THE COURAGE TO MAKE PEACE

Speaking before the "Angelus" on July 9, Pope Paul VI said:

"And now, beloved sons and brothers, there is the subject, peace in Vietnam. This is a subject which for many years has lain heavily on our heart and certainly on the hearts of all of you."

"Now when grief over the aggravation of the armed conflict in Indochina is growing day by day, a new gleam of hope appears. As has been announced, and not without new accents of goodwill, discussions will reopen in Paris, to achieve a solution to the intolerable and bloody dispute ..."

"We echo the groans of so many innocent victims; we make ours the voice of a population worn out by slaughter and ruin; we raise the cry of civilized humanity believing in justice and in love which must hold first place in relations between men and nations, to plead with those who can and must deliberate and discuss: it is enough! May you who are now responsible for the fate of those regions demonstrate the will and magnanimity which knows how to place the life and dignity of man above every other interest! And we wish for all those who are involved in the fierce conflict, the courage to make peace."

People's Blockade

By A. J. AVERY

"They're getting better organized and more efficient all the time," he added. "If they get a hundred boats out there, we're in trouble."

Bridge foreman near Bangor Naval Ammunition Depot, referring to People's Blockade participants.

Precisely. The thought of 100 small boats, nosing their way under the bows of death ships, slowing down, even stopping, the flow of the U.S. munitions to Indochina is one that worries harbor masters and delights those of us working the People's Blockade.

Nonviolent blockades, people affirming life by putting themselves in front of instruments of death, are not a new concept. In the early 1940's there were a few instances of Europeans lying down in front of arms shipments to the U.S. government. In the late 1940's we learned of Gitmo Blockaders, and later, of the Summerhill Blockade. Today, hundreds of federal buildings, military installations and corporate offices are "blockaded" by people expressing outrage at the mining of Northern Vietnam, the build-up in the South of U.S. bombers. The current People's Blockade adds to their numbers and their efficacy. Our protest is an affirmation of what Gandhi called the "inner self" as the source of power to accomplish the great task of nonviolence. It is a call to the people who believe in justice and love for the courage to make peace against the war in Vietnam."

Catholic Workers Vigil IBM

By JAN ADAMS

For the last month, many of the young people from the Catholic Worker house on First St. have been carrying on a weekly vigil and leafletting action against International Business Machines' sales of computerized weaponry to the U.S. military for the war in Indochina. Every Monday we attempt to spend the full working day in front of IBM's Maiden Lane office in the Wall St. area. We pass out leaflets describing the air war and IBM's profitable stake in it, and talk to IBM workers and other passersby about the individual responsibility we all have to withdraw from war-making if we would end war.

The vigil enacts our understanding that powerful corporate interests compel the continuation of America's Indochina war despite the desire of the majority in the United States to end it. We believe that the thousands of U.S. military personnel who have been killed in the war could have been put to the work needed to stop the war, instead of to the futile destruction of life and property in Indochina.

IBM is one of these enormous American corporations, gobbling up 70% of the world computer market and maintaining holdings in 105 countries. Economist Robert Heilbroner contends that if IBM's present rate of growth continues, the

(Continued on page 9)
On Pilgrimage

(Continued from page 1)

HUNTER AND ED FORAND, WALTER KERELL, PATRICK JORDAN, RUTH COLLINS AND I attended. There were no hostilities expressed. As pacemakers we showed love and respect for each individual we came in contact with. Our struggle is with principles not with the person with Church or State. We cannot ever be too complacent about our own unconcerned stance, we must know that in our own way we too made compromises.

I think Mr. Hunter (our opponent) shared with us the conviction that you could kill an idea, and we would continue to express ourselves and try to live the Catholic Worker positions as best we could, not worrying about what steps were taken against us by government. To resist and to survive—this is our position in the best of the youth, also. We see it in all our Catholic Worker groups. Hawaii is just one example of many of those among us who have a background of practice through the Depres-

It was a good confrontation we had for those three or four hours with the lawyers. We left to celebrate with a lunch at the Automat before we returned to office and work. Ed Forand, who had the time now prepares the soup for the "line" which is supposed to sit down to eat. We are all hungry, ninth to twenty, but somehow keeps on drooling in all through the day, did not partake of our own fare, but he managed to get off to a half-time job which enables him to pay the rent for an apartment across First Street.

Yes, we would survive, I thought to myself, even if the paper were eventually taken over by the government. We could all freeze to leafleting, as we are doing now each Monday against the IBM. Wall-street interest officials are trying to freeze out all of those participating by their daily work in the hideous and cowardly war we are waging against the war. And Landladies

JAN ADAMS, CHARLES BROWN, JOHN COOK, RITA CORBIN (Art), KATHLEEN DeSITTER, FRANK DONOVAN, EILEEN ESAN, EDGAR FORAND, ROBERT GILLIAM, WILLIAM HORDAY, MARJORIE C. HUGHES, HELENE HUGO, TIM KELLY, PAT RUSK, KATHY SCHAEFFER, MARJORY SHADY, STANLEY WISE.

I did indeed make several pilgrimages this summer, one a week. The first summer column of Peter Maurin House into a combined theater and conference room with rare and simple functional beauty. Since the house is built into a hillside, this room is the easiest spot to cool the heat down in an expert electrician, has arranged the necessary theatrical lighting effects.

Theo. to the delight of the theater of Jean-Pierre, as well as the imagination and planning of that lone opening weekend, Helene Iawolaky spoke about the famous episode of the life of Mahatma Gandhi. This led to further dramatization and discussion of the many people who participated were interested and appreciative. More Theater for Peace conferences and workshops in Peter Maurin House in August and September.

Peter’s reclamation program, for excursions in the country (many who come for outings are from New York City). Those who come for outings are from New York City. Those who come for outings are from New York City. Those who come for outings are from New York City. Those who come for outings are from New York City.

On Pilgrimage

From: District Director Internal Revenue Service Department of the Treasury P.O. Box 2106, Church St. Station New York, N.Y. 10008
To: The Catholic Worker Movement 34 East Ist Street New York, N.Y. 10003 July 11, 1972

Gentlemen:

After examining your financial records and a few of the issues for the above years, we find that you are not required to file annual returns and the Catholic Worker does not need any further action is necessary regarding the proposals in our letter of January 17, 1972.

Thank you for your cooperation.

Sincerely yours,
District Director Form L-159

First Street Column

With a number of our family here visiting her family in Buffalo, has been in charge of putting out 6,000 leaflets every Monday, ably assisted by Steve and Martha and others. She has a story on it in this issue, and she has also written about the situation of ten-
Landlords Uproot Manhattan Tenants

People Removal Is Profitable

BY JAN ADAMS

The island of Manhattan houses some of America's wealthiest institutions, cultural centers, and hospitals. For institutions, there is abundant space: presently available, the state estimated to exceed the demand for it by 30% to 60%. For the Medical Trade Center, the twin towers which the state estimated to exceed the demand for it by 30% to 60%. For the island, the elder from rent increases above legally-allowed percentage ceilings will again be turned over. Results that landlords can charge whatever the market will bear, often doubling or tripling rents.

Poor People Removal

Since apartments remain rent-controlled until the building is sold, landlords have every incentive to harass long-standing tenants into moving. Typical harassment measures which we see on the Lower East Side include denying heat in winter, turning on heat in summer, refusing to repair electricity, hallways, doors or ceilings, complete neglect of the building except to collect the rent. When a building is emptied of its low-yielding tenants, the landlord can give it a superficial "renovation" and rent the space as luxury apartments, so great is the demand for living space. Rent control repeal has amounted in many instances to poor people removal.

The cost pressure of the city's institutions to occupy more and more space in order to build more housing. Like anywhere else in the country, wherever there is a healthy building industry, there is a new building going up. But on crowded Manhattan, especially since the rent control repeal, an expansion means destruction of dwelling space: leaving not only the poor, but also inhabited apartments, with literally no place to go.

Columbus Hospital Expands

The tenants between Columbus Hospital, run by the Missionary Sisters of the Sacred Heart, at 227 E. 19th St. and its tenants at 210-221 E. 19th St. illustrate the clash between institutional expansion and people trying to preserve their way of life. This article will have to pass over the merits of Columbus' expansion plans. Located in an area of overcrowded hospitals, including Beth Israel Medical Center, the Veteran's Administration Hospital, New York Eye and Ear Infirmary, and Bellevue, Columbus needs for a whole new building and consequent demand for a new parking garage. In fact, a new parking garage could certainly be questioned. A voluntary "hospital" (Columbus, serving predominantly private patients, pushes ahead to build a new hospital while nearby Bellevue Hospital, serving the poor, cannot get its completed new building because of rent control) is infeasible, profit-making character of the health business comes into sharp focus. Columbus' hospital acquired the hospital at 210-214 E. 19th in December, 1971, recently leased to a 'tender' at the buyout. Tenants discovered that the hospital was this purchaser only after lease was signed. Warn the hospital had signed the building's insurance policy and that building electric bill, is paid out of the hospital's Cabrini Towers. Columbus Threatens Demolition

In March, 1971, Columbus told tenants in the 48 apartments that the building would be torn down for a parking garage. The hospital of-

You Folks Are A Bit "Mad"

June 3, 1972

Dear Dorothy,

I first learned of your work about seven years ago. My parents had always managed to enroll me in so-called Catholic schools and most of my acquaintances were Catholics. I was living with my parents between my freshman and sophomore years at the University of Notre Dame when I strung a relationship with a girl of no religious persuasion but was profusely interested in the lovely religious family to which she was related. This girl's work, her family, and her whole life convinced that the only way to live was in blind obedience to whatever was required. We were not taught to be independent, and I never thought that even the government, could dash up.

It was not until after I had graduated from Notre Dame and again had a job of the world's oldest, as a law student at Columbia University, that I discovered the inexistence of the M'S in our society. I was told that after graduating, and after Columbia I spent a couple of years as an attorney for the police particularly the government, could dash up.

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Thank you for your work, and I am sure, as my parents had always done, I shall be in touch.

Sincerely,

Dorothy
Harlem Credit Union

Union Settlement 237 E. 104th St. N.Y. 105 A June 20, 1972

Dear Dorothy:

In complying with the fine letter about the value of credit unions by the priest in Africa, I would like to add some comments about how credit unions work from the experience of Union Settlement.

Union Settlement in East Harlem founded its credit union, a mutual aid banking association in 1907, primarily for its staff. By the early 1960's, membership had extended into the neighborhood, one of the spirited, low-income areas in the City.

Today three full-time staff members, one Spanish-speaking, serve about 1,000 members, 900 of them East Harlem residents. Members receive interest on their deposits and are charged 1% interest per month on their loans, an interest at an interest of 1.00%.

The Settlement Credit Union made several interesting discoveries:
1. that an ordinary person with a feeling for people and bookkeeping ability can serve as treasurer, and that his skill and sensitivity are likely to grow in the job;
2. that commercial banks find it economically unfeasible to make small loans, the kind East Harlem people need. Economically feasible bank loans start at $750;
3. that East Harlem people were able to save $150 in two months to recommend their neighbors as members;
4. that the poor actually were better at repaying loans than middle class people, with losses of only 3% in a year on loans outstanding;
5. that one credit union staff member working full time can service 500 accounts;
6. that credit unions serving the poor cannot be self-supporting unless the staff serves at less than full pay, since the useful, small loans of $100 to $200 take as long to process as the larger ones;
7. that credit unions offer great opportunities for their officers, such as consumer education; for forming buying clubs for clothes or fruit or meat; for organizing small loan cooperatives.

The Settlement's Federal Credit Union, so called because it is run in accordance with the federal charter and by-laws, has further advanced regarding life insurance based on deposits for death and illness, loans up to $25,000 by the Federal Deposit Insurance Corporation. Several years ago, the Settlement Credit Union began to make loans to other credit unions. Currently the Settlement Credit Union is exploring ways of using its assets to recycle small mortgage loans in the neighborhood.

In East Harlem, small savings of $100 to $200 are bought for between $10.00 and 15.00.

Union Settlement has various programs in housing rehabilitation, training, and employment, and day care.

But the Settlement is particularly happy about the record of its Credit Union which has reached out into the community with a special kind of help and opportunity they are not able to get elsewhere.

Sincerely,

Anne Perkins

"Land Holding" Co-ops

Michigan, July 6, 1972

Dear Miss Day,

I read with pleasure the story on "Co-op Housing Proposal" in the June issue of this paper. It brings back old memories of our work in Harlem, N.Y., when we faced the same problems of how to buy up old buildings, repair them, hold them at near-cost for tenants, and yet to do it in a practical co-op way that presents speculation.

We discovered that an old twenty-family house built sixty years ago, that had an average rent for each unit of $60 a month, paid in rent a total of $364,000 over that sixty years. This was many times the original cost of the land and building. Yet the tenants, the community, did not own the property and instead it had fallen to disrepair but still had on it, as debt, first, second, and third mortgages equal to the first cost. A lot of money had been repaid for mortgages with interest, agents, speculation, wars, all from the rents of tenants. In these years the property had become better than a gold mine for the owners.

How can we change this to make tenants owners, to include the community at large as a co-operative partner to protect the rights of families to fair prices for good housing? If we do not think this way, I am afraid we use much effort but in the end will lose the property to real estate people who do business for merchants and speculators. The partial answer is to form in the neighborhood tenants' Union that raises funds and co-operatively holds the land. This is called the "Land Holding" Co-op. It then, the land itself is never sold to private owners but remains a mutual- helily held property of the community.

DANDELION

Myrdal

Myrdal 6484 San Jose, Costa Rica

Dear Miss Day:

I have been much interested in Jan Adams' article, "Can We Return to the Land," in the January, '72 Catholic Worker, which has just reached me here. In the article Miss Adams as­ sesses Emiliano Zapata's successful—$238 million—rebellion against local landlords and peons and to secure guarantees that the land stay with the "pueblos." The article is of great interest to us here. The land back into the hands of the poorest of the landless is of enormous inter­ est to indigenous peoples in this hemisphere. Myrdal stresses in his book published in 1970, The Challenge of World Power (Penguin; London; Pantheon; English—paperback).

Basic Land Reform

Myrdal makes a strong and again the need for basic land reform. It is to serve the fundamental purpose of pulling the submersed millions of des­ perately poor out of their apathy and of giving them the stimulus to make their voices heard and to try new, more efficient agricultural methods. Miss Adams' quote from John Maynard Keynes on "their desire for a new spirit" is a fine example of the new spirit that Myrdal looks for: "Utterly poor men, marvellously watchful and sensitive to light. Nothing could exhaust their mer­ riment, their hospitality. After frank­ ness and often the semblance of an enlivenment, they had made themselves free" (through the acquisition of ejidal lands). The micro-lands of Zapata and the ejido farmers will pull them out of apathy, which Zapata accomplished by the ejidal land re­ form. Ejido farmers, who were previously known will grow out of serious land re­ form and what is needed, it is not for a significant rise in world food production.

The fact that "no government is quick to discomfort its wealthiest citizens," as Miss Adams notes, is another point that Myrdal makes help­ ful in his book. Myrdal believes that it is because of the power of the "have" that governments do not want to give the wealth and the middle class­ es in both developed and under­ developed countries a voice in their own government, as well as the lack of political voice of the very poorest. The landless and the poor should not be forgotten, but rather should be given an opportunity to participate in the development effort in the long-term best interests of us all.

Will Yo Change

I do not know if you would agree with Miss Adams, however, when she writes, "In modern societies, efforts at co-creative development should be seen as communities have to take into account, and harness for their purposes, all that modern economic organisation and technology can teach." I do believe that Myrdal probably would use an example of the Zapata-Romulo Arellano and Ivan Illich in assessing the helpfulness of modern technology. Without the invention of costly auto transportation for the under­ developed world, Myrdal's first example given of the land reform would have been an example of really being off the land. I feel there is a will there's a way" and that until you tap the will to change and to pro­ vide the money, the political, the social, the significant change in food production will result. Land reform is the first step for a new spirit and for the development of a new, more efficient agricultural methods.

Under-stilled Labor

The under-utilized labor of the land­ less means the under-utilized resource which the developing nations possess and which, until now, has remained unused. From development, states Myrdal. The policy of indiscriminate bringing modern machines to the land of the poor is no way to develop a world in no way makes use of existing, under-stilled labor. In developing the world in no way makes use of existing, under-stilled labor; and, in the same way, brings modern farming methods to the land, where already too much is there. Machines take work away from men. It is the same as putting more men upon the huge mass already existing. The policy of the developed nations of being rigidly selective and selective. The under-utilized labor of help-
a lack of political ties, or mere form, of course the necessary economic, political and emotional ties and it would have to be demanded and secured. We would "agree" how to attain land reform and also (from their mistakes) how to maintain it. Myrdal's book could not last long, and when it came to land reform just because Zapata's "ejidors" have proven largely a failure. He would have to go to Mexico and Zapata how to make land reform stick.

A note about cooperatives from Myrdal's book. He warns the reader that cooperative land reform movements are often shamms that keep the land still in the hands of the few in the village who have always run things. The village elders again often keep from the truly deprived any real voice over cooperative land reform. Cooperatives may be a solution to the land problem, according to Myrdal, but they would not last long on them as a standard panacea without a critical eye on each case. I strongly recommend the reading of Myrdal's book for all those who look for justice for the poor not only at home but also abroad. Myrdal's book is more than a success story, it is a devastating condemnation of the developed world's "development" programs of the past.

Casa Maria

Casa Maria Hospitality House 1113 North 18th Street
Milwaukee, Wisconsin 53223

July 19, 1972

Dear Dorothy,

It's a drizzly and humid misty summer evening in the midwest. Nine families, totalling thirty-six people, live here today in a new building. We are one of two other night in Milwaukee, many more homeless families remain in this area. In this single family house to sleep about twenty people on beds and mattresses. At the present time, we only have enough bedding and room space in this single family house to sleep about twenty people on beds and mattresses. But we're still counting them and trying to find room for the others.

Because we squeeze so many people in this house, neighbors and some friends of ours have opened their own doors as wide as Casa's to the homeless. All the people living at the house cooperate to keep the house clean and meals on the table. Through a community effort, there exists an atmosphere of cooperation, of helping each other out and working, together and for the deification of our home and the people who live here, we continue to share what little we have and all those who come through our door. Because of this, we find abundant and joy and celebration in our poverty.

We're attempting to share our way of life with various people throughout the Milwaukee area, mostly through the Catholic Church. Received by open ears and positive help, we find encouragement for our lives. As if we're destined to struggle as the poor people, we must have how much we receive, the more we need. But it is because of our struggles that we know we are alive. Sometimes our energy and enthusiasm drain when problems mount and tensions strain. The continuing miracle of a providing God keeps our faith alive and once again fills us with energy and enthusiasm to continue our way of life.

We hope you will pass our way soon. You'll be hearing from us again in the near future in the form of a revitalized Catholic Radical. May all our hope and the joy to celebrate in our struggles.

Peace Forever For All Mankind,

Denise Kane

Lockout

323 Fourth St.
Cloonade, Minnesota 55730

July 11, 1972

To the Editors:

15,000 construction workers in Minnesota have been striking for more than a month now because of speedups designed as a demand for greater productivity; see CW May '72), attempts to lower standards to what Twenty-twenties, the AGC (the Associated General Contractors, a supra-corporation to which 400 construction companies have surrendered their (managerial prerogatives) began a general lockout of workers. The newsmedia usually describes 150,000 as being locked out; however Government, calling for arbitration, gave the figure 175,000.

Members of the following unions began to strike: Ironworkers, Sheetmetal Workers, Carpenters, and General Laborers. Other unions voted to strike but were hit by the lockout before they could. There isn't a town in Northeastern Minnesota without a picket line. There is some type of construction worker. Jim Ohn

Prairie Life

P.O. Box 42
Midland, Ore. 97864

Dear Friends,

When the fall of 1900 my father and grandfather, fathered on 180-acre homesteads that were part of the last section of the nation where the federal government would give away land to the person who would clear it and use it. The growing season was short. The rainy season was inadequate. The soil lacked humus. It soon became apparent that 100 acres might not provide a livelihood. Hence, we purchased some type of construction worker.

Jim Ohn

Watercress

A note about cooperatives from Myrdal's book. He warns the reader that cooperative land reform movements are often shamms that keep the land still in the hands of the few in the village who have always run things. The village elders again often keep from the truly deprived any real voice over cooperative land reform. Cooperatives may be a solution to the land problem, according to Myrdal, but they would not last long on them as a standard panacea without a critical eye on each case. I strongly recommend the reading of Myrdal's book for all those who look for justice for the poor not only at home but also abroad. Myrdal's book is more than a success story, it is a devastating condemnation of the developed world's "development" programs of the past.

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Jim Ohn

Vietnam Vets

Vietnam Veterans Against The War
35 West 26th Street
New York, New York 10010

July 6, 1972

It's the same old pitch for the same old war to the same old people, and probably at the worst possible time. We know that! We also know that too many people would be too happy to have a new war. But they scare our young people out of high school and instead of our sending our children to the same old war, are luring out of high school, on a crusade, people who have purchased a cadillac.

We should protest in our names, in the names of the living and of the dead. The dead should not be pawed through war coffins for any Ideology. The living should not be pawed through war coffins for any Ideology.

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Hoffman-McAvay
A Summer’s Walk

BY PAT RUSK

It was one of those summer days when the sun can’t make up its mind to shine. I had a few friends whom I had not seen in quite some time and I decided to go out to the country for a change of scene. The weather was not ideal, but the sky was a beautiful shade of blue and the birds were singing, which always makes me feel relaxed.

After a short drive, we arrived at the farm where we had planned to spend the day. The farm was beautiful, with rolling hills and crystal-clear streams. We found a spot to set up our picnic and started enjoying the day. The food was delicious, and we all had a great time.

As the afternoon wore on, we decided to take a walk along the property. We saw some beautiful wildflowers and even managed to spot a couple of deer. It was a perfect day for a walk in the country.

At dusk, we gathered around a campfire and shared stories and laughter. It was a perfect end to a perfect day. I was happy to be out in nature and enjoy the company of my friends.
The Catholic Worker has received a notice about the Second International Assembly of Christians in Solidarity with the Oversea Vietnamese Buddhists, scheduled for May 6-9, 1972. The Assembly's chief sponsor is Father Bernhard Schreiner, editor of Temnozyczenie Chrześcijan, French Catholic newspaper in Warsaw. In support of the impetus on liberation movements, including the movement for Palestinian liberation. The First Assembly, held in London in May, 1971, was under the same sponsorship.

The Rev. Harry Bury of Minneapolis is serving as one of the American Co-Ordinators for the Second Assembly. Father Bury, along with Mrs. Marianne Hamilton, also of Minneapolis, formed an "ad hoc" Catholic group, called the Committee on Indochina Freedom, to visit the delegations at the Paris Peace Talks and were invited to attend the First Assembly.

Father Bury, whose outrage against US participation in the Vietnam War led him to chain himself to the railing of the US Embassy in Saigon, was interviewed by a Catholic Worker editor for the Catholic Worker newspaper in New York. He stated that about 300 persons were arrested, 29 were convicted, with a third of the delegates coming from the US, a third from Canada and one from Australia. Father Schreiner is in charge of inviting the international delegates and it is expected that the number of Catholic priests and at least one bishop are expected from North Vietnam, from among those who support the NLF, military arm of the Provisional Government of the South Vietnamese Catholics. The leaders of the Oversea Vietnamese Buddhist Association, Thich Naht Hanh and Vo Van Ai, have talked extensively in the US about the possibility of a third force, neither in the war and their stance of nonviolent action. Neither of these leaders were arrested or the US military nor will ther be sessions where exponents of Christian nonviolent can have a forum. The Wednesday evening newspaper calls for much discussion of political aspects of the Southeast Asian conflict, such as the National Liberation Movements.

**Settlement in Arm:**
The declaration of the First International Assembly called for total withdrawal of US armed forces from South Vietnam, a third from Canada and a new "ad hoc" Catholic group, called the Catholic Workers, lived in a building which was announced in the May Catholic Worker.

Unfortunately, we had some car troubles and missed most of Friday evening's program on decentralised industry and agriculture, arriving in the middle of Ralph Borsodi's talk. I had just read his Flight from the City (Harper & Row) last week, and was sorry not to have heard more from him; he had to leave that night and head around for the rest of the conference.

Saturday morning, Helen and Scott Schirmer gave the homesteading experience, and were a pleasure to listen to. I reluctantly passed up another chance to spend time with them in favor of Murray Bookchin's presentation on alternate power sources. He has done a lot of research in the area and has written quite a bit (until recently, pseudonymously as Lewis Her EDINBURGH). The main thrust of his convictions is that industry should be decentralized and industry and agriculture should provide economic viability for small cities. (I think he proposed 20,000 as an ideal). The discussion following the talk was the most lively of the conference. I considered it and the discussion on land trusts (led by Bob Swann the next morning) the most interesting.

The community land trust is difficult to explain. Essentially it is an alternative to private ownership of land that eliminates land speculation. It aims at making more land available to more people. The conference ended with a short and destructive us. Bob Swann has prepared a book A Guide to Establishing a Community Land Trust, but I won't be able to read it. You can write to him at International Independence Institute, Box 183, Ashby, MA, 01431. Cost was $5.00.

In spite of the clear success of the conference, I have some complaints. The first is that there seemed to be enough time to get into any of the subject areas, and that there were generally short but by the time they were over there wasn't much time left for discussion. The other thing is that there just wasn't enough opportunity to get around and meet and talk with each other. By Sunday morning several groups were trying to get together in informal ad-hoc gatherings, but at an expense of missing out on the scheduled program.

So many people turned out that the conference was larger than expected, but everything was handled pretty well nevertheless. The conference was most impressive in its independence and of perhaps doing something similar in other regions, all depending on the willingness of people to get together to plan and coordinate. A good way of keeping in touch would be to subscribe to the School of Living's newspaper, the Green Revolution, Freeport, Maryland 21053.

### Setting Sail for Peace

**By Eileen Egan**

Our ship is completely outfitted as a Peace Radio Ship, ready to broadcast messages to the people of Israel, the Middle East, and the world. The Peace Ship will be used to export and broadcast the ship's dance, music, poetry, and other materials anonymously being left this country, carrying death to our sisters and brothers in Palestine.

First impressions were mixed. The sight of contacts, leaflets, posters, buttons, stickers and an organizing manual was not what we had expected. Please write or call us at the People's Blockade office, c/o AFSC, 160 N. 15th Street, Philadelphia, Pa. 19102 (215) 737-9737.

One of the memorable talks we had at our Friday evening meetings was given by Abie Nathan on the need for reconciliation in the Middle East conflict. Speaking as an Israeli, Abie Nathan told us that Christians have a special role as mediators in the terrible conflict which has existed in Israel and that may lead right into World War III.

We heard nothing from Abie Nathan for quite a while. While he was away, a former editor of the Catholic Worker, Arthur Schein, stayed aboard the Peace Ship that Nathan hopes will serve as a Peace Radio Ship in the Mediterranean.

Now, Abie Nathan is back. The Peace
Strip Mining and the Church

By CHUCK SMITH

In his book Night Comes to the Cumberlands, Harry Caudill calls Appalachian "the strongholds of Western Colonialism." Its concern for meeting the needs of the poor of the mountaineers has never been able to divorce the mountaineer from the society around him. Man becomes meaningless to himself and his fellows only as a member of society. If we talk of the development of a people, we talk of the development of a community which serves man, enhances his well-being, and preserves his dignity.

For most Appalachians, their economic environment represents a condition of near-slavery, destroying their health, their minds, and their dignity with a violence as real as that which is laying our mountains to waste. If the Church is to identify itself with the poor of the mountains, then of necessity it must put itself at odds with economic and political structures which sustain their poverty.

The Appalachian Region is one of the richest in natural resources in the country. Under our mountains lies the largest known reserve of bituminous coal in the world. Most Appalachians lost the mineral rights to their land a century ago. Today almost all major energy sources—petroleum, coal, and uranium—are under the control of a very few powerful corporations. The wealth in Appalachian is created by these companies and the determining factor in all their deals is money, whether their activities will yield a monetary profit, or power, or prestige. It is the need of the man who lives in the mountains who are secondary, when they are considered at all.

There is no better way of showing the attitude of the coal companies than strip mining. Strip mining is rapidly destroying our land's ability to support life. Our region has been laid seige to by an array of strip-mining interests, but in some cases even a part even a part of Western Colonialism. God who is poor, ignorant, superstitious is the church. God has turned its back on the moral law, and gives us hearts of flesh.

The Statement

"Our church, the Diocese of Wheeling, covers the State of West Virginina, with the exception of the eight eastern-most counties, and also includes the seventeen counties of the State of Virginia. The area within its boundaries is the nation's largest coal field. The coal industry is the mainstay of the economy of the region. Coal, wisely mined, can provide jobs and wealth of the area for generations to come.

"But the people and mountains of West Virginia and Virginia have also suffered much at the hands of the coal industry. Appalachian coal has provided the steel and power to build the industrial might of America. Coal companies, owned by corporations based in other states, reap enormous profits, while the mountaineer has been left with dirty coal camps, black lung disease, smoking dead, and crippled miners.

"Today, America's unquenchable thirst for electrical power demands more coal. The industry, seeking higher profits, has turned to strip mining. Strip mining threatens unproductive beauty, and usefulness of the land are destroyed for generations to come. It is an invitation to profanity through insuring alternate jobs to those who have been exploited this issue to hide its concern for strip mining profits. The industry, which laid off some 200,000 miners in the name of automation and without a second thought, now cries "save jobs" because "save profits" is of no concern. Such a violent disruption of nature's balance soon has adverse effects on the human communities living on it. Strip mining is directly responsible for many human losses; flooding, loss of farmland, pollution of municipal water supplies, land slides that destroy homes, roads, and gardens. People who live near strip mining are in constant fear of their property and lives.

"These strip-mining profiteers provide sufficient rationale for continued oppression of the overall community. It is, as a church, our concern that the church especially concerned with the quality of life in the mountains. We are not alone in our concern for strip mining in the Appalachian region. We unite our voices with those of all others concerned with the survival of our land and people and invite the people of the Diocese of Wheeling to join us.

On Pilgrimage

(Continued from Page 8)

"More importantly, we must focus on the human side of this problem. Such a violent disruption of the life of a society is an invitation to profanity through insuring alternate jobs to those who have been exploited. The church has the knowledge that man is created in the image of God. It is important to preserve the church's chastity... Think of admitting the details of a single case of the criminal court in our thoughts, to talk profanely through our very sanctum and cloister, to go into effect in Arizona on August 15. If the law is really implemented, the Farm Worker's Union plans a state wide strike by farm workers and mass non-violent demonstrations.

Catholic Workers Vigil IBM

(Continued from page 1)

company "will be the largest economic entity in the world" in another generation. The company is now directly in conflict with the U.S. Air Force for the IGLOO WHITE operation, the Electronic Battlefield system which uses unmanned sensors to detect movement, feeds the Information to be used by computer to plan air strikes, and in the end, to bomb the target areas using automated computerized navigation systems, many designed by IBM. The Electronic Battlefield system, dependent on computers to make the decisions, is another example of the "black box," between a cow, a soldier, or a child. It amounts to bombing anything that moves.

A 1971 U.S. General Accounting Office Survey revealed average profits on 156 defense contracts of 56%. Use of computers and other sophisticated technology makes war cheap in American lives. With this kind of profit possible, 420 000 lives daily matter to our prosperous weapons manufacture.

We ask Catholic Worker readers to join us in asking IBM to get out of the business of death. Write Frank T. Cary, President, IBM, Armonk, N.Y. 10504.