggle. This is important to the Church, as well as to the people and to the Church's own structure.

For until men are in a position to make effective choices, few of them will feel Christians in anything but name.

Religious organizations must encourage and help the people to cooperate together in whatever action is necessary for their development. What this will mean in practice will vary from one country to another, and from one part of a country to another part. Sometimes it will mean helping the people to form and to run their own cooperative villages. Sometimes it will mean helping the people to form their own trade unions, Catholic unions, but also trade unions of workers regardless of religion. Sometimes it will mean helping the people to form and to run their own cooperative institutions of women, and for other other authorities; sometimes it will mean working in opposition to established authorities and bosses. Always it means the Church being on the side of social justice and helping men to cooperate together for their common good.

Let us admit that, up to now, the record of the Church in these matters has not been a good one. The countries which we immediately think of are countries in which the people are suffering from poverty, and in which social justice prevails. But there is a great economic progress. The Church is not without influence in Latin America; and I am told that one-third of all the Catholics of the world live in that sub-continent. Yet we do not associate that part of the world with progress and social justice. There are priests (and sometimes Bishops) in many countries of Latin America, Jesuit Brothers and lay brothers and bishops in South Africa, and in other countries of the world, who work with the people and ask for them.

Some of these priests have been assassinated, some have been imprisoned, some have been tortured; some, unforeseen, suddenly, have been dismissed or re-located by the Church hierarchy. But all of them are redeeming the repudiation of Catholicism and organized Christianity, and are showing what can be done and what must be done, even if it is at the cost of great sacrifice. I think of the whole story of the Pope John and Pope Paul, and the liberation of the Second Vatican Council, the most usual practice of the Church is the upholding of the established order—regardless of its implications. I believe that such provision should be an interim measure, and that whenever possible, the Church's members should be working with, and through, the organizations owned and controlled by the people themselves. Nuns and Brothers should be working with hospital service in state hospitals; they should be District Nurses in a national, regional or city structure.

Finally, I believe that members of the Church contribute to our growth. And this means sharing in every sense as "members of another." For if the Church is not part of our poverty, and part of our struggle against poverty and want, the Church will be of no value. I think another changing function of Religious members is in relation to the world. In every sense of the world—and particularly in Africa—the Catholic Church has built its own schools and its own community. I believe that that provision should be an interim measure, and that whenever possible, the Church's members should be working with, and through, the organizations owned and controlled by the people themselves. Nuns and Brothers should be working with hospital service in state hospitals; they should be District Nurses in a national, regional or city structure.

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