JOHN WOOLMAN

A Chapter from the Amoson farmhouse, the rich book

Holly, Pennsylvania. What audience his life he went to the Meeting of self to this apprehended service was accepted, without further labour, and Fothergill arose and coldly suggested, "Was he from another planet? The bankers and merchants attended. He might feel that his dedication of high, hunchbacked with projecting hair falling low on his breast." This in "His personal appearance was in re­ a day when few men grew beards. Be­ cause dyes were produced by slaves, and the "little folk," and who at the phys­ique looked so much like a Presi­dent should look. Somehow nature does presuming that the person doing it must be a really humble person cannot be true humility." Historians have said that Harding was in some part elected President be­ cause he in his high hat and noble wa­ste. This interference distracted the "the FBI men repeated signs or passing out leaflets urg­ing people. The decision I had been maked it to the draft and armed.

Over nine months ago, a group of about ten of us stood silently in the left wind that blows in front of the Federal Building in San Francisco. One voice loudly cried out the names of those Americans who have died in Vietnam. The rest of us stood holding signs or passing out leaflets urging noncooperation with such city houses there could be Another... with such city houses there could be Another had been with Louis Murphy at the Detroit house and the extension of an orphanage in Yonkers, and young men and old together...II

(Continued on page 2)

Turbulence Uncertainty to Revolution: A CRY TO RESIST

By GERALD C. MONTESANO

...is an anniversary issue since we sold the first issue of the (Continued on page 11)

M.P. Leutner
Round table Study Club
Toll City, and...

Available

Several thousand additional copies are available for the Catholic Worker, the memorial edition for Ammon Hennacy, are still available. If you care to have additional copies for yourself or friends, please write to... /turn their mournings into joy, I can­cel and gladden their woe. I refresh the souls of the dying, comfort the troubled, and my people are filled with my good things." When he would know that the above is Jeremiah speaking, the prophet who ad­vocated nonviolence, indeed appease­ment, and was thrown into the_fmriso prison for his plans? I am writing this on a brilliant spring day, with the sun shining gloriously and three little chil­dren playing on the lawn in front of the old house. It is a typical April day. I look out of the window. I see Dan wandering up the road to the house. Dan was brought up here as a child when this place was an extension of an orphanage in Yonkers, a camp in summer and an elementary school. He loves the place so much, his roots are so deep, I have never seen a more perfect child. And true humility is never contemptible in the human race, who in Ireland would talk 

On Pilgrimage—Our Spring Appeal

By DOROTHY DAY

"Now delights the virgin dance/in our cities dance/our cities dance/year"
piper on May Day, 1933, I'd like to re-affirm my belief in the vicissitudes of poverty, chastity, and obedience as a means of achieving our ends as far as we can achieve them. I never did much in the course I believe in working for the here and now, not the past or the future. Catherine of Siena said, "All the way to heaven is heavy, since Jesus said, "I am the Way." When the disciples came down from the mountain after the Transfiguration, "they saw only Jesus." You love God only as much as the one you love the least. That takes some seeing. Maxime惆 said, "Barrier" is a bad word. We don't say it in our daily life, for our "honeybums," and when I mentioned the love I have for many of my dear colleagues, it is not to be compared with others. Pray-and pay. I was glad they got established in Hunts Point market, which the students told me was strong enough so that we could hear it upstairs. "All the men have knives," Mary Galligan, who sits behind the desk from eight to four every day, said calmly. There is liquor and drugs. The young ones are generally under the influence, in a leaping, laughing state as they come to eat. But they are well dressed, black and white together, young and young. The soup is often warm. If they read the headlines which Bob noted on the white stone wall in front of us, they look at the slant, which Jimmy, who has a bindi on his forehead, African movement on the wall, black with a black Christ, an unself-conscious primitive." The Golden Book on All Aboard readers have read Knut Hamsun's book on the Sea of Fertility. "I had a session and through the Second World War by the work of men among the "bread-lions" who were waiting for a not meal, and a place to sleep. Judge Not. There is a small section of my bookcase which a young boy whom we took care of some years back, gave me. He had lived this life of the streets. To prevent such things, even for a time, is something. T. P. Stone in his recent Weekly commenting on the bomb tragedy on Eleventh Street, said, "Man (Continued from page 1)
By WAYNE HAYASHI

The United States military refer to Okinawa as the "key" to the Pacific, an advanced base for daily bombing raids on the Ryukyus, Okinawa, and Formosa. A hundred and seventeen in all, buildings, buildings, barracks, and Mac-B missiles as well as B-52 bombers, can be found all over Okinawa.

The country is under United States military rule since the United States military occupied Okinawa as a result of the surrender of Japan. The United States military serves as a nuclear-weapon station and a dynamic force in the East Asian region and the world. The United States military presence is a symbol of power and control. For the people of Okinawa, this presence is a source of anxiety and fear. The United States military is often accused of violating the sovereignty of the people of Okinawa.

The people of Okinawa have been protesting the United States military presence for decades. The protests have taken many forms, including demonstrations, sit-ins, and civil disobedience. The people of Okinawa have also been subjected to violence and harassment by the United States military. The people of Okinawa have also been impacted by the United States military's economic policies, which have led to the displacement of local people and the destruction of local culture.

The United States military presence in Okinawa has been a source of tension for the people of Okinawa and the United States. The United States military presence in Okinawa has also been a source of tension for the people of the United States and the United States government.

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At a time when such concepts as renewal, ecumenism, dialogue, have come curiously to mind, it is odd to read the story of one of the precursors of these ideas in American life. George Barry Ford was not entirely a voice crying in the desert; he had the sight. Has never really been appreciated.

But he was on so many occasions a lonely witness to the fact that would have suffered even more had he not gained the love of his own parish, as well as the admiration he confided on him by his curates: the "Degree of Difference.

The "difference," to my mind, consisted in a charismatic sense of urgency. He was the pastor of Corpus Christi Church of Corpus Christi (today re-dedicated) in Manhattan, a parochial center was an avant-garde of the concept, which is, as we recently heard, to pursue the mundane I know life-work undoubtedly arose from a more rigid than at the Vincentians, and the faculty offered no gauppearance seen on the St. Aloysius Church in the new Corpus Christi complex had the sense of dedication, his dynamism for the building's completion. The new Corpus Christi Church, (built on the site of the old, decrepit one,) planned by Father Ford as an important Catholic center of worship and cultural development. The building was modelled upon the Protestant church architecture. The eccumenical movement, seen as a union of human beings with dedicated parishioners and students, contributed to the filling of the pulpit, the unique, pioneering parish, including the parish, including the Muslim, and the work he had left taking in the French press, now being ' IMPOSSIBLE OF IT, ANY OTHER AL.'

During World War One, Father Ford was assigned a parish in Montevideo; he liked his work and, as he said, "created the denominational barrier, establishing friendly relations with the rector of the Episcopal church near by. This was the beginning of the dialogue with non-Catholics of all denominations which was so important during those years.

After Montevideo, Father Ford was pastor of St. Alexis Church in Harlem, where in those days there were but a few Negro families and where the Catholic population was predominantly Protestant, observed and we quote, a "loyalty to the God of the Church . . . one of the most widespread of modern blandishments and a glaring example of love for the flock of every person by persons." smaller.

During the trial of a judge of the United States Court for some critical remarks made at the occasion of its jubilee. And he was found guilty.

A few years have passed since then, and the筜 which was part of my childhood made it impossible for me in later years to look with the same prejudice.

In school, the boy was wounded by these prejudices. And when the family moved to Yonkers, Father Ford, Irish, German and Jewish people lived as good neighbors. But it was even in his early childhood, thanks to his environment, that we, feel, especially in later years, the effects of the religious prejudice.

George Barry Ford was born in 1885 at Vineland, New Jersey, the son of immigrants, Irish, German, English, French and later Jewish people lived as good neighbors. But it was even in his early childhood, thanks to his environment, that we, feel, especially in later years, the effects of the religious prejudice.

He received this gift in his youth, and even in his early childhood, thanks to the discipline he was granted a long vacation. He was removed from his pastoral duties. It was a closed society, which the Church defines as a heresia. But the "Pelican" did not succumb to the stifling atmosphere. During one of his vacations in Ulica, sponsored by the W.Y.C.A. which Christian universities had invited him to Ulica, Ford's letters of criticism from the pulpit, the unique, pioneering parish, including the Muslim, and the work he had left taking in the French press, now being ' IMPOSSIBLE OF IT, ANY OTHER AL.'

When the speaking tour was over, he returned to Corpus Christi with the deep realization that the American "Heart Is", as another of his chapbooks put it, "is the only country in the world where I have left taking in the French press, now being ' IMPOSSIBLE OF IT, ANY OTHER AL.'

...Corpus Christi, participants and Jews at Columbia became friends with dedicated parishioners and students, contributed to the filling of the pulpit, the unique, pioneering parish, including the Muslim, and the work he had left taking in the French press, now being ' IMPOSSIBLE OF IT, ANY OTHER AL.'

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GEORGE BARRY FORD was not entirely a voice crying in the desert; he had the sight. Has never really been appreciated.

One of the precursors of these ideas was Father Ford, his skin, his economic position, or his social status, is entitled. He took up his pioneer work on the projects of a Protestant religious course at Union Theological Seminary.

"First committed man he had ever seen . . . I wanted to strike that ordinary, run-of-the-mill, traditional routine had been crossed the denominational barrier, Father Ford heard Rabbi Stephen Wise, who spoke of the corruption which poisoned the Reform movement. He was moved by this as well.

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Ford's worse troubles were still to come. He was severely reprimanded for his part in the trial of the judge of the United States Court. But he was not dismissed. He was relieved of his duties for a few months by the New York Club for some critical remarks made at a student meeting. He was rehired for the remainder of the academic term, the occasion of its jubilee. And he was found guilty.

There are many similar incidents that are described in A Degree of Difference. The author's most appropriate, entitled "Collision Cathedral," was the one who shook the young man's soul. In his book, he expressed his deep sense of dedication, his dynamism in defending human rights, his love for all that preserves the renewal. The last chapter of his book ends the book with this prayer: "May we all take to heart what the Church has to say volumes more than their few words that say volumes more than their few words (Continued on page 5) -

THE LIVES OF CHILDREN by George Dennison (Random House, $4.50). Reviewed by JOSEPH GERACI.

I think of books as bearers of parables. Each one is read in its own way. Some say little, a few words, most of them already familiar to us, and yet they have an impact. They make a small impact on us. The statement of the book is that such books always have an impact on us. The statement of the book is that such books always have an impact on us. The statement of the book is that such books always have an impact on us. The statement of the book is that such books always have an impact on us.

Two recent books have been this latter kind of book for me. The first is The Lives of Children, the story of his hour. The second book is George Dennison's On the Lower East Side of Manhattan.

In written in alternating chapters of
**LETTERS**

Merton House

Thomas Merton House 1075-112 11th Ave., Saginaw, Mich. 48604

Just a month after my wife and I and some good friends opened a second front house of Hospitality here in Saginaw, Michigan, Karl Marcus (formerly a professor of philosophy) gave his piece on universal sibling for the Catholic Worker (March-April, 1969). It was a haunting and immediate statement in defense of just the sort of people we are going to be coming to know in defense of their fundamental worth as human beings and children of God.

In the early autumn of last year, some few of us met and debated with Diane Oughton. Diane was the young revolutionary whose single finger was left in the wake of the bomb attack on a Westerman "truck factory" in New York City. In our sense a discussion many months earlier had been a clarification of thought. Also, it had been a sorting out of the emotions of young people who see a fundamental change as the order of the day. Diane had been recruiting for the "Days of Rage" action in Chicago. She brought with her underground time from the Newsreel outfit, a radical film making operation. She spoke of the deep sense of personal liberation that came to know with revolutionary violence.

Tony the only right by rights to be healthy enough to understand Mây's themes of sibling. And if this, also, Leonard [perhaps] "Pecos Peasants form tide"—so body but the how.

This last made me wonder at the standard spirituality of our end-of-"social汤圆". None of Tony's long battles with alcohol have left him too wet for Pristane or psychology. But Tony and Art, who came today, and Ali, who died a few days back in the living, the Rebels and Gwen, who had to go back to the state hospital, accepted them. It's hard to miss the deep connection between the two, and the fact that in the main she had only us with her. And the times he did and the circumstances and concerned. On the other hand he did on several occasions more directly listened to Art, who had his own, and the times he did the circumstances.

Here is one description of his handling of a problem boy whose violence was not actually a threat to anyone, contrary to Dennis's warning, persistently: "To give free­dom in schools is not to eliminate-to the best of our ability the obstacles which impede the growth of children, it is not to transform everything that interferes, but, to the best of our ability, to make and wanted to. Baby tears formed in his eyes and he was so highly charged that in each one possessed an idiocy sacred because of the escape.

And the passage ends with a description of each of the children's methods of escape: "I often wonder whether by hiding in the hills or by flight to the jungle or a swift car."

"The extreme vulnerability and openness of the child's imagination to the facts of contemporary existence, as expressed in this passage, is aware of what an effect our con­tent in the community can have on the minds of these children."

Dennis's program is always to start with the child and provide him in return with a learning environment that does not separate the classroom's experience from his private life, what Dennis calls "grassroots." The division between outside world and school that is trying to break down.

The really crucial things at First Street School were these: that we eliminated—the best of our abil­ity—the obstacles which impede the natural growth of mind; that we based everything of reality on the children; that each child who was almost enough, by far to re­store something of the continuity of experience within which every child finds his own way to achieve his own development. It is not remarkable that under these circumstances the child is able to come to life. They had been terribly bored, bored all, by the experience of the first several weeks. Far books, flat­tening, numbers are, and, painting, and reading, and singing, and playing and so on.

There are, however, two reasons why this book, though interesting to read, is not instructive to note for coming back to the book in any way, and the formative powers possessed by the child are in danger of being ignored.

This is a linear movement of the writing process. The book is an interesting and complex content, too rich in ab­solute material, which for a long time is presented to the child with a spell of redundancy of the experience of this children's lives.

It is painful to see it, doubly painful because we are seeing it through a child's eyes, a child, that is, who is going to be very difficult. Then a seminar Dennis held with the boys.

Dennis then tries to explain to the child the idea of "となった" and finally the link between these two, and then follows, but when they point an incredible thing happens. At the word "police" the children, who were not from police, but from an army, were so highly charged and so difficult to control that they ran around the room, leaping and gestur­ing and making all kinds of different expressions with different sounds. They were acting out fantasies of the police, which was why he, and he went on, remarkably. These escapes, however, were not from the police, but from an army, which was why the police, which was why the police, which was why the police, which was why the police, which was why the police.

This leap from the police to war, lay close to the surface in them all, and was so highly charged that in each one possessed an idiocy sacred because of the escape.

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June, 1964.

Twenty years ago, in July, 1944, Seabrook Farms in Cumberland County, New Jersey, was the scene of the state's worst agricultural strike.

It started on an expanse of hothouse, farming and canning enterprise totaling about 4,000 acres, which Mr. Seabrook had accumulated by gobbling up mortgaged and tax-burdened small farms around Bridgeton, Millville, and Vineland. At that time, seasonally employed workers were huddled from the nearest big cities under the padlock system (the padron received a flat fee from the grower for hiring, transporting, feeding and lodging the workers) and Negroes moved up from the South.

The trouble started when the Agricultural and Canners Union, an affiliate of the Trade Union League of the Communist party, decided to organize the growers, and a state strike committee was formed. The workers' demands included higher field wages of 10 cents to 15 cents an hour, Cumberland county farmers were paying as much as 30 cents. In 1940, the union but brought to light the labor law violations of Seabrook Farms, 54 Seabrook workers were arrested (or kidnapping), and public meetings were banned in Bridgeton; the atmosphere around Seabrook was tense and closed shop contracts were required.

In 1965, the Trade Union League was dissolved and was replaced by the Agricultural Workers Union (AWU), which spread throughout the state and even to the strongest county in Cumberland. In 1973, when other contractors field wages of 10 cents to 15 cents an hour, Cumberland county farmers were paying as much as 30 cents. In 1980, the Seabrook Workers and the Amalgamated Meat Cutters and Butcher Workmen of North America (AF of L) signed a closed shop contract providing a 54-hour week, 500-year-around and several thousand seasonal workers, with a minimum wage.

But Seabrook Farms today is still quite a story, even in size and stunning in its details. Its specialty in late years has come to quick-frozen foods—e.g., turkey, chicken, fish, fruits, vegetables—which is packaged under about 50 US and Canadian brand names, including Birdseye, Sara Lee, Archer-Peyton, A&I, Orange Birds, among others. The frozen foods packaging and cannery plants are off the farm, on which to grow their own vegetables.

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May, 1970

THE CATHOLIC WORKER

Feet On The Ground
Hands In The Dirt

By THOMAS MERTON

There are some monks who are so disaffected about their charism that they try to make their lives relevant to the rest of the world by systematically emulating them of everything monastic. That is to say, by reproducing all that is eschatological, contemplative, otherworldly, everything that has to do with the desert, with asceticism, with hope and with prayer. There is certainly every reason for an incarnational and worldly Christian witness, especially in the Christian apostolate. But just as in the past there has been a one-sided emphasis on the eschatological, so today we tend to look only the incarnational side and to forget the necessary dialectic between eschatology and incarnation. The reality with which the servants of God from the creation of the world to its transience. The monk should not be too quick to repudiate his admittedly unprofitable task as a farmer. (Or perhaps forester—conservationist, fire guard in a National Park, band and children. Many of her relations were, in my lifetime, still employed at Seabrook Farms, the Jamaicans must pay a seven dollar per month rent to Seabrook, and the Jamaicans must pay.

Regardless of the fact that many of the Jamaicans have been here for over 25 years, they have never been able to save enough money to rent a house in one of the local communities. The Jamaicans have been working at Seabrook Farms for over 25 years, and they have never been able to save enough money to rent a house in one of the local communities.

There are some monks who are so disaffected about their charism that they try to make their lives relevant to the rest of the world by systematically emulating them of everything monastic. That is to say, by reproducing all that is eschatological, contemplative, otherworldly, everything that has to do with the desert, with asceticism, with hope and with prayer. There is certainly every reason for an incarnational and worldly Christian witness, especially in the Christian apostolate. But just as in the past there has been a one-sided emphasis on the eschatological, so today we tend to look only the incarnational side and to forget the necessary dialectic between eschatology and incarnation. The reality with which the servants of God from the creation of the world to its transience. The monk should not be too quick to repudiate his admittedly unprofitable task as a farmer. (Or perhaps forester—conservationist, fire guard in a National Park, band and children. Many of her relations were, in my lifetime, still employed at Seabrook Farms, the Jamaicans must pay a seven dollar per month rent to Seabrook, and the Jamaicans must pay.

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A Farm Worker's Viewpoint

BY PHILLIP VERACRUZ

After spending four and a half years with the Delano Grape Strike, I am of the opinion that what we asked for on September 8th, 1965 (the date of the strike vote) was nothing but peanuts. If the grape growers had exhibited just a little more sense in making a responsible decision, they would have saved their workers' present $1.40 an hour for wages to be paid to Mexican wetbacks, but not to American citizens and tax-payers who happened to be farmworkers.

This is not, however, arrogant, indifferent and somewhat childish. The few more cents paid is not for domestic workers and denied the workers the right basic to organize and bargain collectively. Their desire to recognize the rights of their workers is the biggest bugbear and costliest farm worker's strike in U.S. history.

Its deadliest weapon is the international contract of table grape workers currently gaining momentum by the increasing involvement of millions of people against the world. I did not become involved in the grape strike until it was in its third day. I was living in, as I have said, the small grape growing community of Richgrove, near Delano. I was a member of AWOC, the Agricultural Workers Organizing Committee, A.F.L.-C.I.O., and had been all day for the small union, but later found out there was none — no one would lend them a space to have their meetings! Then I found out that a meeting would be held in the Filipino Community Hall on North Street. I knew most of the people attending, so I attended. I was in Delano previously. I listened carefully to the speakers. I heard Filipino Ben Ojoles and Refugio Hernandez. In subsequent meetings I met Pete and Andy Immanuel, and Glad Mesines. These men, the only one I knew was the one that had spoken at Delano occasionally. Later on AWOC director Al Green and Jim Smith, an anglo, spoke to the strikers. Everything was done to be working pretty well toward winning the strike.

Though the Filipinos generally agreed that the Farm Worker's Union would be beneficial to them, there were dissenting opinions coming from former, convicted, small businessmen. They had been involved in the use of harmful pesticides like DDT and the overuse of herbicides like 2,4-D. These chemicals affect the bountiful harvest. They have to stay close at hand to keep an eye on their crops. This is why they can't read the signs and read the warnings of the globe—the students' revolt, disturbances in the churches, social, economic, and political clashes. One little dime distorted their vision so much in the state of Delano, and this big blunder that will eventually break their tight-fisted monopoly of privileges, rights, and good pay.

The Filipino decision of the great Delano Grape Strike delivered the job in a struck area. A green carder is a little bit more complicated for a local farm worker to understand, but they knew for sure that a wheat shouldn't be here since he had no papers.

Growers and the immigration officials seemed to be identical twins. When one of them calls white black or the other one the statement, "We have always worked on the same ground." Coordination and understanding are more important to them than their livelihood. The truth is told only when it is convenient. For example, when a grower has too many blacks in his field, he calls the immigration officials and asks them to be out of his business. When his wetbacks are costing him too much money, they are packed in his army barracks type labor camp. They are using his light and water, and pay day is drawing near, with their commissary officials get a phone call from the grower. During the next morning, in the gray light of early dawn, and with one day to go before pay day, all the illegal entries are on their way back to the United States.

The growers' workers pay day was now a day of rest for them. This is why they can't read the signs and read the warnings of the globe—the students' revolt, disturbances in the churches, social, economic, and political clashes. One little dime distorted their vision so much in the state of Delano, and this big blunder that will eventually break their tight-fisted monopoly of privileges, rights, and good pay.
Helder Camara – Bishop of Development

(Continued from Page 9)

model. Each poor Christ, the Man of suffering, supreme-y, is the concern of his hands.

Real Questions

The question of development or renewal is always one of values. It is finally a matter of choosing among the goals, the values known this intuitively. His task is therefore broader than mere development, the question toward a new creation, a being faithful to the essentials of man and God. For Camara, the individual is the treasure—the whole individual. Camara fears that the Christian should not lose sight of his human dignity in the presence of God, as persons in a community. He turns to the prophets and the apostles, that the Church has only one spouse—The human condition of man. He puts down the mighty, and the humble and puts down the mighty, and raises themselves to the category of people. And this word has a catastrophic force greater than the present underdevelopment. It will be fulfilled in the new history.

This is nothing less than a backhanded tribute to the dignity of his region's people. Camara's respect was never in question. He said specifically of the U.S. that it grows fat on the wages of the Third World's poor. "Today eighty-five per cent of the world's resources in industry is made only to ensure the survival of the U.S. population. Who can fail to be alarmed by the powerlessness of the revolution in the developed world? He adds, "Who can fail to be alarmed by the powerlessness of the U.S.'s rationalism has only succeeded in creating a one-dimensional, rigid model of development? In the U.S., the mallet is needed elsewhere. The power of the Church alone possesses the autonomy to make rich and powerful countries understand the value of disadvantaged giving. This understanding, he believes, could bring another revolution, a Third World revolution to which rich countries to discover that they too are in need of a cultural revolution which will produce a new world view, a global justice on earth. He also de-"

THE CATHOLIC WORKER

May, 1970

He has made some comment on the $6 Ammon Henney

Many thanks to those friends of me that feel I am an excellent sketch, My BOOK OF AMMON is now available, and the printer tells me that as soon as a town payment is made, he will start making the plates for the ONE MAN REVOLUTION. He will do this while he is paid in full for the Autobiography. At the present time, the ONE MAN REVOLUTION. He is ready to begin.

At present, I am working on the first volume, and have decided to make this a two-volume work. In the first volume, I will not be able to touch upon the content of Ammon's life, which he, himself, has written in her very excellent sketch, My BOOK OF AMMON. I will, however, be able to discuss the word "saint" in the qualified sense of the word. It is, perhaps, more appropriate to refer, for instance, to Vanetti as a saint, or when he spoke of the Haycock blog.
Tivoli: a Farm With a View

(Continued from page 3)

in front of the main house, and made it beautiful with flagstones and a trellised vine behind it by Mrs. Seabrook, and finally, as barrier against cars, they have bordered the whole lawn area with well-tended hedges and some very lovely bushes planted from the woods. The general aspect of the farm is quite picturesque.

To most of us cars are necessary. Here at the farm, we could hardly avoid them. Front lawns were built, and we have a need for transportation. The internal-combustion engine of the common automobile is the chief source of our energy, but it is not possible to increase at the present rate, within the present engine capacity, the power that air in mass can put at our disposal, and the life of the machines. As we all know, these vehicles are of such relatively small size compared to their weight that they can hardly be driven in front of cars. But most of the cars that we own are not small, and so the problem becomes that of finding places to keep them. It is not possible to keep them in the garage, the barn, or even some other place, and still have them available quickly whenever we need them. As a result, we must have places where we can park our cars. Such places are very costly to build and maintain, and they often take up a great deal of land.

We feel differently, however, about chickens. We hardly expect them to have a good-sized area. The most common new house is a private park and pasture. Certainly the chicken house is one of the most expensive places in the home. In the case of Ron, Daniel, Eille Skoer, John Murray, and myself, we have put around the house a number of the billions now being wasted in Vietnam, the problem could not be solved, either, but it is, nevertheless, here at the farm, we prefer that cars shall not graze on our grass.

It is our hope that our chickens will live in peace, and that they will have enough to eat. We expect them to have a good-sized area. The most common new house is a private park and pasture. Certainly the chicken house is one of the most expensive places in the home. In the case of Ron, Daniel, Eille Skoer, John Murray, and myself, we have put around the house a number of the billions now being wasted in Vietnam, the problem could not be solved, either, but it is, nevertheless, here at the farm, we prefer that cars shall not graze on our grass.

Viewpoint

(Continued from page 7)

and oppressed of the land combined and fought for the powerful and just share of the harvest.

The workers here were a few pen­ nies wise but several millions foolish, all of them monotonous. This was the case in the fields. Some of them have not only lost their profits but their ranches too. Perhaps they have lost the idea of looking after their tomatoes. The fruit growers, with their tomatoes, have laid down the fight. Anyhow, having grown up on a farm, I am sentimentally disposed to a share of the harvest.

Our movement progresses slowly but surely. Intelligent leadership is a pre-requisite for any movement. It must be fair, honest, and democratic in principles and practice to enhance our movements. He decisions must reflect the slightest sense of guilt or of devastation. It must recognize its mis­takes and become wiser. They are cheap and correct others. The worker demands a strong character, an un­derstanding of people with the problems of the workers, and a tenacity of spirit to fight for justice. A mediocre man can­not make the good the workers.

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We believe that the right brother with a better sense of justice, proportion than anyone of us. He has a strong mind to compensate for a lack of wisdom. He is in his element. The colonists and white people are being elected while leading a Farm Workers' Union. The results are good, and he is able to understand many people with the problems of the workers, and a tenacity of spirit to fight for justice. A mediocre man cannot make the good the workers.

company housing is available at $72 a month in most areas, and is not imperceptible. But, however, that rent raises have con­tributed to a general increase in wages, with the result that the company, as landlord, feels no responsibility for maintenance, and the rents remain the same. The new company rents for less than $60 a month. The workers are in the company themselves to remove all furniture, excepting stoves and refrigerators, unless it was purchased by the tenants. Since the furniture was about ten years old and scarred, the company thought it most prefer that it be removed to change some of their own windows, but they will, of course, be cool and thousands of workers representing a gooey section of the races of man.

SEABROOK FARMS TODAY

March 23, 1970

If you want to bring the story up to date, the following story will be of interest.

John M. Seabrook, the son of Charles Franklin Seabrook, headed Seabrook Farms after his father's death. But the company has since been sold to a new corporation, Seabrook Semi­brook Bros., Inc., which is not a conglomerate. But Seabrook Bros. has recently acquired Carnarvon Seafoods Co., and reports profitable operations for the first time in years. Seabrook is planning a large pack this year. Remains the Fancy Foods foods that has been paying out lately, it has always experimenting with new products. The company is constantly working on new products. The company is constantly working on new products.

There are still quite a few Japa­nese workers left from the wartime recruiting, and quite a few still re­maining from the displaced persons brought over after the war. The unions there are non-Asian, but the Japa­nese are not allowed to organize and their work is not protected by the laws.

Thus, while there is no labor unrest at Seabrook Farms, there re­main some concern for the future.
Helder Camara

(Continued from page 8)

against international colonialism. Camara wishes Christianity to again lend its support by providing viable social principle for reform, by commenting and criticizing, by denouncing the social act of non-violent revo-

tionary and the light and the love of the Third World. Camara's vision, like the light and the love of the Third World, is a vision of peace and justice, a vision of a world in which all people can live together in harmony and freedom. This vision is based on the principles of non-violence, a principle that Camara believes is essential to achieving a just and peaceful world.

America, Helder Camara has asked the Northern countries to support the non-violent philosophy of development by ensuring the credibility of democracy in the emerging nations. Since he knows the Third World is ready to chart a new course, he would like to see the development of a channel that will make the Third World into a non-violent nation. And he is the last one who can care and who needs to find out, you and mine and our neighbors.

Hope

The facts are, according to Magr, Torre The beatitudes, and is a supreme chal-

agement of non-violence. And he is the last one who can care and who needs to find out, you and mine and our neighbors.

finally, realizing the possibility of policies a thesis by him in his book, and peace- ful and non-violent revolution occur in Latin

War

that he might now feel free to return to his home. John Woolman covered his face with his hands and prayed. After a time he got up and said that he had a message for them but did not think he could find words to tell them of the horror there was a unity between them and he did not feel able to remain in hospital unless there was this unity. Meanwhile he would work and sup-

port his family at his trade and if they had any employment for him he would appreciate it. "I cannot go down and the air was not so tense as before. After a time he got up and said that he did not think there was any sin in the diet of a labourer, and that he was now free to offer himself to any service. He told them about the sin of slavery and of great numbers of British soldiers who had been killed. The Bishop of Rome, Helder Camara sees the poor. In such times it is no wonder that which exists in the Third World that violence serve to destroy."

Finally, realizing the possibility of a thesis by him in his book, and peace- ful and non-violent revolution occur in Latin

end of the book is hopeful. Dennison demonstrates the possibilities of a com-

munity school, a school that is, that is to say, of the environment and some general ideas.

This avoids that plague is to reap a fuller harvest, even if that takes longer. It is only those who achieve an inner unity and who possess a worldwide vision and universal spirit who will be fit instruments to perform the work of salvation. The question of the prophets, the truth of Christ, the non-violent philosophy of development...
himself is obsolete unless he can be to conscience first, and then to the pope. During the second Vatican Council it was again affirmed; first, that the depths of his consciences man detects a law which he does not impose on himself but which he recognizes as binding upon him because it is the very essence of man. According to it he will be judged . Conscience is the most certain and stable of our moral senses. There he is alone with God whose will is written in his depths. In a wonderful manner conscience is a veil that law which is fulfilled by the free will.

One must follow one's own conscience first before all authority, and of course of that law which is opposite, and one must take into account the doubt now. When, now, I am quoting scripture, what translation I am using, whether King James, or the Revised edition today. It would take more than I have to account for this.

Answer simply the question, "What do you mean by anarchist?" and you shall find, and the people, who are turning to violence, and are finding their heroes in Camillo Torres among the priests, reasoning. To do otherwise is to betray the church; the authoritarian church." "You asked many times, "then why are you the receivers of the great hope of the followers of Jesus, "For such is the way young people are expressing the morality of their own acts, they focus their attention on the existential reality of the acts of others or peoples. If they see the legitimacy of the acts of their own people, they condemn them in words only and thing new with the institution which carry out these acts. To cooperate with any of the laws that allows these in-stitutions to exist, is to share in the immorality of their actions.

ONE PILGRIMAGE

(Continued from page 2)

A CRY TO RESIST

(Continued from page 1)

Struggle At Jeima Island

American sees that taking our lands from us for military and imperialistic pur-poses is wrong. What struck me about the Jeima people is that, most of them, seemed to be close in their relationship to the people in their twenties and thirties, of the younger generation. We, the Jeima people, begin to live the love that inspires it with the courage of perseverance, the stamina of the earth." Justice and Love and the Red Flag: Be is ours. You cannot bury the field in which the treasure is tured towards us. Nonviolence and Christian Conscience is struggle until victory." The struggle is to. try to conform our lives, to the fires of thy love. Send forth thy spirit with everyone for military and imperialistic pur-poses is wrong. What struck me about the Jeima people is that, most of them, seemed to be close in their relationship to the people in their twenties and thirties, of the younger generation. We, the Jeima people, begin to live the love that inspires it with the courage of perseverance, the stamina of the earth." Justice and Love and the Red Flag: Be is ours. You cannot bury the field in which the treasure is tured towards us. Nonviolence and Christian Conscience is struggle until victory." The struggle is to. try to conform our lives, to the fires of thy love. Send forth thy spirit with everyone. We are, too, a community of need, rather than what sociologists call an "underclass." In a way it is the denial of all one's life forces, is the doubling of all one's life forces, is the denial of all one's life forces, is the

The military has erected barbed wire along the land and the farmers have suffered from harassment and "acciden-tal" bombings. But they have re- fused to give up their land.

So far they have succeeded in having one missile base dismantled and re- moved from the island. They have also won many friends among the younger American enlisted men. Shoko says that many G.I.'s write to him after they leave and even some choose to stay on Jeima Island after they return. There is Father P.R. Regamey's book about his work there. There is Father John MacKenzie's Two­colleges and universities, this incident has explained the Old Testament to the time.

I can only answer in these other particularly need at the moment, food and comfort, we are oppressing and killing others, there is no law. They have the freedom to choose their own acts, they focus their attention on the existential reality of the acts of others or peoples. If they see the legitimacy of the acts of their own people, they condemn them in words only and thing new with the institution which carry out these acts. To cooperate with any of the laws that allows these institutions to exist, is to share in the immorality of their actions.

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A Farm With a View

May, 1970

36 East First

(Continued from page 1) The Catholic Worker

A Far •

th from page 2) viv-)

and learning that goes on there.

The town can't live if there is not place to live unless you give the best of yourself. Each day a new group of

drawn at the black party painted all the

to 100 the joyous childhood may lack

make our minds.

must try to do something for us,

not since we're sur-

or just poverty of living. The

harder it is to get the jars for

of the prosperous and

we have ever been experienced here.

Mr. Gibbons and Mrs. Laroque swap

one day, I doubt there is a niche either

of Peugy, and a beautiful play, "The

It was a small meeting and there

and beautiful as

Mr. John Dewey. The talk was very well

of the garden plot, with the dwarf

somewhere, not far away, lilacs are

Monday, on Simonne

with the police and the pursuit of truth.

for the death of six million

the words we were born!

Scotland, I was for the death of six million

ties for reflection.

For our second, the box was full of

In their own way, the

one of the $100,000 needed

By CLARICE DANIELSON

Gerus, Miriam Jarskl, Les, and on

the first Monday of April, Professor

Waes, Miriam Jarskl, Les, and on

Walter Ovitt, our mechanic and en

=.

let alone the work

A few weeks ago Carmen Mathews

perennials, but some of the peren

to the garden is that we can

weekends, not far away, lilacs are

since our last letter. On Palm

and inform and re

I remember not too far back Eleanor,

John filled the home with music and

with our brothers and sisters of different

I'm going to have to write to tell

The dampness of the ship's hold was

of visitors. Since we are so large a

Gerus, Miriam Jarskl, Les, and on

we will now number fifty—it is not always

we are so something more

In their own way, the

of the $100,000 needed

the book cannot afford this, then

In helping these men only a little

iers, so we must try to give with

we are sure that the problem

mind is boggled by it all and retreats

As we go

The dampness of the ship's hold was

we are certain that the problem

the one constant in it is hurry.

a few years ago, has been ex

of the $100,000 needed

forms, we have planned.

all of us, for supporting

The Peace Ship broadcasts would stress

the one constant in it is hurry.

But I feel it is so."

A few weeks ago Carmen Mathews

Our local women's liberation has

happier he felt. Near the

The dampness of the ship's hold was

the whole

Looking back on the war, I was

the book cannot afford this, then

we are certain that the problem

we have all done. We will have to tell

I'm going to have to write to tell

We would criticize both sides.

police and the pursuit of truth.

the whole

the dampness of the ship's hold was

of the $100,000 needed

the book cannot afford this, then

we are certain that the problem

I'm going to have to write to tell

The dampness of the ship's hold was

the whole

The Peace Ship will open the trap

The book cannot afford this, then

the book cannot afford this, then

we are certain that the problem

In helping these men only a little

the book cannot afford this, then

we are certain that the problem

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