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Church's Role:

World In Revolution

By JULIUS NYERERE

(From a speech given by the President of Tanzania to the Maryknoll Sisters' General Assembly in October, 1970.)

Poverty is not the real problem of the modern world. For we have the knowledge and resources which could enable us to overcome poverty. The real problem—the thing which creates misery, wars and hatred among men—is the division of mankind into rich and poor.

We can see this division at two levels. Within nation states there are a few individuals who have great wealth and whose wealth gives them great power; but the vast majority of people suffer from varying degrees of poverty and deprivation. Even in a country like the United States, this division can be seen. In countries like India, Portugal or Brazil, the contrast between the wealth of a few privileged individuals and the dire poverty of the masses is a crying scandal.

Rich and Poor

And looking at the world as a collection of nation states, we see the same pattern repeated. There are a few wealthy nations which dominate the whole world economically, and therefore politically; and a mass of smaller and poor nations whose destiny, it appears, is to be dominated.

The significance about this division between the rich and the poor is not simply that one man has more food than he can eat, more clothes than he can wear and more houses than he can live in, while others are hungry, unclad and homeless. The significant thing about the division between rich and poor nations is not simply that one has the resources to provide comfort for all its citizens, and the other cannot provide basic services. The reality and depth of the problem arises because the man who is rich has power over the lives of those who are poor, and the rich nation has power over the policies of those which are not rich. And, even more important, is that our social and economic system, nationally and internationally, supports these divisions and constantly increases them, so that the rich get ever richer and more powerful, while the poor get relatively ever poorer and less able to control their own future.

This continues despite all the talk of human equality, the fight against poverty, and of development. Still the rich individuals within nations, and the rich nations within the world, go on getting richer very much faster than the poor overcome their poverty. Sometimes this happens through the deliberate decision of the rich, who use their wealth and their power to that end.

But often—perhaps more often—it happens “naturally” as a result of the normal workings of the social and economic systems men have constructed for themselves. Just as water from the driest regions of the earth ultimately flows into the oceans where water is already plentiful, so wealth flows from the poorest nations and the poorest individuals into the hands of those nations and those individuals who are

already wealthy. A man who can afford to buy only one loaf of bread a day contributes to the profit accruing to the owner of the bakery, despite the fact that the owner already has more money than he knows how to use.

And the poor nation which sells its primary commodities on the world market in order to buy machines for development finds that the prices it obtains, and the prices it has to pay, are both determined by the “forces of the free market” in which it is a pigmy competing with giants. “For he that hath, to him shall be given; and he that hath not, that also which he hath shall be taken away from him.”

Both nationally and internationally this division of mankind into the tiny minority of rich, and the great majority of poor, is rapidly becoming intolerable to the majority—as it should be. The poor nations and the poor peoples of the world are already in rebellion against it; if they do not succeed in securing change which leads towards greater justice, then that rebellion will become an explosion. Injustice and Peace are in the long run incompatible.

It is in this context that development has been called another name for peace. It is this context which gives urgency to our deliberations on participation in the development of peoples.

Man Is The Purpose

The purpose of development is man. It is the creation of conditions, both material and spiritual, which enable man the individual, and man the species, to become his best. That is easy for Christians to understand because Christianity demands that every man should aspire towards union with God through Christ. But although the Church—as a consequence of its concentration upon man—avoids the error of identifying development with new factories, increased output, or greater national income statistics, experience shows that it all too often makes the opposite error. For the representatives of the Church, and the Church's organizations, frequently act as if man's development is a personal and “internal” matter, which can be divorced from the society and the economy in which he lives and earns his daily bread. They preach resignation; very often they appear to accept as immutable the social, economic and political framework of the present day world.

Peoples' Rebellions

My purpose today is to suggest that the Church should accept that the development of peoples means rebellion. At a given and decisive point in history men decide to act against those conditions which restrict their freedom as men. I am suggesting that, unless we participate actively in the rebellion against those social structures and economic organizations which condemn men to poverty, humiliation and degradation, then the Church will become irrelevant to man and the Christian religion will degenerate into a set of superstitions accepted by the fearful.

Unless the Church, its members and its organizations express God's love for man by involvement and leadership in constructive protest against the pres-

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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 model of realistic action for social change perhaps unique among current “political” movements.

“Political” movements, organizations, and activities clamor for the attention of every American who is at all sensitive to the inequities built into his society. These movements divide into two sorts: on the one hand activities which explore alternatives to existing social reality; on the other those movements which would seize economic and political power from existing oppressive institutions.

Each approach has its strengths—and each has its peculiar pitfalls. The many efforts to create alternatives—free schools, free clinics, cooperatives, even hip communes—have the value of enabling people to live through social relationships in a new context. Their successes (and more numerous failures) give us concrete experience in defining what quality of society we

want, experience which corrects and amends whatever theory we might develop from simple reaction to what we see around us. However, too often, such movements have not been able to touch the misery of the truly poor and oppressed; they have only afforded new options for alienated middle class individuals. There does not seem to be any dynamism inherent in the mere existence of a meaningful social alternative that enables all people to make it more than an insulated haven. At worst, developing alternatives can become mere self-indulgent posturing as in so much of the hip long-hair counter-culture.

Other movements grapple with existing institutions in order to give power to the currently oppressed. Drives for the community control of schools and hospitals, the Welfare Rights movement, and traditional unionism have had this thrust. Every technique known for effecting social change has come out of these struggles: “underground” media, picketing, strikes, sit-ins, and boycotts. Whenever our institutions have changed positively, however diluted the reform was in practice, that reform has been a response in large part to such agitation. However, in doing battle with entrenched power, (in those movements which survived the repression established power can bring down), time and again the

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FASTING

By RICHARD J. GAFFNEY

A few people today fast: Cesar Chavez, Brian McDonnell, some prisoners, a few others. Fasting in the twentieth century is something new. It is something that most people do not understand; to most it is incomprehensible. "What can he accomplish with 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 pay attention to him. Naturally speaking they are correct. By nature the faster can do nothing. Nature by itself does not respect the individual act and neither do men respect the individual act—naturally. That is true. Nature, naturally speaking, only recognizes 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. For fasting is unnatural and is not to be permitted in the calculus of nature. A fast cannot be understood by the logic of nature which is the logic of men and the logic we all use part of the time. From this point of view a fast will do no good. It will be a waste. It is unknown. It can't be understood and can't 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 nature, the perfection 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 other violence, other power, other hate, it has the means to deal. But against a fast it has no means whatsoever—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 is powerless to deny itself. There are no negotiations. Nature can only hate and destroy that which it does not understand. And men, who are natural, do do this. But they are never satisfied with it. A secret longing, a secret love for the faster lurks in some hearts. The most powerful of men, the most violent of men, sometimes when walking fast to their business of power and violence, will steal a glance over their shoulder at the faster sitting there on the grass, doing nothing.

And like Camus' Sisyphus, in that moment, in that glance, the faster has won. That glance is not natural, it should not have happened, that guilty glance. And that poor, powerless man of violence and power, of schemes and calculations, now carries a double guilt. Nature hates him for his glance and he knows it, and feels guilty about it. Nature bids him to go back and stomp on that faster, to scream at that faster. But there is another guilt, an unnatural guilt, a guilt he cannot understand, which bids him to go back and sit with that faster. And he is torn by this schizoid guilt.

Spirit calls to Spirit. The call of the faster, the call of spirit. This is the power and force of the faster—different from nature. This is the indi-



vidual call of the faster. Here is spirit in this world. Not universal but individual. Not known but loved. 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 himself and is mostly hated for this. People pass by—"I hope he starves to death," some say. But others are moved by this. Grown women with children are moved, they bend over the faster and kiss him, attempt to hold him in their arms. Perhaps women in their creative being recognize the faster and heed his call.

Fasting is one of the oldest spiritual activities of man. The faster in our century is doing the same thing that the faster did centuries and centuries ago. Fasting is an individual act; it must be done by an individual. A group cannot fast unless every member fasts. There is no hiding in fasting, whereas in groups there can be and is plenty of hiding. Fasting is a free act.

ON PILGRIMAGE

By DOROTHY DAY

(The following are excerpts from letters which Dorothy has written on her pilgrimage across the country this month.)

Wheaton, Illinois

(Nov. 3)

I sat in the chapel at Tivoli one evening after Compline reading the Little Flowers of St. Francis. I'd been asking myself, "Should I continue my pilgrimages or stay home?" And opening the book, the answer came. St. Francis was asking the same question. A Brother said, "Keep wandering and spreading the news." So I went to Wheaton, Ill. where 250 Franciscans were meeting from coast to coast and the call of the assembly was:

"The Lord spoke to Francis and told him to be another kind of fool, the kind of fool such as the world has never seen."

Personalist manifesto at Wheaton. New resolves to seek poverty, simplicity for themselves,—small communities, flexibility, freedom now. "Now I have begun."

Fr. Allan McCoy was chairman (one could not call him "moderator"). He too had heard the call of Fr. John J. Hugo from Pittsburgh years ago when we all made yearly retreats (a golden era) and heard the words—"You love God as much as the one you love the least," and "He who says he has done enough has already perished." This week was, in a way, like the retreat.

During the week I spent one night with Nina Polcyn, my fellow pilgrim to Russia last summer, and Brother Paul, who was commuting from the small community of working priests in the ghettos of Chicago to Wheaton suburbs each day, drove me back.

Davenport, Rock Island, Moline are a triple city on either side of the Mississippi and Fr. Latch, artist and craftsman, heading the Dept. at St. Ambrose, had, with Fr. Smith, invited me to speak at the college. They sent Chuck Quilty and his wife on the 3-hour drive to Wheaton to pick me up. Chuck heads the two houses of hospitality, Omega House and Koinonia, in Rock Island. Chuck, a chemical engineer, had a good job with the arsenal at Rock Island (the largest in the country) when he saw the light some years ago and gave it up, and obeyed Pope Pius XI's demand of years ago—to go to the poor.

It is visiting new CW houses that makes these trips so good for me and it is the speaking which pays the way.

Lenin, in one of his pamphlets, spoke of the need to reach the people—to hear them, to communicate to them the good news of the possibility of change, of their capacity to change, themselves and the social order. That was how he and Krupskaya, his wife, came together and became life-long partners in Siberia, in exile in Paris and London. She had been teaching Sunday classes in literacy to serfs who came into the cities to work in winter. She had "reached the workers" by this.

Peter Maurin told us to reach the workers by the works of mercy. Counseling, consoling, comforting, holding out hope that "all the way to heaven is heaven," as St. Catherine of Sienna said, go with the work of feeding, sheltering and clothing. Getting out a paper is part of this direct action—which is also to make people think.

Good meetings at Wheaton and Davenport, Omega House in Rockport, Ill. across the river from Davenport—want 500 papers monthly. They have 2 houses and are a great crowd. Not many in each house. They don't believe in crowding. Bishop O'Rourke of Peoria, their diocese, gave them \$2,500, and promises the same next year. He's the Rural Life Bishop and loves Chavez. The local boycott head lives with them. They are peaceworkers, boycott workers, and hospitality

workers. Anyone crossing the country should visit there on the way.

Saw all the Chicago group too at Wheaton. The Bredines are on a farm at Burlington, Wisconsin. Armitage Hospitality still goes strong. Two apartments there—big, 7 rooms each. Also co-op house.

Denver

(Nov. 6) There is a work strike and hunger strike going on in the prison here—1,000 men. 250, a few miles away in minimum security, took blankets, mattresses, canvas, made themselves a "shacktown" outside the bars. Following Attica pattern. It is four days now. The warden says it may be two weeks more.

"Minor Memos" in Wall St. Journal of yesterday: Former N.Y. Senator Charles Goodell heads a new committee for the Study of Incarceration. It will question the benefits of jailing offenders, considering alternatives.

CW alternatives would be work and a place to live. How many thousands, tens of thousands, are in for petty theft, while the "robber barons" of our day get away with murder. Literally murder, accessories to murder. "Property is Theft."

Proudhon wrote — The coat that hangs in your closet belongs to the poor. The early Fathers wrote—The house you don't live in, your empty buildings (novitiates, seminaries) belong to the poor. Property is Theft.

(Nov. 7) I am on the plane for San Francisco, a few miles up over the mountains, cruising at 600 miles an hour, smooth sailing over clouds and snow-covered mountains.

Just finished "lunch." They call it that—turkey, peas, carrots, salad, roll, coffee, and a whipped-cream gelatine dessert. I ate it all but roll and turkey, which I wrapped in the capacious napkin and put in my bag for supper or a late night snack. Or someone else might need it. One meal on a plane is a day's food for us.

I had a wonderful visit in Denver. We did everything (almost). I spoke at Loretto Heights, a good crowd; went to the demonstration for peace (Nov. 6), 10,000; heard Corky Gonzales and various others; visited the boycott office and residence; met Chester Ruiz, a Nicaraguan student from Berkeley, was much impressed by his vision; went to Franciscans, who are using their unused basement dormitories to take in half a dozen destitute families and others, single transients or homeless, and 8 old women (like Julia, Anna, and me). Wonderful. An example to all. But more and more you see great buildings as white elephants. We need more women architects!!!, builders, etc.

This is a very good trip. Marian McAvoy gave me Teaching as a Subversive Activity, to read on the way. Published by Delacorte. We are all teachers. And learners.

(Dorothy's letters from California have not reached First St. yet, so notes from that part of her trip will be included next issue.)

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Tivoli: a Farm With a View

By DEANE MARY MOWRER

Our woods and fields are winter-ready now, snow-blanketed, preparing — as the Sundays of Advent—for the approaching Christmastide. Snowbound we were, with hospitality only for birds a-wing and travelers a-foot, until today the snow plow came and opened up a way for frustrated motor cars. (How sweet and still the air without the noisy polluting cars.) 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-lighted for the Nativity.

The Thanksgiving Day storm, that broke so many records throughout this



Rita Corbin

area, began the night before with "Snow falling and night falling, fast, o fast." All through the night, snow fell and winds grew stronger, until in the morning the snow came, blizzard and furious, with wild and singing winds. Shortly after our noon-time feast — for thanks to Dominic's 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 garlands of snow decking the pines with more than Christmas splendor, faced into the wind and let the fine pellets of snow strike icily against our faces. How dull life would be without weather. What magnificence in a storm. There is always a kind of excitement in the first snow, but when the snow comes as an old-fashioned storm, there is such primal, archetypal, blood-tingling pleasure in experiencing it that it makes the bottled, pillied, smoked, chemical pleasures seem pallid and stale.

I am, of course, grateful for shelter from the storm, for warmth, food, clothing. But I also want to thank God for the opportunity to live in the country, to be close to Nature—which is surely a kind of mirror of God—to experience the changing seasons and the many varieties of weather.

The weather, thank God, did not deter Joe and Audrey Monroe from driving up to spend Thanksgiving weekend with us. They took most of Wednesday night to get here, and had to leave their car at the end of the pavement, trudging through snow the rest of the way. The night of Thanksgiving Day, Joe, strumming his banjo and Gerry, a superb guitarist, with

some help from Audrey and Marge with their guitars, gave quite a concert.

Although Roger Lederer did not arrive until the day after Thanksgiving, he came bearing gifts, gifts which had to be transferred from his car to a sled so that they could be brought to the house. The gifts included bowls, which we have needed badly, since all we had were broken in an unfortunate accident about a month ago, and spoons, of which we never have enough. When Roger is with us, he not only helps with the work, often making great quantities of whole wheat bread to take in to our East First Street family, but also shares our evening prayer so that even our prayer life seems to take on more meaning from his deep devotion. Again, *Deo gratias*.

We are indeed thankful to Dominic for the non-traditional Italian-style Thanksgiving dinner. Marge thought (and I agree) that we should boycott turkeys, since it was reported that turkeys contaminated with DDT were being sold. There were many who helped make a good feast day. Sandra baked most delicious Italian bread; Erica McMurray contributed some delicious pumpkin bread; and Mary Swanson baked cranberry bread from an old family recipe which must surely be a favorite with all who have tried it. All in all, it was a feast to thank God for. And we do.

Our real Thanksgiving, however, was made Wednesday night, when Father Andy—who was planning to fast on Thursday—said a votive mass of thanksgiving.

We are also thankful for intellectual and spiritual nourishment. On the third Sunday of November Clare Danielsson gave a lively and stimulating report on the Vermont conference of the Federation of Simple Monastic Communities. Following Clare's talk there was an interesting discussion in which almost everyone participated. It was good to discover so much interest in the contemplative life.

Speaking of every day, the pattern of our lives begins to fall into the mold of winter. There is much woodcutting and chopping, winterizing buildings, tramping through snow after the mail or on other errands. As for the routine work of cooking, cleaning, maintenance, etc., there are more persons helping than can be mentioned, though all are thanked.

John Filliger, farmer and stalwart old Catholic Worker, has made of birch wood some beautiful crosses to place on the graves in the plot which Monsignor Kane donated to the Catholic Worker. John also carved names on the crosses, and Laura Waes finished the carving with appropriate paint and varnish. Dominic and Bobbie Jarnick, a young student from Friends World College who helped us for a week, took the crosses and placed them securely on the graves.

We are not a utopian community. In many ways we seem a loose assortment of persons. There is much chaos, confusion, waste, hostility in our lives. Yet God is surely with us, for in spite of all, much good gets done.

That something good is accomplished, is owing—in part, at least—to our many friends and readers. To all our friends and readers, to all who have shared in our work, our prayers, our dreams, to all who have written, especially all who have written me, I pray a special Christmas blessing, that the wonder and mystery of the Nativity may illumine their lives throughout the years to come.

The longest night of the year, it seems to me, always exacts a long look at evil, at the suffering and failure of our lives. Yet with the help of Advent we move toward Christmas, toward a birth and a beginning, when once again we may hear the angels sing: *Gloria in excelsis Deo*.

Outsider In Appalachia

By CHUCK LATHROP

I find it difficult to begin. If I were asked two years ago to write an article on the Appalachian Mountains, I would have responded enthusiastically. But now, almost six months gone after two years there, it is difficult. Two years ago I would have written a 'comprehensive' review of mountain life. Today, I offer reflections of an outsider, to whom a town by the name of Dahlonega, Ga. became home, and its people, family and friends. The only expertise I claim is that of being an outsider for I came to Lumpkin County in northeast Ga. from the San Francisco Bay Area. And then I began to learn. These reflections I share are personal.

While in the mountains, my involvements were varied. The thread throughout my two years there was work with moonshine alcoholics. With the luxury of an extra bedroom in the Glenmary parish house, we were able to help the alcoholics dry out, and then try and refer them to one of the alcoholic rehabilitation programs available in the state. I also taught part-time for both years at the county high school. As opposite as these two may seem, each made me more present to the other.

Patience

It doesn't take long at all to shed the Savior complex, but as most volunteer work is presented, it is no wonder that outsiders arrive on the scene as savior. One learns quickly that his presence is not going to trigger instantaneous change. How often outsiders forget that the community has to put up with them, and that the community most likely had no voice in the outsider's coming.

Expectations also present a problem. Expecting people to live up to one's own standards simply does not work. Being born in San Francisco Bay Area and being born in a small So. Appalachian community are two totally different starting points, something that must be kept in mind. Whatever change that may come about will not come about overnight.

Understanding

I believe that understanding is the key, for without it the outsider is lost. Three things happen when he refuses to understand: 1) He puts himself above the other person, 2) He closes a door to that person, and 3) He stops learning. For this to take place is a tragedy.

But when the outsider works within the framework of understanding and accepts the people where they are, marvelous things can begin to happen. I believe that no one can be shamed out of ignorance into awareness. The outsider's role here is most difficult, for he must accept and understand the people where they are, even though they in turn may never come to fully accept and understand him.

Humility

The outsider is obliged to know the score—about himself, being nothing more and nothing less than who he is; and in addition, he must know the score concerning the people and the area in which he is working. Too often outsiders take the form of oleo-margarine, spreading themselves too thin, trying to do everything and involve themselves in every area—to no one's advantage, least of all their own. Part of humility in this context I believe is putting off this ordination to busy-ness, that seems to be a part of what it means to be an outsider in a volunteer capacity. Busy-ness serves no one. Humility too I see is the realization that the outsider is not, and cannot be, all things to all men.

One of vs. One With

There is a fine yet vital distinction between being one of and being one with. While in the mountains I could

not be a mountain person. The harder I tried the further away and more futile the effort became. But even though I could not be a mountain person, I could be one with them; and being one with them put me in the position of both learning a lot and sharing a lot.

The outsider has nothing to share and is incapable of learning as long as he tries to be other than himself. Too many of the various volunteer orientations I have participated in tended to concentrate on differences, while never mentioning likenesses. In the effort to identify, too often the outsider tries to become the people he is working with. At the end of that road is often found frustration, loss of identity, and failure.

Conclusions

Outsiders often participate in existing programs, and "wasting time" becomes the cardinal sin. Obstacles in the form of people get in the way and are disposed of in the name of "I'm busy." If I came to believe in anything in my two years in the mountains, it was in the value of "wasting time"—being with people, listening, talking, spending time together simply as friends.

Giving and helping are two words associated with volunteer work everywhere two—words that deserve further examination. Is the giving and helping paternalistic? Is it condescending? Does it lay an albatross of gratitude around the receiver's neck, or does it free him to in turn give to and help others? Is it "from on high" or rather shared? And can the one who gives in turn also receive? What is involved here is not whether the outsider gets a good feeling from working in the mountains,



Rita Corbin

but rather operating within the framework of respect and esteem for people.

Working as an outsider in any community, whether it be in a rural or urban setting, is not something to play at. There is too much at stake to play at it.

I have spoken very little actually about the So. Appalachian Mountains and her people, but I have done so more by design than by accident. After two years one does not know all there is to know, and needless to say, I have just begun. But what I did want to share was what I knew best, and that was what it was like to be an outsider, living and working in the So. Appalachian Mountains.

ACCEPTED SADNESS, sadness that is welcomed, is always at least an imperfection: it is a reduction of the power of generosity and love, and it kills hope. We cannot live humanly as men without human joy.

RENE VOILLAUME

+ + + LETTERS + + +

Use Of Poor Means

Canterbury, New Hampshire
Feast of Pius X

Dear Dorothy:

Reading the wonderful new edition of Peter Maurin's writings done by Chuck Smith—perfect handbook size for roundtable discussion—prompts me to call to the attention of Catholic Worker readers the edition of *The Use of Poor Means in Helping the Third World* which we have brought out. It was written by Pierre Parodi, a Companion of the Community of the Ark, a doctor, and a member of the Morocco group.

I think it makes a fine companion piece to Peter Maurin's essays for anyone or any group interested in an agronomic university, or indeed in current problems. It may be particularly fitting to mention it at this time, since Chautrelle and Lanza del Vasto of the Ark are to be in this country from the 25th 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 only writing 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 Acworth, New Hampshire 03607, for 30c. a copy.

We have been picking apples ourselves for about two weeks and are about to start getting the bunkhouses ready for the arrival of the regular season crews. Five participants in the Catholic Peace Fellowship summer training community are to be picking with me, and Bill Tully from the farm in Tivoli is to pick with Elizabeth, so the New York Catholic radical community is represented on the crews.

There are to be two Greenleaf Harvester crews, two crews from the New Swarthmoor community in Clinton, New York, a crew picking with me, and a number of individuals here and there 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 ready for sometime 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 his peace!

Dear Miss Day,

We received our bundle of *Catholic Workers* last week. I enjoyed this issue very much, especially your article on the trip to Soviet Union.

At present we are building another log cabin, and canning the last of the vegetables from our garden. We got six new hens a few weeks ago and plan to get four more this week. So we should have fresh eggs throughout the winter. I have been learning to play the mountain dulcimer, which is a simple three string instrument, which, in its present form, originated in this area of Appalachia.

I have given 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 scriptures; 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, describing the reconciliation of 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 he is the peace between us, and has made the two into one and broken down the barrier which used to keep them apart, actually destroying in his own person the hostility caused by the



rules and decrees of the law. This was to create one single New Man in himself out of the two of them and by restoring peace through the cross, to unite them both in a single Body and reconcile them with God. In his own person he killed the hostility. Later he came to bring the good news of peace, peace to you who were far away and peace to those who were near at hand. Through him, both of us have in one Spirit our way to the Father. (2:13-18)

We are familiar with the understanding of Jesus as the only mediator between God and Man. Here Paul introduces that companion idea of Jesus as the mediator between man and man.

It seems to me that we in Christian community should spend long hours of meditation on this concept of being one in the Body of Christ (I Cor 12:12-30). How important too, is the Eucharist, the sacrament of unity. How good it is for the community to celebrate the Lord's Supper together.

I know these thoughts are not new ones to you but hope you enjoy rediscovering the Good News with those of us who are just starting out.

Peace and love in Jesus,
Chuck Smith

Study Kit

The *Study Kit for Nonviolent Revolution* is a collection of articles and essays on radical nonviolent thought and case studies of organized, collective nonviolent actions that have taken place in 20th century America and around the world.

Some of the contributing writers include Barbara Deming, Ira Sandperl, Vinoba Bhave, George Lakey, Cesar Chavez, Michael Ferber and others. Some of the articles deal with nonviolent campaigns and action in Norway, India, Vietnam, Czechoslovakia, Latin America, Western Sicily, the United States and others.

The *Study Kit* is one small contribution toward the enormous task of reinterpreting our history; of creating a new awareness regarding the means available to us for bringing about radical social change; and if possible, of restoring man's faith in himself.

Ultimately, our desire in presenting this *Study Kit* is not to "convince" that nonviolent techniques are "the only way," rather we wish to persuade that in a world where most men know only violence as a way to bring about change—nonviolent action deserves, at the very least, our most serious study and experimentation.

We want you to have this kit and hope that you will be able to contribute towards the \$1.25 it cost us to print it; however, if for some reason or another you don't have this amount, don't hesitate to have us send it to you anyway. If you would like the *Kit* just send us your inquiries to War Resisters' League/West, 833 Haight Street, San Francisco, California 94117.

Phillipines

c/o De La Sallo College
Taft Ave.
Manila, Phillipines 0406

Dear Dorothy Day,

It is exactly 26 years now since I wrote a letter to you from the Phillipines. 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 the *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 to that published letter, I was able to rebuild three new missions, two houses for the residing priests, supply a very great amount of medicines and anything that people were in need of. That generous response of your readers also built one beautiful high school, San Blas High School in Sebaste Antique. All this was done through that one letter you published in the *Worker* in 1946.

Since that time, thousands of people of our southern missions have moved to Manila to try to find work. They are nowhere in this city of 4 million and they speak a different language. And now, in my 33rd year here in the Phillipines, I too have moved to Manila to be with them.

My idea is to establish a center—a small house where these people could come together after work, or when out of job, where they could meet and take it easy and talk about their problems, and also ask about job openings and so on. And also—why not?—have Mass for them on Sundays in their own language.

When Miss Anne McGlinchy of New York said to me, "your idea for a House where these people could meet together sounds like the *Catholic Worker* and the Houses of Hospitality," then I thought again of you and all you did for me 26 years ago. Allow me to thank

you again for the wonderful thing you did on behalf of my people 26 years ago.

Very gratefully,
Fr. Eugene Daberto

San Francisco

Ananda Marga Yoga Society
1039 Dolores St.
San Francisco, Calif. 94110

Dear Brothers and Sisters,

The number of poor people who have neither food nor shelter is immense and uncalled for. A Hospitality House has opened in the San Francisco Mission district to correct this injustice, but there are many more people in this city in need of help. We of the Ananda Marga Yoga Society wish to relieve this needless suffering of our brothers and sisters. We would like to start a free kitchen in the Fillmore district and will need all your support. If you could help us with donations of food, utensils, money, man-power, etc. . . . it would be greatly appreciated. Write or call if you can help us; the phone number is 647-8726.

God Bless You,
Leslie Kanter

The Christophers

The Christophers, founded in 1945 by Father James Keller, M.M., as a call to millions of individuals whose actions are needed to change the world for the better, continues the work of encouraging people to do something about our common problems through their News Notes, special pamphlets, books, newspaper columns, and television and radio programs.

Their special concern with the crucial issues of war and peace, led to the publication, in October 1969, of "Peace, War and the Christian Conscience," by Joseph J. Fahey of Manhattan College. This pamphlet is a brief review and expansion of the historical Christian tradition in these matters. The booklet focuses particularly upon the vitally important nonviolent tradition within Christianity which is gradually being rediscovered and reaffirmed.

A seminar entitled, "Peace/War and the Individual" was offered at the Christopher Center in Spring 1971. In Summer 1971, and again this Fall, The Christophers, in joint cooperation with the Pacem in Terris Institute of Manhattan College, and the Office for World Justice and Peace of the Archdiocese of New York, conducted a War/Peace Education Workshop for High School Teachers. Open to leaders of community groups who are involved in education projects outside formal structures, as well as to high school teachers, the workshops' purpose is to provide specific suggestions, regarding materials and methods, on how to introduce war/peace themes into the curriculum. About 25 persons have attended each workshop.

From the collaboration during the Summer, there emerged a new pamphlet, this one specifically on the topic of education for peace. The Christophers published Joseph J. Fahey's "Irenology: the Study of Peace," in October 1971, with an initial mailing of 54,000 copies sent primarily to the faculties of colleges and universities across the country, as well as to every member of congress and several religious groups.

Individual copies of "Peace, War and the Christian Conscience," and of "Irenology: the Study of Peace," are available, free of charge, from: The Christophers, 12 East 48th Street, New York, N.Y. 10017. Bulk-order rates are available upon request. For information concerning the Seminar, and the Peace Education Workshop, please write directly to Robert A. Pugsley at The Christophers. —Robert A. Pugsley

BOOK REVIEW

World In Revolution

(Continued from page 1)

THE MAN FROM MARGAREE—
Writings and Speeches
of M. M. Coady. Edited
and with Commentary by
Alexander F. Laidlaw.
McClelland and Stewart
Limited, Toronto, 1971.
 Reviewed by Mike Kreyche.

Margaree is a valley in the north of Cape Breton Island, Nova Scotia, and the "man" is Moses M. Coady, priest, educator, social critic and reformer, and for thirty years the force that animated what is known as the Antigonish Movement. This movement had its origins in the 1920's in the work of Dr. J. J. Tompkins, a cousin of Coady's and also a priest. Tompkins was exiled from his university position to a parish in a remote fishing village for expressing too insistently his view that educators should take the lead in fighting against the economic system that held enslaved in poverty the farmers, miners, and fishermen of the Maritime Provinces and was driving the youth away to a more hopeful future in the United States or western Canada. As a pastor he began to develop a philosophy of education for the common people to enable them to recognize the causes of their plight and take effective action to remove them. Under his stimulus study clubs were formed and as a result a few new roads got built, cooperatives were set up, and most importantly people began to see that by working together they could disengage their lives from the cycle of ignorance and poverty which they had previously accepted as inevitable.

ECONOMIC COOPERATION

By 1928 Tompkins' ideas had gained enough acceptance among his professional colleagues that the Extension Department of St. Francis Xavier University at Antigonish, N. S. was initiated for the purpose of helping the workers become scholars, 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 1959 he dynamically spread the gospel of cooperativism, first in the Maritimes, then, as the economic collapse of the Depression made 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 selected the material and arranged it topically into twelve chapters, each preceded by a page or two of comment. He has also written, as an introduction, a short sketch of Coady's life and personality which gives the reader helpful insights into his thought.

It is perhaps due to Coady's humble agricultural origins that his philosophy is founded so firmly on the common people. He truly loved them and believed unequivocally in their right and capability to decide their own destiny. In political terms he was a democrat and he considered the North American version of democracy an example to be followed elsewhere; yet he thought our economic system incompatible with rule by the people because "... political freedom and political democracy fade away when the people lose economic control. Economic dictatorship is soon followed by political dictatorship. Therefore if democracies are to maintain democratic freedom, they must also have a corresponding system of economic freedom." (p. 102). How the truth of this insight is being demonstrated in the United States today! But in his own milieu Coady felt that the people could still exercise their political freedom to the extent of replacing capitalism with a society based on economic cooperation. The solution for him was to

expose the myth of rugged individualism ("For the sake of having a few rugged individualists in North America the individualism of all the remaining millions of people is being destroyed," p. 100) and to promote economic group action, particularly in the form of consumer cooperative.

CONSCIOUSNESS RAISING

Coady's idea of the role of the educator in this process is first of all to awaken in people consciousness of their oppressed position and to stimulate them to analyze the factors that account for it. Secondly, the educator would provide practical knowledge necessary for the economic transformation of society, for instance, by introducing scientific methods of agriculture and fishing directly to the farmers and fishermen and by teaching techniques of various types of cooperative. Coady condemned conventional education as a skimming process by which the brightest students were chosen to rise to positions of power in the upper half of the pyramid of society. According to his philosophy, education was "an instrument to unlock life to all the people," and adult education was one means of putting this philosophy to work and building a basis for a classless and truly democratic society.

By the end of his life Coady suffered from frustration and disappointment at seeing his ideas rejected for the most part. Even in Nova Scotia, where large credit unions and cooperatives are still operating successfully today, they have become an end and not a means for the transformation of society. The Second World War was undoubtedly a disrupting influence on the promising growth of the Antigonish Movement, for during the war years much of the work was interrupted. Meanwhile changes were taking place that made the post-war world quite a different place to live in, and perhaps those changes were too overwhelming to deal with all of a sudden.

I think that what has happened since then is that the base of the pyramid has broadened to include most of the rest of the world; and many of us North Americans, finding ourselves at least psychologically near its apex, have become complacent and blinded to the demands of justice. Indeed now the Coady International Institute at Antigonish, founded a few years after its namesake's death, has found eager and sympathetic pupils in the lands of the Third World. For those familiar with the ideas of Paulo Freire, the Brazilian educator, the similarities between his and Coady's approach give emphasis to this new direction of the Antigonish Movement.

To me, as a member of the younger generation, reading this book was very interesting for its perspective on a period of recent history which my parents and teachers had experienced and told me about but which I did not know or was too young to grasp. More importantly, it is a substantial summary of the thought of a great man which vividly portrays his personality and captures the enthusiasm and hope he must have communicated to a great many people.

I have always been annoyed by the way some Summerhillers speak of love, of "giving love" . . . we cannot give love to children. If we do feel love, it will be for some particular child, or some few; and we will not give it, but give ourselves, because we are much more in the love than it is in us. What we can give to all children is attention, forbearance, patience, care, and above all justice. This last is certainly a form of love; it is—precisely—love in a form that can be given, given without distinction to all, since just this is the anatomy of justice: it is the self-conscious, thoroughly generalized human love of humankind. — George Dennison

ent conditions of man, then it will become identified with injustice and persecution. If this happens, it will die—and, humanly speaking, deserve to die—because it will then serve no purpose comprehensible to modern man.

For man lives in society. He becomes meaningful to himself and his fellows only as a member of that society. Therefore, to talk of the development of man, and to work for the development of man, must mean the development also of that kind of society which serves man, which enhances his well-being, and preserves his dignity.

Thus, the development of peoples involves economic development, social development and political development. And at this time in man's history, it must imply a divine discontent and a determination for change. We say man

earn what an American earns in one year, and we are not the poorest nation on earth.

So the world is not one. Its people are more divided now, and also more conscious of their division, than they have ever been. They are divided between those who are satiated and those who are hungry. They are divided between those with power and those without power. They are divided between those who exploit and those who are exploited. And it is the minority which is well fed, and the minority which has secured control over the world's wealth and over their fellow men. Further, in general that minority is distinguished by the color of their skins, and by their race. And the nations in which most of that minority of the world's people live have a further distinguishing characteristic—their adoption of the Christian religion.

These things cannot continue, and Christians, above all others, must refuse to accept them. For the development of man, and the development of peoples, demands that the world shall become one and that social justice shall replace the present oppressions and inequalities.

Man Is A Member Of Society

In order to achieve this, there must be economic development and equitable distribution of wealth. The poor nations, the poor areas and the poor peoples must be enabled to increase their output; through fair distribution they must be enabled to expand their consumption of the goods which are necessary for decency and for freedom.

For what is required is not simply an increase in the national income figures of the poor countries, nor a listing of huge increases in the production of this crop or that industry. The economic growth must be of such a kind, and so organized, that it benefits the nations and the peoples who are now suffering from poverty. This means that social and political development must go alongside economic development—or even precede it. For unless society is so organized that the people control their own economies and their own economic activity, then economic growth will result in increased injustice because it will lead to increased inequality, both nationally and internationally.

Those who control a man's livelihood control a man; his freedom is illusory and his equal humanity is denied when he depends upon others for the right to work and to eat. Equally, a nation is not independent if its economic resources are controlled by another nation; political independence is meaningless if a nation does not control the means by which its citizens can earn their living.

In other words, the development of peoples follows from economic development only if this latter is achieved on the basis of the equality and human dignity of all those involved. And human dignity cannot be given to a man by the kindness of others. Indeed, it can be destroyed by kindness which emanates from an action of charity. For human dignity involves equality and freedom, and relations of mutual respect among men. Further it depends on responsibility, and on a conscious participation in the life of the society in which a man moves and works.

The whole structure of national societies and of international society is therefore relevant to the development of peoples. And there are few societies which can now be said to serve this purpose; for there are few—if any—which both accept and are organized to serve social justice in what has been called the Revolution of Rising Expectations.

It is difficult to argue that the societies in which the Catholic Church operates, and has most influence, are organized for social justice; it is im-

(Continued on page 8)



was created in the image of God. I refuse to imagine a God who is poor, ignorant, superstitious, fearful, oppressed, wretched—which is the lot of the majority of those He created in His own image.

Surely there can be no dispute among Christians about that. For mankind has never been so united or so disunited; has never had such power for good nor suffered under such evident injustices. Men's capacity has never been so clear, nor so obviously and deliberately denied.

The world is one in technological terms. Men have looked down on the Earth from the Moon and seen its unity. In jet planes I can travel from Tanzania to New York in a matter of hours. Radio waves enable us to talk to each other—either in love or abuse—without more than a few seconds elapsing between our speech and the hearing of it. Goods are made which include materials and skills from all over the world—and are then put up for sale thousands of miles from their place of manufacture.

Yet at the same time as the interdependence of man is increased through the advance of technology, the divisions between men also expand at an ever-increasing rate. The National Income per head in the United States is said to be more than \$3,200 a year; in Tanzania it is approximately \$80—that is, it would take a Tanzanian 40 years to

Father Stratmann

By GERALD R. PORA

Some 24 years or so ago I wrote you after the war about Father Franciscus Stratmann O.P. and what I knew then about him. My reason for writing now is to inform you that our beloved Father Stratmann passed away on May 13th, 1971 at the Dominican convent "Kloster Maria Hilf" in Hochdal, Germany, where he had been for some years chaplain of these Dominican nuns. He was 87½ years old, would have been 88 years on September 8th.

I had known Fr. Stratmann since 1915 when he delivered his academic sermons during the semester each Sunday. He was then chaplain of the students of the University of Berlin, Germany. It was on the 13th of October 1918 that he delivered his startling sermon on the political situation in the country and declared himself openly against war in this day and age, and for peace. Soon after he became the head or president of the Peace League of German Catholics, which terminated with his arrest under Hitler in 1933. Since 1920, when I returned to this country, I corresponded with Father Stratmann at intervals, but in the last 15 years more than ever. He wrote some 12 books that I know of on "Peace and War," and wrote in his last letter last Christmas that he was working on a new book concerning the war and peace problem which is to have the title: **The Peace Movements Before New Problems** (these are three: Peace Research, War Service Refusal and Non-violent Politics). "In order to finish this book," he writes, "I will need one more year to live and the corresponding physical and mental health. This is really something not self-understood, being in my 88th year of my life."

In the last 15 years, Fr. Stratmann became very interested in another subject, namely, the solicitude of the official church for the "Coming Generations." A pamphlet in popular style which he wrote for the bookracks in the churches in German had been translated into English; but, alas, I found no publisher in this country to be so interested in accepting same for publication. Through Fr. Stratmann's influence it was then published in English in Cologne, Germany, by a Hungarian refugee Dominican priest in Cologne, who publishes a paper for Hungarian refugees and others in Hungarian, German and an international edition in six languages.

I am enclosing a copy of the treatise on "We and the Future Generations." Tennyson writes, "more things are wrought by prayer than this world dreameth of," yet the Church officially does not pray for these future members of the human race. We have three Masses for the dead, but not one Mass (Missa pro Futuris) for the future generations. Fr. Stratmann in his article tells better what it is all about. If there are individuals who desire this article, I will gladly mail one just for the 8c postage which it would require.

Gerald R. Pora
2506 W. Moffat St.
Chicago, Ill. 60647

"Is there any way of deliverance from this shameful and terrible position into which the war has plunged the Christian world? Yes, but only one way. We must give up trying to square the spirit of war with the Spirit of Christ. We must acknowledge that they can no more amalgamate than can fire and water."

—Fr. Franciscus Stratmann, O.P.
in *The Catholic Worker*,
November, 1940

Farmworkers In Perspective

(Continued from page 1)

vision of a new society has been lost in the scramble to entrench newly-seized power. The once vital movement, mirroring its former adversary, becomes a new cog in an oppressive system, as is the case with so much of American labor.

Political Organizing

The United Farmworkers' Union combines a struggle to build a new base of power and security belonging to agricultural laborers with a lively experiment in creating alternatives to existing structures. What most of us in the cities see is the struggle. The victories in the grape and successive wine strikes (Schenley, Perelli-Minetti, Heublein, Seagrams) have proved the national consumer boycotts' power against wealthy corporations. The boycott's power grows from the disciplined hard work which goes into it: a full-time boycotter often begins the day at 4 or 5 AM picketing a produce wholesaler at a metropolitan terminal market, spends the daylight hours persuading customers to take their dollars elsewhere outside an uncooperative supermarket, and in the evening speaks to a meeting seeking supporters, contributors and potential pickets. The nationwide boycott is a feat of political organizing, involving ever more people in the struggles of farmworkers and teaching all of us who have persuaded and picketed that we too can take power in our own lives if we will commit ourselves to work for it.

New Alternatives

While the strikes and boycotts go on, the union builds a new social consciousness and alternative institutions. At the most elementary level, the union demands that its staff take itself out of the consumer rat-race: all staff receive \$5 a week plus room and board; Chavez insists that "we are not the sort of movement which buys new cars—we must make do with second hand." Union contracts go far beyond bettering wages. Contracted employers are contributing toward the Rodrigo Ter-

ronez Medical Clinic which aims to begin to meet farmworkers' desperate need for good, cheap health care. The clinic is remaining a real people's clinic: recently when the staff's medical professionalism made them impatient of farmworkers' needs for careful explanations of procedure, union members demonstrated outside their own clinic and fired the offending staff members.

Employers also contribute to an Economic Development Fund; the union is investigating using some of these funds for a membership-owned auto insurance cooperative, since migrant workers are treated as intolerable risks by commercial insurance companies. The union is living through the realities of

offices and worker ranch committees strive to communicate all this alternative-building activity to union members, as well as providing channels for members to articulate their desires and needs.

Non-violence

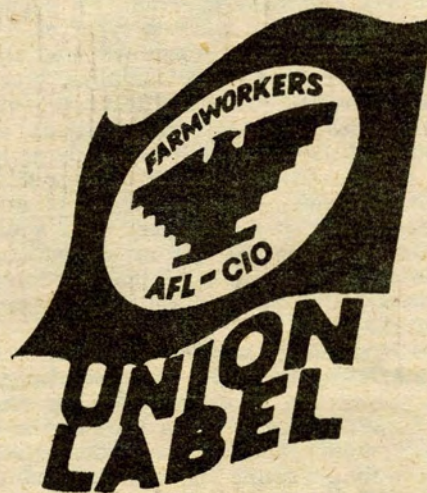
Those of us who are Christians (and many friends who could not so easily label themselves) demand something more of a "political" movement than that it avoid the self-indulgent isolation from the reality of poverty found in the counter-culture and the corruption by power of so much of labor. We want to change the very roots of human relationships, to build a society in which it is easier to be better, a society of new men free to be themselves, freely loving their neighbors.

Very often, we translate this ideal into a demand for a "non-violent" political movement, one which abstains on principle from physical coercion. If we define non-violence so narrowly, we will be hard put to find any activity we can support wholeheartedly. In these terms the Farmworkers will not meet our demand. While Cesar Chavez individually is committed to non-violence, many, if not most, of the union staff and membership can only see avoidance of physical coercion as a tactical necessity; the growers, through the police and the state, possess overwhelming force which no act by the union must bring into play.

Real non-violence is not abstention from physical coercion; too often when this is all we look for in a movement and then reject that movement when we see in it explosive hatreds and resentments, we are merely giving ourselves an excuse for our diffident wish not to involve ourselves in the confused, difficult work of changing society. Real non-violence is to value our fellows so highly that we are willing to take pain on ourselves rather than violate the worth we perceive in them. As Chavez has written: "I am convinced that the truest act of courage, the strongest act of manliness is to sacrifice ourselves for others in a totally non-violent struggle for justice. To be a man is to suffer for others. God help us to be men."

This sort of insight comes only to individuals; in the haste and confusion of a real movement, its expression is openness to people and situations, an openness which will not let prejudice or immutable theory obscure their potential for contributions to building a better society. This inspired openness the Farmworkers' union has. Probably none of us feels completely at ease with all the ill-assorted groups which the union takes for friends and for sources of instruction: those aggressive vendors of the Jehovah's Witness newspaper, Young Lords, hippie college students quoting Mao and Che Guevara, the Kennedy clan, traditional labor. But just as we learn in approaching each customer outside a supermarket on a picket line that we must smash our stereotypes if we are to make our message heard, so the union is open to learn from any source which may prove helpful.

Like so many other promising movements in the past, the United Farmworkers' may lose its vision. It remains desperately hard-pressed for money and every form of help. It carries within it terrible racial tensions, conflicts between highly politicized volunteers and farmworkers in immediate need, and numerous individuals and groups mesmerized by the pursuit of power. We have yet to learn how the sort of disciplined energy for change it has employed can be set loose on the terrible technological, economic and racial problems which make the desperate poverty of city slums. But at this moment the Farmworkers' Union's openness, its marriage of successful struggle with a profound alternative vision makes it the most hopeful political vehicle in sight.



building alternatives rather than limiting itself to any theory: very early it founded a cooperative credit union, but this is hampered by the restrictive laws which curtail such attempts to take the profit out of distributing money. Therefore the union is now investigating a cooperative national farmworkers' bank which would take advantage of the legal favors the banking interests have written for themselves. Field

EASY ESSAYS

By PETER MAURIN (1877-1949)

AMBASSADORS OF GOD

What we give to the poor
for Christ's sake
is what we carry with us
when we die.

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

Pagan 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
that St. Francis of Assisi
says she is.

And because we think so,
we refuse to feed the poor
with our superfluous goods
and let the politicians
feed the poor
by going around
like pickpockets,
robbing Peter
to pay Paul,

and feeding the poor
by soaking the rich.

GOD AND MONEY

Christ says:

"The dollar you have
is the dollar you give
to the poor
for my sake."

The banker says:

"The dollar you have
is the dollar
you lend me
for your sake."

Christ says:

"You cannot
serve two masters,
God and money."

"You cannot,
and all our education
is to try to find out
how we can
serve two masters,
God and money,"
says Robert Louis Stevenson.

CHRISTIANITY UNTRIED

Chesterson says:

"The Christian ideal
has not been tried
and found wanting.
It has been found difficult
and left untried."

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

And men have tried everything
except Christianity.

And everything
that men have tried
has failed.

November leaves us with memories of gray days and good times. Of all the birthdays in the past month, Paul Bruno's surprise celebration is the most fondly recalled. The Saturday before Thanksgiving saw a wet, wild, and wonderful kitchen clean-up party under the direction of Frank Donovan. Ed Forand took over Thanksgiving Day. Ham and cabbage were served to the men on the line, turkey and sweet potatoes to the house, and home-made pie to everyone. Good cheer, ample food, and endless dishes filled the day and the house.

Newcomers to 36 East First Street include Bill Ragette, Randy Mueller, Toronto Jan and Bill, Ruby Baker. And of course there is Tom, the kitten who came in crying and scratchy, and proceeded to endear himself to everyone who enters the kitchen.

Earl, with the help and hindrance of Isadore, Hiram, and Marcel, has brought us a new (second hand) refrigerator and a huge cooking range. Gordon is spending the winter at Tivoli, and Jean-Pierre has taken over the enormous work of running the stencils and keeping the files in order. Volunteers are busy thanking those who responded so generously to Dorothy's appeal. Terry braves the traffic once a week to drive the truck to Hunts Point Market and back. And though the roof still leaks, those in the clothing room continue to distribute clothes, hampered only by the constant shortage of sweaters, socks, and warm coats for the men.

Small Farmers' Plight

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 critical problems of the large urban areas as well, according to a report made public in July, 1971 by Dr. Benjamin E. Mays, chairman of the National Sharecroppers Fund, a 34-year-old organization promoting programs to aid the rural poor.

The report, entitled "The Condition of Farm Workers and Small Farmers in 1970," was made to the NSF national board by James M. Pierce, executive director. He describes dwindling farm population and privation among small farmers and increased poverty, racism, violence, pollution and welfare strain in the large cities to which farm workers migrate.

More than 2.7 million farmers, nearly all small operators, have abandoned farming since 1950, reducing farm population from 23 million to 9.7 million, the report states.

"In the name of 'the most efficient agriculture in the world', federal policy has abetted through sumptuous subsidies the growth of bigger and richer farms," the report continues.

"Small operators have been driven off the land, as much the victims of government policy as of competition. With little education or hope, they have crowded into the great urban centers. . . . All small farmers have suffered from government policy, but black farmers have been the chief victims.

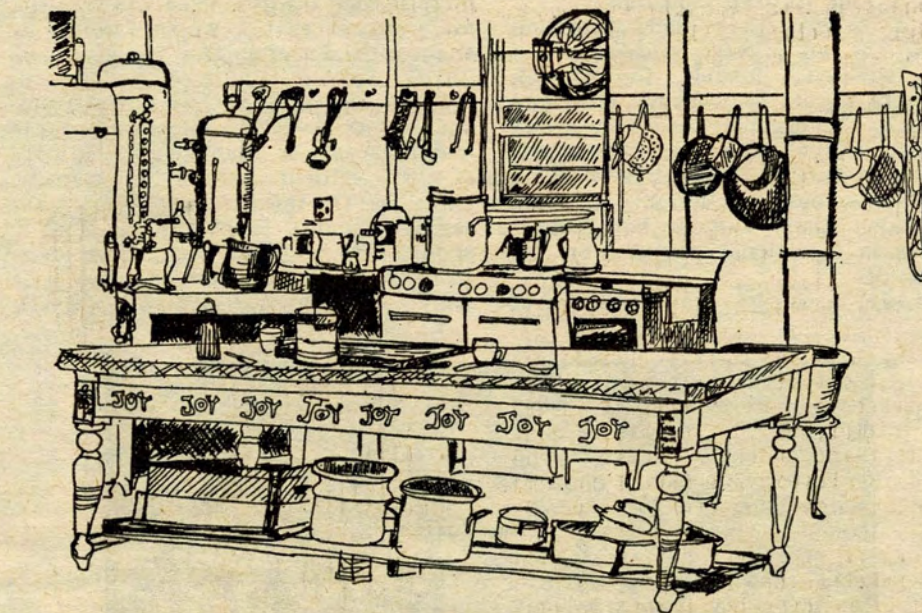
In 1950 there were 560,000 black-operated farms; today there are only 98,000. Total black farm population in the same period fell from 3,158,000 to 938,000."

Migration has been primarily to California and Northern urban states, since blacks have been unable to break through job barriers in significant numbers in their own regions.

Most of the \$7.5 billion 1970 appropriations of the U.S. Department of Agriculture were "devoted to expanding and improving the operations of one million larger farmers with gross sales of \$10,000 or more," the report shows. In 1970 the top 137,000 farmers, or less than 5 percent of all farmers, received 46 percent of the \$3.7 billion subsidy payments.

"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 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 noncasual farm workers totaled \$1,519 in 1970.



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Hopeful signs reflected in the report are the United Farm Workers Organizing Committee's success in winning contracts with California's table grape 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 their own communities," the report states. "Thousands 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, are also planning new housing, health and child care facilities."

These cooperatives provide an alternative to migration or starvation, the report added. "To survive and grow, they will need comprehensive aid, including developmental capital. . . . This means a new government policy in agriculture that puts people ahead of profits. . . . It also means widespread support by urban as well as rural citizens whose self-interests are truly linked."

(Ed. note: Copies of the full report are available without charge from the NSF, 112 East 19th St., New York City 10003).

36 East First

By NANCY HOPE

the Living Room, and the recently organized Mental Patients Liberation Project.

Underlying all this activity is the perplexity one knows in every present moment when he realizes his own limitations and the limitations of his circumstances. There is the constant and contradictory struggle to maintain St. Joseph's house as a real and peaceful

home for those who live and work here, and at the same time, to open the house as a sanctuary to those who come in from the streets. Every decision turns one way, then another and only in retrospect can the results be read. One drunken man is allowed to share the evening meal, another is turned away. Inconsistencies like this are perhaps inevitable, but they take their toll in personal self-doubt and confusion.

In *The Brothers Karamazov*, Dostoyevsky's Father Zossima warns, "I am sorry I can say nothing more consoling to you, for love in action is a harsh and dreadful thing compared with love in dreams. Love in dreams is greedy for immediate action, rapidly performed and in the sight of all. Men will even give their lives if only the ordeal does not last long but is over soon, with all looking on and applauding as though on the stage. But active love is labour and fortitude, and for some people too, perhaps, a complete science."

With every decision made, the painful questions of degree arise. How much responsibility does one have to another? How much time and movement can one give? How much can one open one's self up before one runs out of self? How radically can one live? If one can finally move beyond the fine thoughts and words found in books and spoken to close friends, how far can he go?

In the school at 36 East First Street the questions are answered by action and omission.

Institutional Charity

By JEAN-PIERRE BOYETTE

The Men's Municipal Lodging House of New York City is a towering brick building located at 8 East 3rd St., a half block from the infamous Bowery. Its purpose is to assist and to try to rehabilitate the destitute men of the city, who in this area are mostly alcoholic.

This might seem a project of good intentions. But here good intentions have been corrupted by bureaucracy and institutionalization. The Muni, as it is commonly called, was established to cure a social ill. Instead it helps sustain it. Though its original goal was rehabilitation, the rehabilitation projects are either inadequately small or nonexistent, existing only on paper. For the man "on the bum," this means he will stay where he is.

Over the years, the Muni has evolved the idea that the best way to solve the problems of these destitute men is to stick them in flop houses along the Bowery. These so-called hotels can be described as "notorious." They are dirty, uncomfortable and often dangerous places. But more important they are totally demoralizing. They rob men of almost any will to try and get off the Bowery.

The Muni itself is not without blame. The Muni plays a large part in robbing the men on the Bowery of their dignity. To get any assistance from the Muni, one generally suffers all the hassles of bureaucracy, and more. The man who seeks help from the Muni, and gets it, is demoted to the lowest status a human being can take.

A good example of the dehumanization inflicted on the men is the process of getting a Muni "ticket." Such a ticket means that the Muni will pay you into a flop house and also you will be fed at the Muni before the men who don't have tickets. Getting such a ticket is a giant-size hassle. It actually requires many hours or perhaps days of sitting and waiting and often being cursed by the Muni's clerks. Some men on the Bowery prefer to go without rather than suffer the humiliation.

Even those men who don't get a ticket are forced to submit to indignities. Their lot is the worst. In order to eat at the Muni, they must wait until those with tickets have eaten. And when night comes, they usually have no other

place to go but to the "Big Room."

The Big Room is what the name implies: it is a large room that contains benches for the men and is brightly lit all night. It is also a place that smells terribly. Far more important it is the scene of all sorts of robberies and assaults. In the last few years the Muni has made token moves to reduce its dangers by separating old men from young men and having security guards, but it remains a place of terror. The men who have spent even a few nights in the Big Room are usually glad to get paid into a flop house.

The Muni does have programs aimed at helping the destitute men. But as mentioned above, they are small and mostly ineffective. One of these is the de-toxification program. This unit on the fifth floor provides sophisticated medical help to those who want to kick alcohol. But the fifty bed unit is grossly inadequate to meet the needs of the hundreds of men on the Bowery and must push its patients through rapidly. When, after a week, the men leave the "in-patient" section, they usually return to the Bowery and the bottle.

The Muni also has available to the men the chance to go to Camp LaGuardia. This camp is in upstate New York and aims to take the men out of the dismal city streets. Unfortunately, it is very crowded and has little for the men to do. Theoretically it has a large crafts program, but though the facilities exist, there is no staff to make them available to the men. When the men get fed up with the nothingness of the camp, they return to the city and their old ways.

The Muni could do a lot by expanding the detoxification unit and improving Camp LaGuardia, but it has little money and lacks trained staff. The Muni could also improve the men's lives by insisting that the flop houses it supports be cleaned up. But most important the Muni needs to change its attitude toward those it helps. Restoring human dignity is a vital part of aiding someone who is down and out. The men of the Bowery are not numbers, or sub-humans, as Muni treatment often makes them; they are human beings with human feelings and emotions.

World In Revolution

(Continued from page 5)

possible to demonstrate that these societies serve social justice. Under capitalism the greatest advances in technology and economic growth have been achieved. But the decisions as to what goods shall be produced, and how they shall be produced, are made by a small number of people who have obtained control over land and capital. And the determining factor in all their decision-making is whether the activity will yield a monetary profit, or power, or prestige, to them as owners of the land or capital. The needs of mankind are secondary, if they are considered at all.

If the Church is interested in man as an individual, it must express this by its interest in the society of which those individuals are members. For men are shaped by the circumstances in which they live. If they are treated 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 dignity in their lives and in their 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 men can only progress and can only grow in dignity by working for themselves, and working together for their common good. 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 kindness is not enough; piety is not enough; and charity is not enough. The men who are now suffering from poverty, whether they are in the Third World or in the developed world, need to be helped to stretch themselves; they need to be given confidence in their own ability to take this control, and use it themselves; they need to be given confidence in their own ability to take control of their own lives. And they need to be helped to take this control, and use it themselves for their own purposes. They need their *uhuru* and meaningful *uhuru*. This is important to the Church, as well as to mankind. For until men are in a position to make effective choices, few of them will become Christians in anything but name.

Everything which prevents a man from living in dignity and decency must therefore be under attack from the Church and its workers. For there is, in fact, nothing saintly in imposed poverty and, although saints may be found in slums, we cannot preserve slums in order to make them breeding grounds for saints.

The Church has to help men to rebel against their slums; it has to help them do this in the most effective way it can be done. But most of all the Church must be obviously and openly fighting all those institutions, and power groups, which contribute to the existence and maintenance of the physical and spiritual slums—regardless of the consequences to itself or its members. And, wherever and however circumstances make it possible, the Church must work with the people in the positive tasks of building a future based on social justice. It must participate actively in initiating, securing, and creating the changes which are necessary and which will inevitably take place.

Secondly, the members of the Church must work with the people. It may sound odd to be saying this to the Maryknoll Sisters, but it is important that we should stress the working with, not the working for. For it is not the task of Religious leaders to try to tell people what they should do. What is necessary is sharing on the basis of equality and common humanity. Only by sharing work, hardships, knowledge, persecution, and progress, can the

Church contribute to our growth. And this means sharing in every sense as "members one of another." For if the Church is not part of our poverty, and part of our struggle against poverty and injustice, then it is not part of us.

I think another changing function of Religious members is in relation to the social services. In many areas of the world—and particularly in Africa—the Catholic Church has built its own schools and its own hospitals.

I believe that such provision should be an interim measure, and that, wherever possible, the Church members should be working with, and through, the organizations owned and controlled by the people themselves. Nuns and Brothers should be working in State schools and nursing in State hospitals; they should be District Nurses in a national, regional or city structure.

Finally, I believe that members of



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—and not Catholic trade unions, but trade unions of workers regardless of religion. Sometimes it will mean the Church leaders involving themselves in nationalist freedom movements. Sometimes it will mean cooperating with local Governments or other authorities; sometimes it will mean working in opposition to established authorities and powers. Always it means the Church being on the side of social justice and helping men to live together and work 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 as Catholic countries are not those in which the people enjoy human dignity, and in which social justice prevails. Nor are they countries in which there has been 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 priests and bishops in Rhodesia and South Africa, and some in other countries of the world, who work with the people and speak for them.

Some of these priests have been assassinated, some have been imprisoned, some have been tortured; some, unfor-

tunately, have been dismissed or relocated by the Church hierarchy. But all of them are redeeming the reputation 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. Even now, despite the teachings of Pope John and Pope Paul, and the deliberations of the Second Vatican Council, the most usual practice of the Church is the upholding of the established order—regardless of its implications. It is this practice which we have now to change. For these individual Churchmen and women who are working for social justice need the comfort and support of the whole Church in their suffering for the teachings of Christ.

I am not asking that the Church should surrender its functions or allow itself to be identified with particular political parties or political doctrines. On the contrary, what I am saying amounts to a demand that it should stop allowing itself to be identified with unjust political and economic power groups. For the Church

and often led, the poor or oppressed in their revolts against injustice. The same thing must happen now.

And I am saying that Christians should be prominent among those who do this, and that the Church should seek to increase the numbers and the power of those who refuse to acquiesce in established injustices.

The same is true also as regards the international scene. The poor and backward countries are beginning to speak up, and to protest against their condition. But they gain strength and effectiveness because of countries like the Scandinavian Nations and Canada, which are beginning to recognize the insecurity and the injustice of their wealth in a world of poverty.

I am saying that the Church should join with these nations and, if possible, help to increase their number. I am saying that it should be one of the group of nations and institutions which reject domination by the rich for the benefit of the rich. And it should be the function of Church members in wealthy countries to enlarge the group opposed to international exploitation of the poor and oppression of the weak.

Only by its activity in these fields can the Church justify its relevance in the modern world. For the purpose of the Church is Man—his human dignity, and his right to develop himself in freedom. To the service of Man's development, any or all of the institutions of any particular society must be sacrificed if this should be necessary. For all human institutions, including the Church, are established in order to serve Man. And it is the institution of the Church, through its members, which should be leading the attack on any organization, or any economic, social, or political structure which oppresses men, and which denies to them the right and power to live as the sons of a loving God.

In the poor countries the Church has this same role to play. It has to be consistently and actively on the side of the poor and unprivileged.

Friends: There was a time when the Christian Church was persecuted and its members held in contempt and derision. Are the societies in which the Catholic Church now operates so just, or so organized for the service of God and Man, that it is unnecessary to risk a similar rejection in the pursuit of social justice? I do not believe so. I believe with Teilhard de Chardin that:

"A Christian can joyfully suffer persecution in order that the world may grow greater. He can no longer accept death on the charge that he is blocking mankind's road."

It is appropriate that I should conclude with a quotation from the Encyclical Letter of His Holiness Pope Paul VI on the **Development of Peoples:**

"If someone who has the riches of this earth sees his brother in need and closes his heart to him, how does the love of God abide in him? . . . To quote Saint Ambrose: 'You are not making a gift of possessions to the poor person, you are handing over to him what is his. For what has been given in common for the use of all, you have arrogated to yourself . . . That his private property does not constitute for anyone an absolute and unconditioned right. No one is justified in keeping for his exclusive use what he does not need, when others lack necessities . . .'"

should want to be identified with the pursuit of social justice.

Cooperation With Non-Catholics

It is not necessary to agree with everything a man believes, or says, in order to work with him on particular projects or in particular areas of activity. The Church must stand up for what it believes to be right; that is its justification and purpose. But it should welcome all who stand on the same side, and continue regardless of which individuals or groups it is then opposing.

A good does not become evil if a communist says it is a good; an evil does not become good if a fascist supports it. Exploiting the poor does not become a right thing to do because communists call it a wrong thing; production for profit rather than meeting human needs does not become more just because communists say it leads to injustice. Organizing the society in such a manner that people live together and work together for their common good does not become an evil because it is called socialism. A system based on greed and selfishness does not become good because it is labeled free enterprise. Let the Church choose for itself what is right and what is wrong in accordance with Christian principles, and let it not be affected by what other groups or individuals do or say. But let us welcome cooperation from all those who agree with its judgments.

The Role Of The Church

What all this amounts to is a call to the Church to recognize the need for social revolution, and to play a leading role in it. For it is a fact of history that almost all the successful social revolutions which have taken place in the world have been led by people who were themselves beneficiaries under the system they sought to replace. Time and again members of the privileged classes have joined,

Friday Night Meetings

In accordance with Peter Maurin's desire for clarification of thought, The Catholic Worker holds meetings every Friday night at 8:30 p.m. at St. Joseph's House, 36 East 1st St., between First and Second Avenues.

After the discussions, we continue the talk over hot sassafras tea, prepared faithfully by Jonas. Everyone is welcome.