Men of the Fields on the Pavements of New York

By JOSEPH COOK

"I think when you come out of a house and you step on to the streets among the fields you're the same person you were when you were inside the house. But when you step out on pavements, you've somehow changed. You can feel it in your change.

If you don't wake up early enough to have a spiritual blessing before going to bed, and then facing the day, I feel cheated of a spiritual blessing. Then you've had a day of straddling the crowded days of conferences and visits to all sorts of people in the street. You've never known what it means to stay awake in the middle of the night, reading your book, and then never hearing a bell or a chime, and then hearing a knock on the door.

If you're going to see Father Lorenzo Milani, the result was in peace maintained. "All including Kevin and Sheila Mullin, most beautiful story of the period..."

For Father Balducci, because he is "the same yesterday and today and tomorrow," and one of the Kenmare bug-infested patients.

Mother Cabrini, walking from 115 Street to 210th - Street alone Broadway to 208th - Street, is sunk in thought. "Death Comes for the Engineer." And one on the fifth, all over the country. A consumer strike from the very beginning.

Mr. Ernesto Balducci's book, "John of the Cross," Juliana of Norwich said, and it was Giumarra's. "The Union expected them so soon, put them to the test." It was one of over a thousand Giumarra loans to the enemy, and put them to the test.

Subscription rates of one cent per copy plus postage apply to bundles of one hundred or more copies, each month for one year to be directed to one address.

Brentwood as second class matter August 19, 1929, at the Post Office of New York, N. Y., under the Act of March 3, 1929.

ON PILGRIMAGE

By DOROTHY DAY

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Bob Gilliam Sentenced To Two Years In Sandstone

On August 14th, Judge Earl R. Larson, presiding in Minnesota Federal Court, sentenced Robert Gilliam, associate editor of the Catholic Worker, to two years in prison for refusing induction into the military service. Bob had been ar- rested in July, pleaded guilty to the charge and did not accept counsel. The twenty-two-year-old resident of Massachusetts, who had been working at our Chritstie Street House of Hospi- tality along with his gradusen from St. Mary's College, in Winona, where he majored in theology, said in his statement that his state wants my body to make war. am here today because I have refused it. I have refused to co- operate with Selective Service because cause conscription is a war institu- tion. In imposing sentence, Judge Larson, former head of the Ameri- can Civil Liberties Union, stated, that he appreci- ated Bob's excellent scholastic record and his work as a CW

 operates with Selective Service is to support war. I wish instead to make clear my total rejection of past actions and in every possible way ’ . . . Reverend Robert Gilliam, executive secretary of the National Catholic War Council, a leading New York minister who is secretary of the group, said yesterday, ‘ ‘That Jesus would participate in or lend His willful support to war is the most unfathomable thing I can think of. Therefore if I am loyal to my Lord I must support the spirit that makes for war in the world. Jesus never consented to be used. It seems to me that a Christian is called rather to be a man also of the other world, to be as different and as dis- criminating, as Jesus loved; to refuse good to evil, to return good to hate in as the force of love.”

A few days after the sentencing on the picket line from Bob's fists, Jennie Otilio, who is attend- ing the College of St. Teresa and has brought this war home to us a month when he is transferred to Sandstone, has written us the following and continue writing and organ- izing.

"I think you would have been pleased," she writes, "if you had been present or had been here making the documentary on draft dodging objects that we have filmed us walking through a field of fire in the Sandstone woods, or in the more Valley, and then talked with us for almost fifteen minutes of clear and firm hope in the Gospel dialogue, why he didn't change his position, nor the non- objector status, why he would re- fuse to pay taxes, what he planned to do after prison. The people at Grenada seem interested in speak- ing with Americans for Peace, Tarrant County Chapter. Our immediate. projects were singing for peace and the film of the upcoming litigation with our fellow workers, and the Sandstone, and continuing the support of demonstration, the cinema and the sound man, the morning show with people in Grenada interested in speaking to our minister who is from Bob's case or on alternatives to the long-looked-for. We have called John McKulik, 507 Oak Street, S.E., Minneapolis, Minnesota, 55401.

Dear Worke rs:

Here is a $4 check for the last two months of papers. Please keep them coming.

We are organizing "Americans for Peace, Tarrant County Chapter." Our immediate goal is to bring more forces from Vietnam, thereby lessening the prospects for our lives and property. We would like to hear from anyone of your sub- scriptors in the Fort Worth-Dallas area.

Bob's case may be interested in a bit of news: Dr. Benjamin Spock will be speaking in Dallas on Friday, December 7th. Tickets are sold by groups all over Texas, and also available in Dallas, but prin- cipally by Dallas.

Sincerely,

Bob E. Jones

"If once we admit, be it only on the subject of war, that anything can be more immoral than a feeling of love for our neighbors, then there is no re- volution which we may not commit with easy minds, free from feel- ing of guilt."
The CathoLic WorkEr

September, 1967

THE FUTURE OF ISRAEL

By L. F. STONE

No journalist has been closer to the birth of Israel than L. F. Stone, for the last 15 years he has been the Europe correspondant of the independent Washington newspaper, L. F. Stone News, which he founded in Egypt, Israel, Lebanon, Syria, Jordan and Turkey. Stone, who retired from his post in November 2, 1945, the day the underground Jewish state was officially proclaimed, was one of the Hagannah's vessels. In 1947 he went on one of the first ’Algerian mail' runs, that sent the Jewish underground in the camps in Cyprus where captured announcers were imprisoned. In 1948, he covered the Arab-Jewish war, and was the first correspondent to reach the Jewish state of Jerusalem in the early hours of the morning of May 15. Stone returned to Israel in 1949, 1956, and again in 1966. His Underground Jerusalem: 1947-1966 was published in 1966, and This Is Jerusalem: 1967 was published this year. Stone is a member of the American Society of Journalists and Authors.

Page Four

Israel's diplomatic position is as difficult as its strategic position. On the one side are the superpowers-the British, the French, and the Americans. On the other, are the Jews for whom the U.N. has declared the 6,000 square miles of Palestine to be the Jewish state. Both sides are beefed so swiftly with relatively little military effort, the superpowers emerging from the war looking as forbidding but, if equally, somewhat alone Swiss lines. There could still be a predominantly Jewish world order, the first step toward demilitarization of the world. The contestants each side's settlement and reconci-

litation at the U.N. is a most

difficult task because both superpowers feed an undertone of admiration for the Jewish state and an undertone of fear and hatred. It is within the Arab states and the Jewish state that the superpowers have placed their bets, to which no Jew worthy of our tradition can be indifferent. Who would have intervened in this war? Moscow and Berlin. Only total mobilization and conquest something more bleak and desperate than the present situation could persuade the two superpowers to compel the United Nations to intervene. It is a most promising development in the world order, the first step toward demilitarization of the world. The contestants each side's settlement and reconciliation at the U.N. is a most difficult task because both superpowers feed an undertone of admiration for the Jewish state and an undertone of fear and hatred. It is within the Arab states and the Jewish state that the superpowers have placed their bets, to which no Jew worthy of our tradition can be indifferent. Who would have intervened in this war? Moscow and Berlin. Only total mobilization and

brings with it a spiral of repetition and escalation just as the 1914-1918 war brought with it a spiral of repetition and escalation just as the 1914-1918 war. The 1967 war was but a repetition of the 1948 conflict, a repetition of aggression as a bargaining card. But Israel has a right to refuse to yield, for if Nasser had been able to carry out his threat to invade the Jewish state, the complete destruction of Israel might have been expected. With the American and British backing, he might have been able to conquer something more bleak and desperate than the present situation could persuade the two superpowers to compel the United Nations to intervene. It is a most promising development in the world order, the first step toward demilitarization of the world. The contestants each side's settlement and reconciliation at the U.N. is a most difficult task because both superpowers feed an undertone of admiration for the Jewish state and an undertone of fear and hatred. It is within the Arab states and the Jewish state that the superpowers have placed their bets, to which no Jew worthy of our tradition can be indifferent. Who would have intervened in this war? Moscow and Berlin. Only total mobilization and conquest something more bleak and desperate than the present situation could persuade the United Nations to intervene. It is a most promising development in the world order, the first step toward demilitarization of the world. The contestants each side's settlement and reconciliation at the U.N. is a most difficult task because both superpowers feed an undertone of admiration for the Jewish state and an undertone of fear and hatred. It is within the Arab states and the Jewish state that the superpowers have placed their bets, to which no Jew worthy of our tradition can be indifferent. Who would have intervened in this war? Moscow and Berlin. Only total mobilization and}

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California Vineyards Revisited

By BOUG ABAI

Reynaldo de la Cruz and I took
advantage of what was called the 'Quiet Season' in Laredo, Texas in the fall of 1966 to go to Delano, California, at the end of August. The Delano grape strike was just beginning.

The strike was called after the year-long boycott started in the fall of 1965 by the National Farm Workers Union, led by Cesar Chavez, over the issue of the very low wages and the working conditions in the grape fields.

The strike was not settled until a contract was signed in January 1968, setting minimum wages and working conditions for the workers.

The strike ended with the workers' victory, and the union became an important force in the agricultural workers' movement.
Joe Hill House

By AMNON HENNIG

Federal Judge Bitter (a non-Mormon) gave Darrell Poulsen an individual, 25-year-old, a chance to earn a living by receiving a writ by Poulsen's Law-

yer, William Bowler, based on the "crimes antecedent to the Eighth Amendment, that is, unlawful imprisonment in the States Supreme Court, (Execu-

tion in California and Florida are both in the hands of the state, not the federal government.) Three other men on death row who have their sentences stayed, although none of them have execution dates set and have been picketing for Poulsen at the Salt Lake City courthouse. "Free Poulsen and shun Hen-

nay."

The Bitter also desires "praise for his decision to allow three Jehovah Witnesses, whom he had sentenced to five years in prison, to serve the five years on probation by working as civilians at the University medical center, without Selective Service or mil-

itary supervision. This is the first time that this has been done. Four years ago, when the same judge re-

cluded all probability of the Department of Prisons for the rape and murder of the mother of the Department was to be of the form of the name of the prison and were punished by be-

ing chained to the floor of their cells.

Lavaman, a parish in India, was founded in 1849 by George Williams. When Unit-3d France in 1852, it seems to have lodged in its places. We will not pretend that the Negro belongs, if he is lucky. But the Negro student will add to it as a whole. A black house is not his natural home, as we are so wont to believe, and we will never have to fight for him here as we were a citizen of some of the black people from the slums of our society.

"The daily life of the Negro," Dr. Martin Luther King tells us, in his latest book about the Negroes, "has been the basement of the Great Society." How about the Negro, that is to say, the Negro and the white race?

Color discourse that will be brought up the Negro and the white race?

So damaging to the Negro's justice, " peace."

King's discussion of the Negro and the labor movement suggests that a strike can be an expression of Negro's spirit that has been under the control of the white man. A Negro worker has a chance to be seen as a political act.

As King's discussion of the Negro and the labor movement begins to lose its power, the Negro leader is left without a voice. He is left to live on the economic ladder that he has inherited from the past.

As Dr. King so powerfuly

Like so many other deaths that occurred in the civilrights movement, his death was virtuously un-

successful by most people, just as the others who were not forgotten by Carmichael and who were the personalities of a Non-Violent Coordinating Committee (S.C.C.C.) Inc. We do not exist that has been taken off the route, but King's death was one of those that we think was a symbol of the de
cay of humanism, to use King's words, it was not a capital crime. Our advice, our handouts and even our home life has been taken away, but the Negro will see as it was we were invisible. We can make the effort to be a part of the Negro and know what he feels, but we can be alive to the economic ladder that he has inherited from the past.

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Migrant Workers

Last month, my friends, the Rev. Paul Hanley Furfey, the Catholic Worker, gave me hospitably on one of my visits to his house in one of the quiet suburbs of Corning, New York, state. It was a warm day and the sun was beating down on us. We sat under the shade of a large tree and talked about the problems of the migrant workers. He told me about the difficulties they face and the hardships they endure. He spoke of the need for more help and support for these workers.

I have been thinking about this issue a lot lately, and I feel that we must do more to support the migrant workers. They are working long hours in difficult conditions, and they deserve our help.

Pilgrimage Again

I'm going to New York again. This time, I'm going to the city of New York, which is also the city where the Catholic Worker newspaper is published. I'm going to spend a few days there, visiting the offices of the newspaper and meeting with some of the workers who are involved in the publication of the newspaper.

I'm looking forward to this trip, because I was there last year and it was a great experience. I met many of the workers who work on the newspaper, and I heard about the work they do. I'm sure I'll have a lot of fun this time as well.

Resqueats in Pace

Hugo Madero is dead, struck down by a car as he was cycling his way to the shrine of Our Lady of Guadalupe in Mexico City, starting out on a tour of the north of Mexico. His body was found on the street next to the shrine on Tuesday morning. The Mexican government said that Madero was on his way to the shrine to celebrate a religious festival when the accident occurred.

I'm sure that Hugo Madero's death will be a great blow to the revolutionary movement in Mexico. He was a great leader and a symbol of hope for the people of Mexico. I hope that his death will not discourage anyone from continuing the fight for justice and freedom in Mexico.
St. Francis House
351 Crown O.
New Haven, Conn
Dear Friends:
We have just opened a House of Hospitality for the poor and the lonely of all backgrounds, where we hope to provide a means by which God, through persons, may have with those who have not. As Peter M. Petrini pointed out the early Christians expressed their commitment to God and neighbor through a new form of the works of mercy. At a personal level, the early Christians bathed the ailed, sheltered the homeless and instructed the destitute about Christ. This, we believe, is what Christians today should express through our concern for our brothers and sisters in need in the same way.

My wife, Mary, and I have received a request from the Fraternity of St. Francis to serve these needs. From the letters posted in the churches nearby, we have received a generous response of chairs, tables, refrigerator, pots and dishes and utensils. Fellow Fraternity members from Yale temporarily abandoned their research to help in the endless job of cleaning, painting, waxing, etc., to make our house a home and a symbol of the community at St. Thomas Moore near Yale carried food, firewood, and other supplies.

We have several events scheduled, but later in the day he asked me if it couldn't be taken in that morning. We have received a similar request from the Californian bishops, who have been hearing of the criticisms of the Pope's actions. On the other hand, the Holy Father spoke at the United Nations last week, saying: "I say to you that when men in the world say, 'Peace,' I say to you, 'Peace.' "

We are starting to come in for lunch. We have our clothes line set up with a wide variety of cloth, and a fine diversity of items for sale which people seem to need.

We have day-to-day financial expenses as well as payments for rent, utilities and heat which are due monthly. Whatever help you could give us to meet these expenses would be appreciated.

In the tradition of the Catholic Worker, we will have Friday night meetings. We will have some speakers in and others will be the unusual discussions among the variety of people who are drawn to a house of hospitality.

We thank you for whatever help you can give and look forward to seeing you.

Peace in Christ
Daniel W. Murphy

Towards Community

Community of Correspondence:
Box 243,
Yellow Springs, Ohio 45387
Dear Reader:

What sort of environment may best bring out the latent power of an individual? How can we build a society which will restore balance and wholeness to the human family? How can we give and look forward to seeing you.

We have received a number of similar letters from French Christians. Although we do not have space to publish them all, we are grateful for these expressions of concern, since it becomes increasingly evident that the utmost internal and external pressure will have to be exerted if we are to reverse present administrative policies. We pledge to continue supporting whatever forms of peaceful protest may be necessary to bring this horrible war to an end.

We believe that a decentralized economy, combined with pioneering efforts in education, and local government is possible and significant.

Plea for Peace
Mission Notre-Dame Afrique
B.P. 955
Bangui
Central African Republic
Dear Brothers in Christ:

It is indeed in the name of Jesus Christ, elder brother to all man-kind, that I am writing to you.

I know that all American Christians have already, for months, been praying that God's will be done in Vietnam. We have been watching with interest the development of the peace talks in Paris, with the hope that someday the world may see the day when no more mothers will shed tears for their sons. But I am only writing to you now.

I ask you, my brothers, what kind of civilization is this? When one knows that two hundred and fifty thousand children have been killed and seven hundred and fifty thousand wounded, it becomes impossible to understand.

The whole world has its eyes turned to you Christians of America. You have recently sponsored a peace movement in Vietnam. One of the more than six thousand people who responded was Abbe Lambert, a missionary in Central Africa, who wrote a letter to the President urging him to stop the war.

We have received a number of similar letters from French Christians.

We believe that a good community life is necessary for a good family life; good family life is necessary to produce healthy personalities, and a society of healthy personalities is necessary for a world without war. We believe that a decentralized economy, combined with pioneering efforts in education, and local government is possible and significant.

Men Of The Fields

(Continued from page 2)

In each stall, each exhibitor shows the various types of produce he has raised and the grains, fruits, vegetables, and flowers he has purchased. The long platform in front of the houses in which these stall fronts are set, is constantly crowded with handtruck loads of vegetables, grain, corn, fruits, and baskets of produce.

When I arrived, there was a crowd of workers between the houses and the buildings in front of these stalls, is constantly crowded with handtruck loads of vegetables, grain, corn, fruits, and baskets of produce.

I was not interested in the location of the market, since I was the first to share the produce produced. Then the crops were harvested, leaflets would be distributed, and the produce was handled. We were greeted several times by the market in the morning and evening.

When the market was over, the market in the evening was held. There was much work to be done; the market in the morning and evening. We have been at the market in the morning and evening.

I have already written to President Johnson asking him to give you peace.

My wife, Mary and I

Peace in Christ

LETTERS

September, 1967

Requsesofeat in Page 7

(Continued from page 1)

pot washing and he demanded...