Prayers and Protesters:

**DECRY CAMBODIA BOMBING**

**BY BRENDAN WALSH**

(On Saturday, July 7, Brendan Walsh, Jim La Croce, Lee Randol, and Tom Ireland were arrested in the White House. During a tour they knelt down in prayer and were charged with illegal entry. They remained in jail on $500 bail. The previous day, four Baltimore nuns were similarly arrested. What follows is the statement of Brendan and the leaflet of the July 7th group, Ed. note.)

"The lack of urgency and horror expressed by the press over Cambodian strikes that perhaps we are to accept saturation bombing of poor countries as a way of life. At least there was a little headline and intensity when we bombed Hanoi over Christmas. And yet the daily average of 1,500 tons dropped on Cambodia in April was almost 50% greater than the 1,564 tons per day dropped on the northern part of Vietnam during Christmas."

The bombing of Cambodia is impossible to understand, especially when one thinks of life is of God's children, there are with pipes, grape stakes, chains, brass knuckles and clubs. Little protection is offered by local police officials, and for a while, after months of such violence (during which men, women and children suffered brutal attacks), the local field offices of the UFW called off the picket lines for fear a death would result.

But the strike grows, and there is a threat of a general strike thru the valleys.

Frank Pittimmons, President of the International Brotherhood of Teamsters, sent fact finders into the Coachella Valley near the Mexican border. Further north in Lamont in the San Joaquin Valley, forty Teamsters, or those hired by them, attacked a union picket line with pipes, grape stakes, chains, brass knuckles and clubs. Little protection is offered by local police officials, and for a while, after months of such violence (during which men, women and children suffered brutal attacks), the local field offices of the UFW called off the picket lines for fear a death would result.

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Tivoli: a Farm With a View

By DEANE MARY MOWRER

The best of the July sun batters us. Birds and human beings alike seek the leafy shade of trees where alone cooling breezes blow. In the very afternoon, Andy's outdoor Mass morning sought this shaded spot we could find. A little later someone dressed in flowy sleeve of Alice Lawrence's bountiful and delicious Sunday dinner in the shade. Those same trees, now the bosom of afternoon hangs over us. I hear no song bird, though a cock crows, defines the heat. Yet still the sun batters those who venture under it, and thoughtfully bemoans.

"O bater my three-Personed God," for in the heat and cacophony of the world, the mark of the Good Lord, and fairer things all the more strikingly than Youns. Help me to remember the hemlock grove where Miriam Woold and I sat and the legend lingered about the spirit-renewing coolness, and heard (or fancied so) snatches of elfin song and hobbit laughter, until the loud and angry voice of an ork startled us and sent us homeward. But everwarily, the body of that legend bowed not far away the song of a cardinal in full plumage, and the glories of modern living, little discomforts and things more distressing than Yours. Help me to remember.

"Oh God come to my assistance; do not be silent in the time of need.

There are many things I want to write about that the eight pages of the Catholic Worker could not contain the form of prayer. The Little St. Therese used to read the Scriptures constantly (only those days she was permitted to read only part of the Old Testament, so we Catholics can rejoice in the相通s we have with the Eastern tradition even though we recognize that freedom is dangerous,领域ing terrible responsibil-

ity). Often this reading the Scripture is like plodding through a field of wheat where your horse turns little from it. And then chapters, verses, shine out with a great light and our way is made clear for us. We are searching for light on the terrible problems of the day, at home and abroad, personal problems and national problems, that bring us suffering of soul and mind and body.

And relief always comes. A way is always opened. "Beek and you shall find.

There is nothing too small to pray about. "Oh God come to my assistance; do not be silent in the time of need.

I must write about prayer because It is as necessary to life as breathing. It is food and drink. And I must write about It because we here at the Catholic Worker are surrounded by the name, the halit and the blind, the utterly destitute, and it is a seemingly hopeless situation.

And yet young people, who come to us to give us a few months or years of their lives, learn here that there is life and joy in this world.

And now we have a great call to rejoice.

The feast of St. Benedict, whose motto was Ora et Labora, Pray and Work, we received such an answer to our prayer. The spiritual strength has poured into us all. And such gratitude! Tears run down in streams, as the root of the word reveals.

Order of New York, N. Y., Under...
Oncia Strikers Are Victorious

By PAT JORDAN

On July 10, after almost two years of negotiations and seven months of striking, workers at Oneita Shirkers in New York City (the Textile Workers Union of America) gained recognition and a suitable contract from its employers, Mills and Associates, in East Orange, New Jersey. The nearly 700 striking workers, mostly women, mainly black, told the judge in the late afternoon of July 9 that they had signed a contract which includes not only pay increases but job security, better housing, and distribution of goods and services. The strikers were jubilant at their July 10 meeting, and with good reason.

Premise for Workers

The strike had built up a solidarity among Oneita workers to a height that was unknown before. As blacks and whites, men and women milled in a common struggle, many fears and prejudices were laid to rest. Carmina McCallie, a young black woman, said: "This is the first time I've seen people just come together, you know. We're all in the same situation. We're all in the same boat. We're all going through the same thing. That's what made this fight so easy."

Evans pointed out that the strike may have even greater significance. For the Oneita victory is a signal for all Southern textile workers that they can unite for collective bargaining. Of the estimated 750,000 textile workers in the South, less than 10% are protected by unionization. But a recent wave of NLRB elections in some districts of the South could change that picture. The TWUA points out that nearly 6,000 workers in 50 Carolina mills are up for election this month.今orkers in the area, a significant step has been taken in the realization of workers' rights in the whole of the Southern textile industry, and perhaps for all workers in the South.

Importance of Boycott

Of crucial importance to the Oneita victory was the support of many persons and groups who honored the "boycott Oneita" campaign which had been launched just 3½ months prior to the settlement of the strike. The victory adds momentum to other work undertakings. Other Southern textile strikes, Black boycotts and the Farmworkers' Boycott of non-union grapes and lemons, said Mr. Johnson, must be linked to these in light of the resounding Oneita victory.

decided to put $5,000 into an ad in the New York Times. I had to do something to help the peace movement.

I had seen the dramatic announcement, under the heading in one-inch type, "To Stop World War III, This ad only raised $1,500," Nathan said to McTague. "My friend nailed it. We called the ship Oneita, New York. I could see the advertising. It tried to help the radio transmitter and other equipment.

Trials, Delays

It took three and a half years for McTague to search the world to find someone and get the Oneita to Jerusalem. In March 1972 would have turned the live coals of a lesser fire into cold coals. He said: "I was a second Noah," his ship was ordered out of its free berth and docked in a costly down-town berth; the ship was ordered out of the second berth and installed in a free and safe berth for the Peace Ship on the New Jersey bank of the Hudson River. McTague received 5000 young men to paint the ship and keep it in trim. Other friends came forward to help. Father Charles McTague collected for outfitting the Peace Ship went into maintenance and running condition.

He made firm friends during his day-to-day struggle. One was a Catholic priest who befriended the Peace Ship as it served as an able seaman on commercial vessels before entering the semi-military service of the Peace Ship. He was able to secure a free and safe berth for the Peace Ship on the New Jersey bank of the Hudson River. The TWUA donated funds did not keep up with expenditures. Nathan, still liable to deportation and that of his family, must act without waiting for government. Voluntary actions for peace can eventually mobilize the deep peace hopes of ordinary people.

"I am a loyal Israeli," Nathan explained, "but I dissent from its war policies. We hear from our leaders, the older ones who entered Israel 40 years ago. They say that, in reality, the language is of force. I think it is the language of force." I think it is the language of force. The TWUA pointed out that, sailed with it. He had been given a second chance to paint the ship and keep it in trim.

As a last desperate gesture, Nathan went on a fast, vowing not to eat until sufficient funds came in (some $5,000) to make the ship seaworthy. Nathan, some of the form of non-interest loans, and Nathan broke his fast after five days.

When the Peace Ship finally sailed, with a crew comprised of men of six nationalities, Father Charles McTague sailed with it. He had been given a year's leave of absence from his parish to help with the work of Peace.

Private Citizens Must Act

Nathan arrived at his burneding concern for peace through a life that was filled with the dander of national cultural forces. Born to an Iranian-Jewish family, he was sent to the Bedouin and Jerusalem, and had to make the trip from India to Pakistan and India. He told me how he understood the language of Gandhi and how he managed to keep his head above water and over that Gandhi's assassin had been a Hindu.

After that, there would have been a massacre of the Moslem population right then and there," said Nathan. He said it was a significant difference between Muslims and Hindus at the time of partition into India and Pakistan. Nathan helped fly Muslims from India into Pakistan and Hindus into the protection of the new borders of India. After that experience, he emigrated to Israel where he learned the realities of war as a pilot in the Israeli Air Force.

"I bombed villages in every part of Israel," he stated, "I am still not a complete pacifist. I will defend myself if someone attacks me. But after I stopped being a commercial airline pilot settled into my restaurant, I began to have new ideas about the use of force in Israeli life, in its community or nations. I used to hear many discussions at the restaurant about how to achieve peace in the Middle East. I was convinced of the crucial importance of the involvement of the Christian community in finding the way to peace in the Middle East.

"Who could be better mediators in the conflict? I mean active mediators, not just verbal ones... Mediation is the role of Christianity. They must be true to this role now or else to let the violence, but to counter the long-term danger. I mean a danger harder to oppose even than war, I mean the hatred that has taken root in the Middle East. There is no community on earth that has the same right to be in the midst of this conflict as the Christians. They must be involved in the conflict. They must help to bring the solution to the Middle East conflict, but he is doing the one thing in his position, speaking peace and moderation to both sides. Now that the 'Voice of Peace' is being beamed to Millions, we must ask ourselves, what, besides needs funds to keep the voice of reconciliation, of understanding and moderation, for a call that the World needs funds to keep the voice of reconciliation, of understanding and moderation, for a call that would keep the World and the Middle East in peace."

The "Voice of Peace," beaming its message to the area where this "horrible promise" might become a dream, a bloody reality, should evoke the active concern of all who consider themselves peace-minded.

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Funds for the continuation of Peace Ship broadcasts should be made out to Shalom Peace Foundation, c/o Robert Miller, Miller Agency Inc., 98 New York, N.Y. 10022, or Box 1149, Nicosia, Cyprus.

Aid Mike Cullen

Mike Cullen and his family, members of the Catholic Worker community, are departing for the Philippines on August 1st resulting from Mike's repeated protests against war and poverty. In a recent visit he paid us, there are too few citizens in our midst with the insight, dedication, and commitment to fight for peace, and to fight against deportation and that of his family would be a loss to us all.

The Cullen family asked their friends and interested parties to write the hearings judge requesting he not deport Mike. Letters should be addressed to:

Justice Anthony Petrone
Immigration and Naturalization Services
750 South Dearborn
Chicago, Illinois 60604

Don Ranly writes that he still has numerous letters of support of the "Time to Dance -The Mike Cullen Story" available at $3.00. His address is in N.E. El Cerro,
Colonia Mix, Mexico City.

The Editors.
By DON HOFFMAN

I have done a little reading recently from the religious writings of Leo Tolstoy, and I have been reminded how much I am indebted to the Christian thinker. When I faced imprisonment in Russia for its refusal in 1906-6, it was Tolstoy's The Kingdom of God Is Within Ye that gave me the strength and courage — and the fervor — to see it through.

While in prison I had a lot of time to think about how I would get out when I got out. How was I to make a living? If we must have money, how are we to make it? How could we do it? What do we need? I was convinced that if we obeyed the first commandment of Hosea, David, or the Sermon on the Mount, we would not need money. By living on a simple vegetarian diet, by giving our time to the poor, the homeless, the displaced persons, the huts, shacks, barns, what have you, in the country or in the city, we could earn our livelihood easily.

The wisest men who have ever lived — the great teachers and Prophets of mankind — have always been among the poorest, says a newspaper. They will ask the body, clothing, and shelter will keep the body warm, but the Spirit in man needs something else. God needs food from heaven, it needs to be one with the Father, it needs to be doing the Father's business.

The Spirit In Us

It is so easy to identify with the body, and spend the days of our lives toiling to provide for its comfort and pleasure, to feed its voracious appetite. But what if, instead of identifying with the body, we ask, "Is the Spirit of God in me, while I live?" This I have realized that this realization that "I am Spirit, I am eternal" can have a dramatic effect on our life-style, our habits, our imagination and perspective (besides an infinite number of years)!

In college, I remember being quite happy with the world-view that there is no God, life is absurd, and when we die, "dust returns to dust, and ashes to ashes, and there doesn't make much difference what we do, because nothing really matters anyway." The problem is, the world-view of the world, not because I found it emotionally unsatisfying, but because I came to realize that it just wasn't true.

First of all, I discovered in myself a very keen and tantalizing desire for life" (and I will be forever grateful to the Selective Service System for helping me to discover this), which exploded, which in me, "I know there is something of God in me, while I live."

Since then, I have been able to look at the world, and say, "This is the world, and the Spirit is not in the world," and I have realized that there are things we must do to live in the world, to be useful in the world.

Help Flood Victims

This spring's flooding of the Mississippi and Ohio River valleys brought untold suffering to the tenant farmers prevented from planting crops. The United Front urgently needs help for draft refusal in war, either in the execution of or the propaganda for. We have been able to make a large donation of barley has combined to make a thick and satisfying soup. What we have been able to do for the soup and the beans are cooking in the huge 50 gallon pot, some sets the table for breakfast — cereal, toast, coffee and sometimes pastry. Breakfast is a quiet time before the turmoil of the day. Members of our family gather as the scent of cooking fills the house. We linger over a second cup of coffee, chatting and reading our mail.

At 9:30 the soup line has begun; men and women from the valley come, some pumpernickel bread, soup and left-over pastry. It is a nourishing and filling meal, unaltered except for major holidays and fast days when something special is prepared. While soup line is being set, other members of the house are busy at the various tasks that come with such a large household. We have 750 employees and many generous contributors, fold and label the 85,000 copies of the newspaper, deliver over 400,000 a day, shop and prepare a meal in preparation for the evening meal. We serve soup, wash dishes and visit with guests and men from the soup line. Some of us have spent our mornings washing walls and ceilings in the house in preparation for Mike De Gregorio's and Micki Timmins' wedding. The reception will be on the first floor, and we anxiously with these and ask your prayers.

Lunch is a welcome break for all of us. We have a large dining room and the whole family comes at the table. With the morning meal, we have had all of the people forced from their homes, and tenant farmers prevented from planting. Relief organizations, directed toward members of the community who can provide their own food, clothing, and shelter, and we should all feel obliged to share in this work. The bread and milk are purchased by the poor and underprivileged to do all the work, while those with a little education do what they can manage to do nothing. "Let us share in the work of the world!" This is Tolstoy's appeal to us in his book What Then? We are the one who is to take it up, and we are not alone.

I am typing this column, we have had the best day to end the week. The sun came out, and the whole family comes at the table. With the evening meal, we have had all of the people forced from their homes, and tenant farmers prevented from planting. Relief organizations, directed toward members of the community who can provide their own food, clothing, and shelter, and we should all feel obliged to share in this work. The bread and milk are purchased by the poor and underprivileged to do all the work, while those with a little education do what they can manage to do nothing. "Let us share in the work of the world!" This is Tolstoy's appeal to us in his book What Then? We are the one who is to take it up, and we are not alone.

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Workman's View from the Foundry

By HENRY STELTER

Something is wrong in our factories. You read about it in magazines, hear it on television, see it in the newspapers. It is a familiar scene: a factory plant in Lordstown; shootings at the Ford plant in Detroit; beseechment; mumbling, sweating, dying; and swinging throughout the country. Management, never slow to invent circuit 

\cite{t} systems to protect equipment from sabotage, and in some plants employees are required to take lie-detector tests. Dinner buckets are opened and coats unbuttoned as workmen pass the security guard on their way out at night. Intra-management seminars probe the causes of unrest, and industrial mediators sit at tables debating what is really wrong in the labor world today.

What is the trouble? Why the sabotage? The stealing? The slow-downs and grumbling? Do contented workers tip off the competition? They work invidiously not. Something is wrong. I see the handwriting on the wall in the Foundry worker's view from the foundry.

Foundry Conditions

I want to write about some of these things that account for the vitality of foundry life in particular, because I believe that the spirit and experience in the foundry are characteristic of many things happening in factories throughout the country. Do you remember the situation in the foundry where I work and point out some broader perspective of the troubles afflicting industry in general today.

Problems vary greatly in size; some employ three or four men, some thousands. The foundry that I work in employs about a hundred men, and makes intakes manifolds for Chrysler, GM, and American Motors. You can imagine how the foundry complex from the front, a jumble of dirty, red buildings with the air of a faced by a large, rusted, unpaved parking lot. The foundry worker for several years; I've done the hard manual labor and the soot that covers everything does not outright contradictions. Coles comments briefly on the influence of hierarchy and the regulator movement on Peter Maurin. An influence which was to be reflected years later in the techniques of the Street Apostolate. It is interesting to know that Peter Maurin sold the newspapers of the Siloam Press on the streets of Paris. When he founded the Catholic Worker he did not forget his early training, and helped sell the paper on the streets of New York. We were all infected with Peter's zeal, and many Catholic men had women introduced to the "man on the street" by selling Catholic Worker: a basic religion book. Readers of The Catholic Worker who may read this book that Storr will find an answer in this book.

IT IS IMPOSSIBLE TO SEE OUT OF THEM. The man finds his greatest interest and pleasure and enthusiasm in his work: that to work for the skill of fruit and vegetable; and pleasure must be work by which he earns his living and not merely the work done in his spare time. "Socialism was from the beginning a revolt against the individualism of the capitalist. Socialism is not primarily a revolt against the slavery and injustice of the possession of the means of production, not so much the working class as the employer, not so much what he gets from working as what he did by working." Self-portrait, ERIC GILL (1882-1940)

The hazards of a job; the doctor diagnosed it as silicosis. His lungs are to be scraped any day. The terrific noise is another long-range hazard. You can get ear plugs but few people do because they are considered unsuitable. I, for example, understand the value of ear plugs and respirators but wear neither because they seem so irritating. In the foundry, clouds of smoke blow up as iron is poured into the sand molds; flashes of molten iron scatter in all directions around the cupola when iron is tapped into ladles. Burns on the face and arm are a very common thing. The grating sounds of steel on iron come from the cleaning room where workers chip the rough edges off the castings. Lifts truck the sands. The foundry is not a place for the man in his late twenties collapsed on the


It is not the purpose of this reviewer to write critically about the activity or loving account of the Catholic Worker movement. Rather than give a review, I would like to restate here something that I have said in my introduction of this book to our readers. He was a friend of many writers. He has been working on the borderline of formal his story that Coles has written for mention of the Retreat Movement. It is for mention of the Catholic Worker. This is the atmosphere of the book. Rather than give a review, I would like to restate here something that I have said in my introduction of this book to our readers. He was a friend of many writers. He has been working on the borderline of formal his story that Coles has written for mention of the Retreat Movement. It is for mention of the Catholic Worker. This is the atmosphere of the book. Coles stresses the loyalty of Peter Maurin, in the early days at St. Francis of Assisi, and Fields of Spirituality has been over looked by many writers.

something about this book that is interesting to know that Peter Maurin said: "I oppose Tradition and Experience. Peter has a great love for St. Francis. Peter was truly Franciscan in his actions if not in his writing. He wrote as he was time and again how St. Francis, by accepting the authority of the Church, showed his catholic spirit. Peter pointed out to us the other groups who were forerunners of St. Francis and the movement. Peter was determined that the Catholic Worker would not turn out to be another "see-saw movement" that would obey the Church as a Rover. "Others," Coles writes, "have stayed in the Church as communicants yet moved further and further from their Church as they have changed in the world of man. Not so with Dorothy Day and her co-workers, who have maintained truly radical positions, especially in the ordinary vis-a-vis their fellow Catholics, and have achieved a remarkable success (yes, perhaps many people will say why? Of course there is the possibility that the Catholic Worker movement is a product of the postwar period and that this success is the result of the hope and idealism of the postwar period."

That such work will be done so would have swelled the book out of proportion. There are gaps in the narrative—understandable when one considers the length and size of the Catholic Worker as a movement. One looks in vain for mention of the Retreat Movement, a basic religion book. By Father John J. Rigo which has a great influence on the Catholic Worker. This spiritual influence has been overlooked by many writers.

The marvled to me is that Robert Coles in a 2.5,000-word essay has managed to capture and convey the spirit of the Catholic Worker. It is not a force in the history of the Church. Movement which have broken away have shriveled and died. Knox writes about them in his book Kathed- rums. Without the Church, the Catholic Worker is nothing but a brass bell. Peter Maurin, who says at 15th street, used to carry two books with him. They were the Encyclical on St. Francis of Assisi and the works of Teresa of Avila and Kropotkin. The religious and the secular. Peter held such an importance of remaining faithful to the mind and the traditions of the Church. Tradition was Peter's cry. As he would say: "I oppose Tradition and Experience. Peter had a great love for St. Francis. Peter was truly Franciscan in his actions if not in his writing. He wrote as he was time and again how St. Francis, by accepting the authority of the Church, showed his catholic spirit. Peter pointed out to us the other groups who were forerunners of St. Francis and the movement. Peter was determined that the Catholic Worker would not turn out to be another "see-saw movement" that would obey the Church as a Rover. "Others," Coles writes, "have stayed in the Church as communicants yet moved further and further from their Church as they have changed in the world of man. Not so with Dorothy Day and her co-workers, who have maintained truly radical positions, especially in the ordinary vis-a-vis their fellow Catholics, and have achieved a remarkable success (yes, perhaps many people will say why? Of course there is the possibility that the Catholic Worker movement is a product of the postwar period and that this success is the result of the hope and idealism of the postwar period."

TheART OF WORK

"We say that normally . . . a man finds his greatest interest and pleasure and enthusiasm in his work; that to work for him that fruit of industry and pleasure must be work by which he earns his living and not merely the work done in his spare time. "Socialism was from the beginning a revolt against the individualism of the capitalist. Socialism is not primarily a revolt against the slavery and injustice of the possession of the means of production, not so much the working class as the employer, not so much what he gets from working as what he did by working." Self-portrait, ERIC GILL (1882-1940)

(Continued on page 8)
ANGUISHED PRISONERS IN SPRINGFIELD

July-August, 1975

P.O. Box 4000
Springfield, Mo. 65802

Dear Friends,

I am writing this letter in an effort to obtain assistance in putting a stop to the brainwashing START Program here at the U.S. Medical Center, Springfield, Missouri.

START (Special Treatment and Rehabilitative Training) has been in operation since September, 1972. I have been here since February, 1973. I can honestly state that this “program” is only punishment under the guise of treatment. It is a mad attempt to keep low prisoners drugged and brutally beaten for standing up as men.

There is almost nothing that can be done in the following manner: by writing (1) Norman A. Carlson, Director of the Federal Bureau of Prisons, U.S. Department of Justice, 101 Indiana Ave. N.W., Washington, D.C. 20537, (2) Magistrate Dwyer, U.S. District Court, Springfield, Mo. 65801, requesting the removal of myself and the prisoners who are challenging the START program. We sincerely thank you.

Ric Cabán

Martin Sostre

Martin Sostre Defense Committee
P.O. Box 389—Ellicott Station
Buffalo, New York 14201

Dear Friends:

You are familiar with the case of Martin Sostre, a 30-year-old black Puerto Rican anarchist who is serving a 41-year prison sentence on an admitted political frame-up in Buffalo, New York.

A hearing was held in Federal Court on May 30-31 at which Artl Williams, recalled his 1948 testimony which led to Martin’s 41-year sentence. Williams testified that he helped Buffalo police frame Martin in return for his own release from jail. A decision on whether to grant a new trial and re¬lease Martin on bail is not expected for two or three months.

We are appealing for support from our anarchist comrades around the world. We are asking that you write to Judge John T. Curtin, U.S. Courthouse, Buffalo, New York 14201, urging that he drop all charges against Martin and order bail please from prison.

(please send us carbon copies of such letters.)

Martin remains in solitary confinement in Unit 14 at Clinton Prison. He has been segregated for 8 months existing under the most cruel conditions imaginable. On May 19th he was brutally assaulted and injured by 7 guards. Letters of protest from continued harassment can be sent to Commissioner Peter Freier, State Campus, Albany, New York 12228.

Cards or letters of support can be sent to Martin Sostre at P.O. Box 25, Dannemora, New York 12929. We also appeal for your financial help which is badly needed to continue the fight for Martin’s freedom. He has already served six terrible years in prison although innocent.

Salud,

Sharon Fischer

P.O. Box 4000
Springfield, Mo. 65802

Dear Martin Sostre, in the case of the Associate Wardens, I have no idea of the facts. They were told to take part in this conspiracy, and the Associate Wardens stated that the prisoners could not see things our way. We will find a way to get to Sanchez. Doctors and friends report that depression and stimulus deprivation psychoses, which simply means anytime a normal person is isolated without outside stimuli, are likely to become psychotics until such time as they are taken out of this environment. I had went through all the years with them this due to being in solitary three years.

On May 34th, I was taken out of the building and placed in a solitary cage and placed in a cage with a solid steel door, totally isolated, unable to hear or see any one. This is the beginning of the cage. As the Associate Wardens had said, any person was isolated in solitary.

About eight hours later I had slashed my wrists, receiving 14 stitches, and won’t do it again immediately until morning. (Enclosed was a copy of the Bureau of Prisons Incident Report and the document authorizing restraint.) When I was put in that cage I was told by the Associate Wardens I would be here until the end of my sentence or until they felt I was ready to accept it. This shows the kind of treatment here. The doctors, both working for the institution, had testified that I was a case of treatments for me when placed in that type of confinement. But the START officials, in their eagerness to break me at all.

Our struggle continues. We need more support. In the wake of the officials feel nobody cares about prisoners, they feel they can do anything they want to to continue their letters in behalf of Gerald McDonald, Gerrol Wilson, William Ruiss, and myself. Though at present I am separated from my comrades, I am staying strong.

We appreciate the love, prayers, and solidarity given us by the Catholic Workers.

In solidarity,

Eddie Sanchez

Book Reviews

(Continued from page 3)

facial of human cruelty is hard to read. But it is important to read this one.

Children who work alongside their parents in the fields are old enough to enter school. After­ wards, they work in spite of school. People in the fields seem to believe that children are “sturg out between the two worlds”.

The period from 1968 to 1989 the records of 35,000 migrant children were examined, and they showed there was organized resistance. The government had spent 51 million dol­lars to design an educational program for these children. The money had not been used as it should have been. The money was not properly distributed. The government is supporting migrancy.

Dr. Harry Lipscomb of Baylor states: “If a child is anemic, has worms, is not eating adequately, has poor food mix­ture, especially if it is low in proteins, the child is going to work. If he is not adequately because of poor housing—couple all of this to physical labor and the child is going to break down. He is going to work.”

Malnourished children are smaller and weaker as a result of their condition. This is evidence that the growth and development is affected. “The implica­tion is that many who have left home nor­mal and healthy can return broken and disabled to the land of their birth.”

A study was made in Kings County, Calif., and preschool children were found to be suffering from “functional anemia” resulting from diet deficien­cies. The cotton and grain farmers in this section get 1 to 4 million each in federal subsidies. There have been discoveries, though only slight, of a growth problem among children in the U.S.

Worker-controlled power can make the difference. The United Farm Workers Union in La Paz, Calif. has given strength to the struggle of thousands of field workers throughout the nation with the United Farm Workers Organ­ization, the United Farm Workers Workers Union, Inc.

On behalf of the Cesar Chavez, we thank all of you for your part in this struggle here. Not long ago, in May, 1974, the Warden stated to her, “We will find a way to get to Sanchez.” Doctors and friends report that depression and stimulus deprivation psychoses, which simply means anytime a normal person is isolated without outside stimuli, are likely to become psychotics until such time as they are taken out of this environment. I had went through all the years with them this due to being in solitary three years.

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Eddie Sanchez

Farm With a View

(Continued from page 2)

so many on our small budget. People who have lived in California, Nevada, Arizona, and Texas, who have been in camps, camps, camps. Many are vacationing from the city, some are looking for a haven or settlement of the type they’ve known. Under such flux and flow of comings and goings, with the inevitable钟ボ崩反分对执法, could detta any of the inevitable violence from some of our alcoholic or psychiatric friends, it is often hard to see what is happening. Nevertheless, we are here. We survive.

Once more I say—do not expect miracles. None are forthcoming. Our efforts are geared not to help make a little better this Catholic Worker land, this little island away from the maelstrom of Water­gate.

Thinking sadly of our many mistakes and failures, I remember with some comfort the hope the visit of Mike Cullen, who brought us songs, laughter, dances, a sense of shared living and a vision of true community. I pray that he will not be deported, that he and his family will be able to come and live with us and help us make a better and happier, more humane and joyful community. Meanwhile we move toward August with its chorus of insects. Then, too, we have the Trans-Atlantic Conference, a beautiful Feast, but stained with the bloody memory of Hiroshima. We have the Feast of the Assumption. But here is a case of liars, liars, liars, liars, liars, liars. And of course the banks of the Hudson River, at sun­set time, a wood thrush sings. I re­member the wonderful coffee, the sensa­tion. I pray that my mother, the Catholic Worker, will grant us the grace to hope, love, laugh, and live in sacred­ness and sin with the joy of Faith. Dee Gracias.

The United Farm Workers have a magazine that our friends have here in New York City. They need all sorts of household paper, tools, clothing, and office supplies. If you can help, they can be contacted at 331 W. 84th St., N.Y., N.Y. 10024, 775-5500.
36 East First

Remembering Hans

P.O. Box 148,
3011 Bergen, Norway

Dear Dorothy Day,

I was in the city of Tivolli in May 1969 and met Hans Tunnesen. I, naturally, asked him if I should bring letters to Norway to him. And he told me that he was in Bergen on a trip in the summer. I have been writing letters to him for several years, and gave him no addresses to contact.

I have heard that Hans has returned to Norway and that he is happy.

I was very much surprised to hear that Hans is back in Bergen and I am very happy about that.

I hope you will find this letter and that it will reach you quickly.

Yours sincerely,

Edward Vogt

P.O. Box 1048,
New York, N.Y.

Removal of the Poor from the City

The recent decision of the New York City Board of Estimate to remove the poor from the city has been met with a great deal of criticism. Many people believe that this decision is a violation of the rights of the poor and that it will only serve to perpetuate the problem of poverty in the city.

The Board of Estimate's decision has been praised by some, however, who believe that it is a necessary step in the fight against poverty. They argue that the city cannot afford to continue to support the poor, and that it is better to remove them from the city altogether.

The debate over the removal of the poor from the city has been intense, and it is likely that there will be further discussion on the issue in the future.

On Pilgrimage

In praise and joy and love ever since.

Prayer

There has been a constant mention of prayer in this column this month because prayer is an exercise, sometimes dull, sometimes boring, but it brings health to the soul, which needs exercise just as the body does.

May I suggest three acts of faith, hope and charity, quotations from the ‘Reformed Liturgy’ which I selected to watch over this new venture of a spiritual organization called ‘The House of God’ in this city.

The first one is ‘Lord, I believe, help Thou my unbelief.’ ‘In Thee have I hoped, let not my heart be troubled, neither let me be afraid of any evil.’ The second is ‘Only thing I can keep down’; and mine, hurt anyone: No one, that is, except himself.

Partly due to a likeable personality, Hans Tunnesen was not a man of manipulation. If given a chance he would disrupt a Friday night meeting with some drunkard, or with making a dramatic exit. Yet my fondest memory of him is one of those meetings, an evening at the Tivolli Guest House, when Larry, gifted with a voice to sing, gave a hand-clapping rendition of ‘He’s got the Whole World in His Hands.’ In a capella, Larry was still very boyish. At times childish and annoying, but essentially innocent and childlike as to those who knew him best. His life belongs in New York, on the East Side. He lived on the streets, not in flop houses or welfare hotels; but sleeping in tenement hallways. He died from cirrhosis of the liver.

In the year and a half that I knew Larry, he was always so kind, so ready to realize and appreciate each others peculiar needs: he was a man of V-8 power, both physically and emotionally, and only thing I can keep down; and mine, hurt anyone: No one, that is, except himself.

I doubt if Larry could be held very accountable for his condition, for his cross was most certainly the bottle. I wonder if he was not called to accept his destination, to be “an ambassador of God” giving to others the opportunity to do good. It was an incomprehensible cross for Larry, yet he often bit the bullet without inner strength few of us could muster.

Last summer, after two very long months of activity, Larry was back here at 1st Street. But after a minor irritation, he ginned a pint of wine. “Give this to me, he was hearty, fearing what was to follow. Two days and two bottles later, Larry was back on the streets. He never understood the why of it all (nor do I), but I think he could accept it.

A picture of Larry that speaks a thousand words appears in a Spectacle Fund announcement from Col. Jon Erickson. It shows Larry casually slumped at a desk gently playing with a coffee mug. It’s a picture of a saint, Larry Prichard I would like to remember. For in the world in which lived, this boyish innocence and heavenly emptiness.

Michael De Gregory

UFW Strike

(Continued from page 1)

—keep the boycott going. Boycott lettuce, boycott banana A & P, boycott Safeway. Buy a bundle of E for fifty and inform yourself, and pass the word (or sell) to friends. Address: Box 63, Keene, Cali­

Hiroshima—Cambodia

The men of our times must rea­

The church is a victim, and so is the twin brother Hans Christian. They sailed together, many years on boats, heading to Bergen and other places. After three shipwrecks the family told them to go on different ships, to divide the risk. Hans Christian died at Long Island about 1933.

As far as his sister recalls, left-handed and had some small handicap in one arm after having been in plasters for 17 years. He decided to stay at the hospital to deal with tuberculosis. Hans Tunnesen was a man of simplicity, and was not only interested in the world around him, but also in the world within him.

They are looking for a little apartment in Manhattan, and two Little Brothers a few blocks from us, just off the Bowery.

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Down in the Foundry: A Workman's View

(Continued from page 5)

Fromm and management is certainly aware of the deadly monotony the assembly line involves. Now and then there are signs that the monotony of the work and the work itself is so much a sense of his own dignity, and the work involved, are restricted, but the numbers involved are so small that it is little more than a feeling, a relation, a reaction. Volvo and Saab of Sweden appear to be making serious moves away from the assembly line, though some industry puts production over dignity.

Salvage

There are other problems that make the psychological side of foundry life less than cheerful. Whether or not a man likes his job, and how much money he earns, is dependent not necessarily on how good a worker he is but rather on how management interprets his work. In the foundry a man with little seniority can expect to be cut off whenever he has time between January and July and to be overworked the second half of the year. Ironically, there can be too much overtime even during a layoff. A couple of years ago, one third of the men in the foundry were laying off in one of the places who worked put in 12-hour days.

In return for the dirt, noise, smoke, safety hazards, lack of meaningful work, unappealing parking lot, etc., the company receives its usual allotment of salads, grunts, and the occasional theft. Clocks, light bulbs, copper wire, tools of all sorts somehow find their way past the security guard at the gate. Damaged equipment is not reported in the hopes that it will limp on until the plant shift comes in. Men sleep on the job. They don’t report being overpaid.

They stand around and grumble for hours on end and eventually, somewhere in the eternal petty war they give up with management, they lose their self-respect.

Even the union seems to have lost its way some time back. The union and the conviction of the eternal petty guerrilla war on management. A foreman tightens a bolt, call their leader. A man who has been a thorn in the side is called in for a talk which is not a confession but rather an attempt to break him. It is like a doughnut without the dough. The man is then ‘sent in the outer dark,’ not necessarily because of a new order but rather as a punishment.

In the case of the man who had been living in a country that seems determined to get into every question that has anything to do with the man is made to work harder and longer. His is the sort of thing that happens daily.

All in all, the foundry seems to have lost its identity. Foremen do not get paid time and a half for overtime, and the company pays for these things that happen daily.

Reparation for Vietnam

Traditionally, the orphans in Vietnam were cared for in the villages as part of the extended family life, but their numbers had multiplied with the loss of family members, and new orphanages were founded. The government was also responsible for the care of these children, and many were placed in foster homes where they could receive education and training. The Vietnamese government has been praised for its efforts in this area, and international aid has been provided to support the orphanage system.

The American Friends Service Committee (AFSC) has been involved in the construction of Vietnam through its “North-South Vietnam Fund.” Contributions are needed.

North/South Vietnam Fund
12 Rutherford Place
Newport, RI 02840

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THE CATHOLIC WORKER
Page Eight

Peacemaker Fund
By BENNET BROMLEY ET AL.

Several of those in federal prison for conscientious disobedience to draft laws are married and have children. The Peacemaker Sharing Fund of the Catholic Worker Movement is supplying the families of the men monthly in the amount needed, this being from $50 to $25.

The Peacemaker Fund has been doing this that in the mid-60’s, when the movement of draft resistance was rapidly growing, the only group with any resources to send contributions for such a purpose was the Peacemaker Fund. Peacemaker has been carrying out these responsibilities faithfully.

In the beginning, peace groups and their journals often made mention of the availability of funds for families in need (where the war—earner had been imprisoned for nonviolent acts of war resistance) and people contributing money to support the families. Perhaps the Peacemaker Fund gave the Peacemaker idea of doing something to help the families.

There have been, it seems, no financial problems, even though as many as 10 to 15 families have constantly been receiving help. There have been few problems because special allotments in larger terms of interpersonal relationships. This situation can be changed by the movement of draft resistance.

People may not be happy no matter what. They should not be. It is a public relations gesture. Volvo and other manufacturers are doing things to build cars in the parking lot; there are safety hazards, lack of meaningful work for the masses; resistance, and they asked people to send contributions for such a purpose. The Peacemaker Sharing Fund has been responding to the hopes that it will continue. Gone from the minds of the ordinary, the foundry men of some years ago, one third of the men in the foundry were laying off in one of the places who worked put in 12-hour days.

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