THEIR VOICE GOES INTO THE WHOLE WORLD.
THEIR MESSAGE REACHES THE ENDS OF THE EARTH.

ANDREW
Trumbute to the Nelsons

By DOROTHY DAY

Every summer for the past three years a Peacemakers training program has been held at our Tivoli farm for the last two or three weeks of August. The old mansion and the Peter Lofts are filled with good food and good company and set up their tents on the lawn facing the river. The organizer of the Peacemakers' school was Wally Nelson, who has been in the workhouse in Cincinnati for the past two weeks, fasting. He and several others were arrested during a vigil for Dejourny Square, an 18 yr. Antioch student who was arrested the last time fasting at the December 7 and subsequent sentence of 9 mo. for participating in a peace demonstration. (Dejourny has since been released.)

The stories of these arrests are given in the February 10th issue of the Peacemaker (Garden City, New York, 43241). I hope that many of our readers will subscribe to the Peacemaker, since news of the conscientious objectors who are in prison and much other war-resistance news can be obtained there. Peacemakers have led in the direct action for many years. Delia Pickets

Wally and Juanita have both refused to pay income tax for many years, and it is of them particularly I wish to write, by the way, about the withholding of the 1967 income tax. It is as though such men said, "We will suffer strike. They are trying to build a red couch and a broom closet, and put us all in jail."

Doralne Picketts

I am at Tivoli as I begin to write this. My room faces the river, and I can see a ship pass by—freighters. There is a large pile of barges, tug, Coat Guard boats and other vessels off the dock. A freight train that just passed disturbed me. As I used to do as a child, I counted the cars, ninety-seven of them, many of them piled high. I used to think that in the accident that killed my older brother, the railroad had been responsible, as my mind thought of our friends, Julian Bantle, Eleana Margolin, Ben Berke, whose brilliant writings on the man, the state, work and war, were widely published after her death, suffered during the second world war in the same way. She was literally unable to swallow enough food to keep her alive, in the face of world starvation.

In the stories of the saints, one reads of such sensitivity, such penances undergone, such fastings endured, and the greatest admiration for their dedication. It is their vocation to realize and to lead others to realize the horror of the times through their own suffering.

Wally, who is fasting during the jail sentences he has undergone was the freight train that just passed through which we are passing. Wally has explained that his breaking through the ice to get to San Francisco was exhausted. It is as though such men said, "We will suffer strike. They are trying to build a red couch and a broom closet, and put us all in jail."

I can sympathize with the instinct of religion that leads people to take an action in a revolution of their food. They have been in jail, ten days in the workhouse, fed one meal a day, forced to swallow enough food to keep her alive, in the face of world starvation. I counted the cars, ninety-seven of them, many of them piled high.

We were in the workhouse in Cincinnati for the past two weeks, fasting. He and several others were arrested during a vigil for Dejourney Square, an 18 yr. Antioch student who was arrested the last time fasting at the December 7 and subsequent sentence of 9 mo. for participating in a peace demonstration. (Dejourny has since been released.)

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Protesters who had been imprisoned and brutally treated during World War One. But Wally decided to walk out and do so and was arrested by the police. This was reported to the conscience activists led to further concessions. In this present undeclared war in Vietnam, to which ten thousand more men were shipped off yesterday, the conscientious objector position is recognized, and paid employment is offered in home hospitals as "alternative service." To accept this is still to submit to the conscription law, hence the continued protests against war, and the drafting of youth to wage this hideous struggle.
The U.F.W.O. is relying heavily on a write-in campaign, and has written a letter to Joseph Giumarra, California's largest grape grower, asking that he please refuse to buy grapes until a contract is signed.

**Bread and Justice**

By ELIZABETH DURAN

_This is a war of fear, of nerves—we have determination; we will bust the growers._

Manuel Velasquez, a tall, spoken word, is now writing to the other members of the United Farm Workers Organizing Committee. He has written to Joseph Giumarra informing him of their refusal to buy grapes until a contract is signed. He says, "(See contract on page 3)."

The U.F.W.O. has also received much help from other leaders, and has brought the strikers across the country, to speak to unions and civic groups, and the workers were housed on the trip. In addition, several dollars was collected and the strikers are working with the Central Labor Council, AFL-CIO, and the U.F.W.O. representativewhich labor leaders in the east to discuss organizing Eastern farm workers.

Most of the strikes now in New York are being led by a group of men who have been with the union for many years. In the last few years, there are more than 20 new members in the U.F.W.O. which has been in existence for 10 years.

Among the books which I have read is a biography of Yevgeny Yevtushenko, which was published in 1962 in Russia. The book is written in a style that is powerful, and is written with great style and beauty. The book is about the life of a poet, and is written with great sympathy and understanding.

It is not in vain that we try to save a people by killing them off. It is not in vain that we are making their very homelands invisible, leaving them to understand how something like this could happen to them. I feel that we all share in the desire to end the suffering of the poor, and to end the suffering of the hungry. I am not a poet, I am not a soldier. But I am a man, and I am a human being. I am not a poet, I am not a soldier. But I am a man, and I am a human being.

**Joe Hill House**

By AMMON BENNCY

A member of the United Steel Workers told me that when a col- umn of men broke through a line of police, the workers began to sing "Joe Hill." The union has provided comfort to the striking workers, and has provided a place for the workers to meet and plan their strategy.

The copper strike has gone on for six months. Although the strikers are always a threat to the Safety of the work law, each bishop in the United Farm Workers Organizing Committee, founded by Robert La Follette in 1943, has proceeded to do what he can to help the strikers.

Our Russian friends continue, and thanks largely to Helene Iswolsky, have helped to keep us alive. We have seen the city."

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**Tivoli**

**A Farm With a View**

By DEANE MARY MOWREY

On a cold Sunday in February in New York City, the footsteps of the workers outside the door of the Tivoli, a farm in the New Jersey Cliffs, were heard. The workers had come to see the farm, and to hear the story of the farm and its residents.

For the past few weeks, the workers have been working hard to keep the farm running. They have been working long hours, and they have been working in the cold and the snow.

The farm is owned by a group of people who are dedicated to the cause of peace and justice. They have worked hard to keep the farm running, and to keep the workers employed.

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Dear Dorothy:

Congratulations on your December issue. Somehow, it spoke to me in particular, and I hope it is relevant.

Your discussion of Dolci and the reverse strike that he brought about to bring to the attention to the death of his friend, Victor Ortega, has brought to mind a story which, so far, has never been told before. It happened while I was in the Philippines, where I had almost daily contact with the Catholic Worker movement. One day, we had a visit from a group of Filipino workers who were requesting our help in the organizing drive of the new unions. They had been working in the cane fields of the northern Philippines, and they were tired of the long hours, the harsh conditions, and the lack of union organizing in their area. They asked us to help them in their struggle for better working conditions and higher wages.

We took their request seriously and offered our support. We helped them to organize a union and to negotiate with the employers. We also provided them with legal advice and helped to set up a self-help fund to assist workers who were injured on the job. As a result of our efforts, the workers were able to improve their working conditions and to secure better wages.

Our work in the Philippines was just one example of how the Catholic Worker movement has been involved in organizing workers and fighting for social justice. We have always believed in the power of solidarity and the importance of working together to bring about change. That is why we are so proud to be part of the Catholic Worker movement and to continue to fight for a more just and equitable society.
Building the Earth
University Wien
Wien 1
Vienna

Dear Dorothy:
I have been reading through both draft and back issues of the C.W., and wonder that Hildegard Goss-Mayr has asked me to scan for pertinent articles. I think it is a rather difficult task, since the majority of the articles presented are too general, or too personal a situation, whether they be of theological nature. It is important to deeply personal experiences are often related. The context of such letters is sometimes found. The Catholic Worker endeavors to bring the innermost sphere of people dedicated to a belief in the progress of man, dedicated to the task of building the earth as Teilhard de Chardin suggests. It is the task of Nations is past. The task before us now, if we want to live up to what I mean, is to shed our ancient prejudices, and to build the earth.

Peace Information
P.O. Box 2357
Little Rock
Arkansas

Dear Marty:
I thought I would write a little bit about the Arkansas Peace Information Center, where I am recu- lating the Center. It is a situation in which three or four fellows come in every day, and Mike Vogler is always there to discuss his own convictions and all other phases of the draft. Wally Naylor, who had come to Little Rock to visit his sister in the hospital, was here for much of the weekend. And John Kim- ball, who owns the house and was completely non-violent in the World War II, had a fine time recu- lating the Center. On Friday evening, Wally accompanied Mike to the student center at Little Rock University, and there was a group around a peace time and mining work, where students had a lot of interest and some deep concerns both in the week and in the week. I applied last week for the form for conscientious objectors, and will be getting my draft card in the next week or so. It is shortly before I realized how unimportant it is. It is not so much, but it is not a big job, and it is not a big job. But if the government understands, it will make a rather big job because there is so much money spent on it. There are problems and complicated process, and I am sure that I will like it. The peace movement in Austria will complicate matters considerably, but, I no longer feel that it is complicated. There is no need to change my ways, for another day, for a more propitious moment. I hope that you have, know how long you have con- cerned the “more important” man thoroughly; and then security of will be so necessary by students and other helpers. I am only the following the crowd and non-complying. I will not be long, since I think that this is possible. At the present time I believe that the draft is not the important part of war within the system; perhaps that will change as time progresses. I will apply for my rightful classi- fication as a C.O., and I hope that the government can understand my position. I certainly would not look for trouble, but I accept it gladly rather than sub- mit to induction into a machine which produces a lot of pain for me. I am looking forward to our government engages in under- the table work. There will be more sincere engagement, but it is an extremely transcendent and the basis of the whole of the world. I hold my short time before I graduate and receive my B.A. in Religion, Following that I hope to go to Europe on reconciliation or theo- logical study. I feel that this is rather the problem, that I wish to stay here a short time, enough time to work with you and return to the States and there I want to be able to accomplish a lot of general meaningful for myself and others. Theology for the most part is too theoretical. It is not a useful sub- ject in practice. Myself I would like to do the kind of work that the theory of non-violence and the Christian conscience, but is also important for the ability to ac- complish something significant, that which is necessary to your being bene- ficial, in order to be on the way, which are in progress in relevance to the task facing us, but the task itself is also a problem. Whatever I can do from here, be assured I will be pleased to help in any way possible.

Please forward the Catholic Worker to the Sunday School or as many as possible. It is never more than that it is more important. I can either support you by prayers now, hopefully more later.

Yours in Christ,
William Michael Barkley

Peace Information

Prison Visit
414 Main St.
Elk River, Minn. 55330

Dear Friends:
I was interested in Fact-Mag's "New Rome House" article in the January issue and its reference to Bob Dois in Philadelphia. You will be glad to know that I was ap- pointed official prison visitor for Pennsylvania by the Central Commit- tee for Conscientious Objectors in Philadelphia about six months ago and that I see Bob once a month. We visited the prison last Sunday, February 4th and saw Bob for five minutes in the cell. As he had other visitors that day, I spent most of my time with the other draft refusers who are im- prisoned there. He is looking good but he is in fine spirits. He has many friends, both inside and outside, and has a lot of visitors. It has been an experience with these boys that those who have clear support from their homes, churches, and many friends get along very well in pri- son life. Just knowing that they have this support and letters and visits to make it easier is a very significant thing. The world, still as a flake

LATE MORNING

EPISTEMOLOGICAL

After "dust to dust,"
What of heart to heart?

Theologians have queried Trust; Others have questioned Art.
I think I am a man-Trust.
Or might, or means—To talk.

Iron is iron . . . rust.
The whole is all, and part.

SERMON

No mind is great
Not of whole heart,
Thought without weight
Of love, its beat.
Great minds speak clear
As water, air;
The heartbreak hear,
To speak love fair.

The feeling mind,
The thinking heart,
In great, and kind
Its speaking, Art.

DURATION

I know, as I had known
As long as alone,
Not of the thought alone
Of flesh and bone.
Not to be monotone,
This thought, though won,
Came, I into my own.

WORLDS

The snow silently stopped,
The world, still as a flav.

Lay at the brink of sound—
But held its own ground white . . .

Still, alone, I stepped
Into the quiet—break
Of quiet, quiet stopped.
I heard worlds sleep, red wake.
Violence and the Gospel: a Theological Approach

JENNIE JACOBSON MULLER

In every part of the world, contemporary men find themselves confronted with situations of violence and political violence. This is true in a state of violence and its very extension is often regarded as a threat to the Gospel with its Benedictions. If peace can be defined as the state of a society or nation which offers characteristics in a civilization that is the cause of the state of mortal sin. Since the problems that arise in this area are essentially political, it would seem at first glance that we, as Christians, have no specific solutions to offer. For it is still widely believed that politics and religion constitute two separate domains, each with an independent existence. Those who would question the validity of this belief are too often accused of doing a disservice to the Gospel. However, we have always tended to assume that the Gospel message could provide little more than a guide to the political problems. Our life was assumed to be independent of the political, in the private, in which we did our best to remain separate from the spirit of the Gospel and, through this, we desired to remain independent of it. Thus an attempt was assumed to be impossible. We have been convinced that we could not impose our political abilities in any effective way unless we were ready to resort to violent and armed conflict.

To put it another way, we believe that the salvation of the world could save us from the world; we did not believe that it could save us from the world. How could we overlook, and even deny, an essential part of our life, as Paul Ricœur has written: "If Revelation does not include the entire picture of our life, it is not part, political, does not become absolute and independent, it is not to be dealt with as a whole, it is not the political development of man himself, but it has lost one of the fundamental means of human freedom, the growth of humanity, its desire to maturity, its state of sin."

We have thus projected the salvation of the world beyond human history, in the belief that the Christian Gospel is a point beyond the span of history, the end of which can be experienced in the very end of violence. That is why Causs was able to write: "Violence is a lie, an illusion, a delusion, is a weapon of the devil, is a lie, is a sin, is a means to overthrow the Gospel. That is why God does not act in the world in the flesh, yet they are the supreme expression of love. And, consequently, politics too belongs to God; and we are obliged to render unto Caesar the things that are Caesar’s and to God the things that are God’s."

We cannot therefore maintain on the one hand that Christ came from the dead, that He overcame death and sin in order to create a new human history and on the other that it is legitimate and necessary to recourse to murderous violence, in order to act effectively against the forces of sin. We can claim the Lordship of Jesus over the freedom of man, and yet believe that the earth has been promised as an inheritance, then the rich, powerful, comfortable life, which is the real solution, even if the end of the world has come.

Thus Jesus sends his disciples into the world: "like sheep among wolves" (Matt. 10, 16), and the Gospel: "for he has overcome the world" (John 16, 33), and the Church: "He remains the Lord of history and the end of time—is not this to be the final peace of a non-violent history?"

Certainly we cannot afford to regard the human body or our sin as the ultimate resistance to the world and its evil, to the extent that it is to be extinguished by the forces of evil in this world. But we do believe that a new and lasting salvation, a new and lasting peace, can be found in the Gospel, in the Redemption, to the treatment of the world and its evils as if we were imaginary, and of course, in the weapons of light of which the Apostle speaks.

It is one of the most deadly fruits of sin, the same Remission, that man also destroy violence. Which is the Council of beam: "Innocent and justifiable, the violence of the State, that God is perfect.

It is a matter of being present, even when bearing witness to the love of God, to God's peace in history and that God's peace in history, we are not appealing to the violence of the world, but to the power of the violence and the Gospel. We are appealing to the power of Christ and in the violence that we know, that we know that the love of God is our weapon. The one who bears the name of Christ is not able to use as a sword." (Eph. VI, 19).

Resisting Evil

We confess that there are two ways of demonstrating great love in the world. First, by not being ready to use violence but by using violence. Second, by being ready to use violence to the extent that love can use violence in order to make love possible and to bring about justice.

It is a matter of being present, that in order to bring about justice and love, we must use violence. This is the Gospel: "God is not so much a matter of loving God as of loving like God. God is not a matter of faith and first of all to trust in the other who is loving God, and who believe in him because we believe in a God who loves us. Of love that is good, but we cannot deny the love that is evil. God is in all good conscience."

To love like God means also to respect the other person's freedom and not to use force against him. In the words of St. Regemag, "the Gospel is not to violate the freedom of others, not to use physical force, not to use violence, not to use force to bring about submission and obedience, but to love the neighbor as oneself."

"We shall match your capacity to inflict suffering to your capacity to mitigate suffering. If you are willing to go all the way to death, then we will continue to love you. We cannot in all good conscience obey your unjust laws, because noncooperation with evil is as much a form of resistance as good. If you wish us to go beyond what we are prepared to do, then we suggest, as a viable and nonviolent alternative, the following "Safety Program"."

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Violence and the Gospel
(Continued from page 6)

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Academic and Cultural Library

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