RIWA Organizes Working Poor

By JAN ADAMS

The Rhode Island Workers Association (RIWA) is struggling to bring new dignity and security to the lives of the unemployed and working poor of the smallest state. A recent leaflet distributed at a state Division of Employment Security Office read: "RIWA acts like a union for unemployed people who have grievances with the D.E.S. We are made up of individuals who feel that the power of the group is the only way to fight agencies who don't care how long you have to wait to receive the benefits that you work for. We educate ourselves on the appeals procedure in order to understand the process when denied a claim. We go with fellow members to the appeal hearings, and have won over 90% of the cases." People who received the leaflet were urged to attend a meeting to share their problems.

I was privileged recently to attend the weekly meeting of the Providence RIWA (there are eight such local chapters). About twenty-five people of all ages made up the meeting. The chairperson, a middle-aged unemployed worker who had originally come to RIWA with his own problems, asked people to present their cases.

People and Their Problems

An elderly man recounted his difficulties with being relocated by urban renewal. A woman brought up trouble getting her refrigerator repaired and denied its warranty. Freitas turned to a lawyer from a community legal office, and, apologizing for "imposing on your presence," had him explain her rights.

A Spanish-speaking man, with some translation help, reported that he was having trouble collecting temporary disability benefits due him. His doctor had ordered him to stay in the house to recover from a respiratory infection. Following instructions, he had not gone out to sign in at the agency, and so officials had neglected his case. Now he was well enough to go back to work, but when he had needed those checks, he had not received them. A group agreed to go with him to try to collect the back benefits.

One woman had driven 45 miles from Westerly, R.I. to seek help. For several years an invoicer for Bradford Dyeing Association, a textile firm, she had quit because she got sick (despite wearing thermal underwear and several sweaters) in the unheated building. When it rained, puddles would collect in her work area, and water would even drip on the tables where workers ate lunch. Often, uncovered garbage cans would be piled right beside her desk. Despite these violations of state and federal health laws, D.E.S. officials had ruled she had left work "without good cause" and so was ineligible for checks. Several of us decided to visit the plant to see the conditions, and to try to persuade D.E.S. to change its decision.

After announcements about the Farm Workers' boycott of A & P and legal services available to the poor in Rhode Island, the meeting broke up for coffee, doughnuts, and entertainers.

(Continued on page 3)

Chavez, Workers Step Up Boycott

By DOROTHY DAY

It was a thrilling sight last month to stand on the steps of the Cathedral of St. John the Divine and to see the parade of the United Farm Workers coming up the steps—beautiful, dark, sturdy men, women and children, dressed in those clothes which they work in the fields, flags flying with the Mexican Indian eagle black against the red of the banners, led by Cesar Chavez and Mrs. Martin Luther King. I had come so far too, but I could not take that long trek from the Riverside Drive Council of Churches headquarters, and other stores where iceberg lettuce from California. It was a pilgrimage to encourage the workers in various cities to continue the boycott of iceberg lettuce.

Fiesta at St. Paul's

The speaking started late, of course, what with undesirable and our, but be a feast for the feeding, and everyone, hundreds, served themselves from the buffet tables. They sang (they had good leaders) and created a spirit of joy as they sat on chairs, benches and the floor, keeping a semi-circle in the center of the hall in front of an improvised speaking stand.

The speakers from the Catholic Worker Farm at Tivoli had driven down in two cars with fifty loaves of bread and a box of milk and St. Joseph's House of Hospitality on First Street baked three ten-pound boneless hams. All the guests had brought food of various kinds. No need to worry about having too much left over because the Farm Workers now have an old brown-stone house on West 84th Street to put sure one of the biggest in the city, the Cathedral stands, magnificent.

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LIVE THE REVOLUTION

People struggle for a new society when there is vision, and the visions are new.

People defy repression when they are in solidarity, and communities are disrupted.

People work hard for social change when they are in the present course and scientists are watching the picture now.

A mass movement for fundamental change is possible. We can join that revolution for life and at the same time live the revolution ourselves.

George Lakey
mild March and mild for Lent is this day, with cress soup and a salad just gone on in the garden of the Red House in Princeton, where I saw the cress soup and salad in winter, an old friend Linda Tate. Caroline, Xenophon (one of Caroline’s two cats) and I have just been out walking the crocuses and snowdrops put on a special show for our delight. We played the measures which led me through Caroline’s word magic. Many other flowers were pushing aside the lawns in showers of winter’s light. These shrubs were bursting with buds. The sun touched my chest with the tender- ness of the day of March; it is Lent; but Nature is already singing—Allansea. Easter will come.

Delicate Creation
This morning after breakfast, Caroline finished reading to me and my faithful tape recorder Christopher Derrick’s The Delicate Creation: Towards a Different Environment. Mr. Derrick, an English writer of considerable distinction, who acknowledges his theism, is a philosopher of C. S. Lewis and G. K. Chesterton, has written, I think, the most valuable book that I have ever read. I wish to preserve God’s great Creation —this world—from the doom which the modern Standard of利ving (this modern trinity is referred to several times in the book) is determined to inflict upon us and the good planet, Earth, God gave us to live upon. I need help for the great Creation before I write more about it. Right now it seems to me that Mr. Derrick’s book is the clearest, most valuable book for the future of the world, and the only one. I think of the story of the Bible tells us that God made the world and its creatures and found it good and loved it even before He created man. He put man in the world as a steward, rather than a conqueror and conqueror. God then made the world and its creatures—God’s Creation—for the glory of God, and that he—the man who is made in God’s image—might care and love and use and cherish it and its creatures—God’s Creation —for the glory of God, and that he—the man who is made in God’s image—might care and love and use and cherish it.

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The night before Mike died, some of his family in the large family in the large family in the large dormitory which had been a casino room, play room, ping pong room—this world—from the doom which the modern Standard of利ving (this modern trinity is referred to several times in the book) is determined to inflict upon us and the good planet, Earth, God gave us to live upon. I need help for the great Creation before I write more about it. Right now it seems to me that Mr. Derrick’s book is the clearest, most valuable book for the future of the world, and the only one. I think of the story of the Bible tells us that God made the world and its creatures and found it good and loved it even before He created man. He put man in the world as a steward, rather than a conqueror and conqueror. God then made the world and its creatures—God’s Creation—for the glory of God, and that he—the man who is made in God’s image—might care and love and use and cherish it and its creatures—God’s Creation —for the glory of God, and that he—the man who is made in God’s image—might care and love and use and cherish it.

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Rendition to God: The Imperative to Resist

BY MIKE DEGREGORY

"There are two things I've got to do in this world—die and pay taxes." This sentiment presents a serious theological problem for the modern world: equating the demands of the nation state with those of God. Given this tension, individual acts of resistance must be examined with all its implications.

God and State

Since biblical times there has existed a tension between allegiance to God and allegiance to the state. Perso­nally, acts of resistance were made as a witness affirming God as the source of life in opposition to the state. Re­cently this tension has been manifest­ed in this country when hundreds of thousands of Americans, motivated by a belief in a higher authority, refused allegiance to the state. Draft resist­ance to the Vietnam war was widespread, and the war tax resistance movement reached a high point.

Now, however, contextual ac­cords have been signed and American troops will be withdrawn from Viet­nam; many conscientious objection­ists have been granted their requests; there is a sense that an inappropriate anachronism. Such a view is a misunderstanding of the nature of war and the kind of persons we are.

For many Christians, this decla­ration of how to relate to the issue of taxes is easily answered: pay them, for Christ demands that we do so, and that is what Christ expects of us. For in modern society, how we use our money and how we relate to money de­termines who has power, permanent, unceasing; and that the battles are not just in a sort of physical form. The mastery gained during the "peace" interval.

The existence of perpetual war makes war tax resistance relevant and necessary. Tax resistance is another form of protest. It is a refusal to participate in something, namely war. It involves a change of world­views, a conversion. It demands a com­mitment to a new way of living. It can never be taken lightly. It comes from moral obligation rather than expediency. In this moral sense, it is for war tax resisters not just a matter of what. For in modern society, how we use our money and how we relate to money de­termines who has power, permanent, and the kind of persons we are.

For many Christians, the question of how to relate to the issue of taxes is easily answered: pay them, for Christ intends that we do so, and that is what Christ expects of us. For in modern society, how we use our money and how we relate to money de­termines who has power, permanent, and the kind of persons we are.

The spirit of the Gospel is peace and nonviolence. A biblical response to the "Render to Caesar" passage does not demand obedience to Caesar. Rather, it suggests the responsibility to judge the "things" of Caesar in light of the "things" of God. The essential part of the passage is the latter clause: "Render to God the things of God." Jesus intended no equality between God and Caesar. Therefore, be­cause we refuse to see Caesar and God as compatible, we must judge: the things of God are not those of Caesar.

War tax resistance is, of course, a movement of the unemployed and working poor. It arises as a response to the cruel misery? We are faced with the moral imperative of examining war and role in it as taxpayers. In conscience we must decide whether to pay or not.

The New C.O.

In the modern prqcess of violence, our technological society increasingly replaces men with machines. The "big business" of modern war relies more and more on citizens' money than on that of the state. In light of this, it be­comes essential that tax resisters be seen as the new conscientious objectors—the modern martyrs as well as their bodily resources.

In the past, draft resistance has been seen as placing the stress of the payment of incense on the altar of a false god. Tax resistance deals more fundamentally with the nature of the State. War tax resistance is the very gold of which the false idols of war are made. War tax resisters are a witness to the God who desires from us the works of mercy. We are faced with the moral imperative of examining war and role in it as taxpayers. In conscience we must decide whether to pay or not.

Working Poor Organize in Rhode Island

(Continued from page 1)

ment. Charlie Freitas raffled off a bottle of anisette to cover the cost of refreshments. The winner, the elderly man, happened to be a forbidding complex of one­woman." She was a witness affirming God as the source of life in opposition to the state. Re­cently this tension has been manifest­ed in this country when hundreds of thousands of Americans, motivated by a belief in a higher authority, refused allegiance to the state. Draft resist­ance to the Vietnam war was widespread, and the war tax resistance movement reached a high point.

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The New C.O.
Many people ask us why we have come to Derry to live and work, but really that question is impossible to answer. We are an embryo community based in an empty shop, developing into a center for nonviolence, where we call the Derry House. We are affiliated to the Fellowship of Reconciliation, and the European Workshop for an Alternative Society.

Most people ask, too, about what we do, and that is a little more straight question to answer. We can mention the playschemes in Brandwyell, the work with some of the children; we can talk people on the Waterstide, our involvement in the neighborhood association. But the real truth is that after a week living in Derry, we are still very much at the stage of making relationships with local people, trying to build up a certain level of trust and respect between them and us.

However, one thing that has, I think, pleased us all, is the extent to which people in Derry were interested in peace and spent time with us, if only to chat generally about things. For it is important that there are places in Northern Ireland where people from both sides of the sectarian divide feel free to go and always know that they will be welcome.

Nonviolent Witnesses

As part of our peace work, we organized a vigil at the Catholic Church in Christmas at the Guildhall Square. It lasted a full twenty-five hours, from midnight to midnight, and was attended by a hundred and fifty people in all. During the vigil, a group of passing travellers a leaflet we had prepared for the occasion. In it we wrote that: "We are praying for peace because what we say and do for the end of the causes of violence." The leaflet also carried a list of all those killed in Derry and the rest of the province, and a consequence of the troubles in Derry, a list which carried 1,040 names. At regular intervals during the vigil, the names of the dead were read aloud.

A number of those who came to visit us were relatives of the dead, and we were particularly touched by the visit of the brother of one of the five killed so horribly the week before at Annie's House. We are an embryo community based in Northern Ireland where people from both sides of the sectarian divide feel free to go and always know that they will be welcome.

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In the last issue of the Catholic Worker as article appeared concerning civilian prisoners in South Vietnam. To that date, 154 prisoners had been released. In fact, the number has increased, according to the United Buddhist Church of Vietnam, which issued a statement on the subject.

The United Buddhist Church of Vietnam has issued a list containing the names of more than one thousand prisoners.

Responsing to last issue’s plea for action, a group of 15 members of the South Vietnamese mission to the U.N. Officers at the mission gave little response to our appeal for the safe release of civilian prisoners.

On February 28, at noon, a group of about fifty demonstrators picketed in front of the building that houses the South Vietnamese mission. A mock casket was carried on a cart on Son Island, was constructed, which later that day was carried on a cart through mid-town Manhattan. The demonstrators solicited signatures for petitions requesting Congress to cut off further aid to the Vietnamese government. The march ended at Central Presbyterian Church where a series of addresses were made by about two hundred people. Coral Waters spoke of the conditions in Vietnamese prisons. Fr. Gregory Berriag called for a period of silence as a reflection of our grief.

Then he read a letter from a group of prisoners at Danbury Prison expressing solidarity with the prisoners in South Vietnam.

**BOOK REVIEW**

**MARY BARNES: TWO ACCOUNTS OF A JOURNEY INTO MADNESS.**


This is a deeply moving and revealing for its spiritual insights, of one woman’s journey from thirty years of schizophrenia to a relatively normal life.

She was institutionalized, of course, in the 1940’s. After 30 years, she left the hospital and moved in with her brother. In 1965-66, she was institutionalized again.

She had her ‘trip’ all worked out years before her release. She was ready with her published novel, and with her co-author, and psychiatrist, Dr. Berke. “She was so strong-willed and so determined to get back inside her mother, to be reborn, this time, straight and clear of all the madness,” she needed a place where she would be understood, and allowed to go down into the psychology of being mad again. Kingsley Hall was that place.

Mary’s view of the new internationally accepted “discovery,” of “madness,” “psychiatry” not only describes, in often raw and urgent language, her description of the neurosis of the whole society and she and her therapists unlocked her hitherto unrecognized talents for painting. The book is a brilliant and readable account of her works, the subjects of most of which are her Passion and Resurrection of Christ.

“My faith and my madness are the two great inseparable influences in my life,” she wrote. “They are the only psychological aspects of her voyage would have been the only thing to see in the book’s message. Her spiritual journey closely parallels her journey through madness and writing of her search through faith to reach the wholeness buried within her, Mary

On March 1, another demonstration was held, this at the Dag Hammarskold Plaza. Cards were passed out with prisoners’ names on them. Each person who signed the card added his or her name on the card on a one-to-one basis. August 13, 1970. The picket included about 200 people. The building was surrounded by a large number of police officers, who had been alerted by the police department.

In a separate vigil at Calvary Episcopal Church on March 7th, Andre Lejeune and Jean Pierre Debris were two released prisoners, vividly described the inhumanity of the South Vietnamese officials.

Readers are encouraged to show their concern for the plight of the civilian prisoners by taking a prisoner from the list below, to find his whereabouts and his health, and urging him for his release.

Nguyen Van Hai Ho Van Ngoc Le Van Nam Cao Van Thinh Dao Van Da Juan Minh Nguy Nuoc Ngu Ngoc Nhon Nguyen Tuong Pham Ton Tung Nguyen Thuong Tu Ai

Send letters and packages to the prisoners at: c/o Sister Thich Nu Huynh Lien Vietnamese Buddhist Peace Delegation 2604 11th St. Paris 18, France

**36 East First**

By ANNE MARIE FRASER

New York’s Lower East Side is the city at its worst and at its best. At its worst it is rat infested apartment and slum landlords, Bowery stools, and “shooting galleries.” Its night hides homeless men huddled in doorways for warmth, or gathered on porches, to dry off or open vents to escape the chill of their drafty, unheated homes, and wait for the relative relief of the day.

At its best, the Lower East Side is family, community, neighborhood. It is the traces of European oblivious to American progress and coldness. Merchants’ wares spill onto Orchard and Delancey Streets, tempting bargain hunters.

Colorful gift shops offer samples of the crafts of Italy, Poland, and China. Small family restaurants offer the specialties of the nationality of the area. In the warm weather, people come from their homes to the sidewalks. The older people sit chairs lined up along the buildings, or on the steps and share conversation, stories, and memories. Children play street games and artificially dodge traffic.

On the Bowery, groups of men come together, sharing what little they have managed to save.
Render to Caesar

506 South 6th St.
Springfield, Illinois 62701

Dear Dorothy Day,

I was struck by the close application of your quote, "The less we ask of Caesar, the less we are like Caesar," to the present problem here in Springfield, Illinois, following the murder of a man in March. It seems that we are asking for the very things that Caesar asked of us, in order to be like him.

The attached clipping is from the diocesan paper. In the article, Sister Ann of St. John’s Hospital points out that because St. John’s is receiving federal funds they must knuckle under to federal laws or lose federal funds.

St. John’s Hospital here was founded by the Hospital Sisters of St. Francis who have a motherhouse here. They have recently been dispossessed, and no longer own the hospital. If we want to accept federal funds, the hospital must accept federal direction as well. The diocese here does a good job of fund drives. Parishioners here seem to take the obligation seriously.

If people (Catholics) would realize the subtle effect that acceptance of federal dollars has on our church, they would be very vehement against it.

Mr. and Mrs. John Hamilton

North Dakota

Emard, N.D. 58228
January 11, 1973

Dear Dorothy Day,

I get The Catholic Worker. My mother—a woman who lives in Palo Alto—gave me your book Ammon Hennacy. I am reading in the CW of his death some years ago.

The land had no buildings, fences or other improvements when I bought it in 1947 for one dollar down. I bought it to plant trees, vegetables and flowers. I never have had money out to draw interest from it, so I set about to plant trees, vegetables and flowers. I never have had money out to draw interest from it, so I set about to plant trees, vegetables and flowers.

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On Pilgrimage

Columbia counties on this side of the Mississippi River where we live, and later, when I was a laborer in the fields, I set about to plant trees, vegetables and flowers. I never have had money out to draw interest from it, so I set about to plant trees, vegetables and flowers.

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Prisons: The Sorcery of Experimentation

By PAT JORDAN

Kenneth Patchen's statement, "Many people don't grow up, they grow down," is by right the watchword of the U.S. Penal Establishment. This is even more true today as new forms of human experimentation and behavioral modification are being developed by U.S. prisons. In mirroring the mental prisons of the past, American prisons are indeed "growing down." This is apparent in two general areas: scientific experimentation and punishment.

I. Experimentation

As a group, prisoners are an ideal test-source for scientific and, in particular, medical experimentation. Their availability and dependent status, not to mention a certain expendability society associates with them, make them an easy research reservoir for "scientific" experimentation, and prisons the ideal place for carrying out research. As Putnemberg says that because of specialization and a growing remoteness from outside values, "it is easier, at least on an unconscious level, to regard the patient as an object of study, than the patient as being sensitive to his suffering." For some time, international medical societies have sought to outlaw the use of prisoners as test subjects. But Jessup and experimenters are behind bars. Jan. 7 Atlantic reports that these efforts have been frustrated by American medical experimenters. In fact, she reports, "In recent years most of the early testing of our increasingly exotic drugs has been done in prisons." She is referring to what is called Phase III testing. In the initial experimentation, a new compound is given to a small group of healthy individuals to test its effectiveness and possible toxic properties. Ms. Milford relates that in the U.S., prisoners furnish virtually, the entire pool of subjects for Phase III testing. Her article includes a long (but still incomplete) list of U.S. prisons in which experimentation of this sort takes place.

II. Consent

There are a number of sordid aspects to this phenomenon. First is the question of voluntarism. Can a captive group or individual give truly free consent? The incentives used on prisoners to participate in experimentation vary from financial remuneration to co-mandement to the parole board. Although financial remuneration is small, in comparison with the usual rates of prison pay, it can be substantial. Some prisoners explain they could not do without this added money.

The Nuremberg Code states that the "responsibility for clinical research always remains with the research worker, it never falls on the subject, even after consent is obtained." Yet many prisoners are unaware of this fact. At the California Medical Facility at Vacaville, for example, prisoners must sign consent forms and waivers releasing the state and the research company from all liability. Few prisoners knew these waivers have no legal binding power.

Included in the prescription for voluntary consent is that the consent be informed. That is, before obtaining consent, it "must be made known to the subject the nature, duration, and purpose of the experiment; the method and means by which it is to be conducted, all inconveniences and hazards reasonably to be expected; and the effects upon health or person which may possibly come from participation in the experiment." This procedure is highly vulnerable in a prison setting. Ms. Milford gives several instances where the consent could hardly have been informed because prisoners were not told the nature and hazards of the experiment.

"Incentives" - To this must be added other factors: the incentive to research companies themselves in terms of lucrative monetary benefits resulting from their research on prisoners, and a pressure from prison-staff members on prisoners to participate. Not only do some prison physicians stand to gain the benefits of experimentation, but money is poured into the pockets of Upjohn and Park-Davis, for example, by the purchase of laboratory equipment at Jackson State Prison in Mississippi, at the issue of half a million dollars. While this enhances the prison plant, it also provides the prison system with a cheap labor force at extremely low costs. Until recently at Jackson State, prisoners who frequently worked full-time at $1.25 a day were paid an hourly wage ranging from 35 cents a day for a nurse to $1.25 a day for a chief technician. The U.S. Institute of Mental Health has commented on this situation: "Without this reservoir of labor, the system could not function." In the absence of a less sensitive to his suffering.

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Prison Experimentations

A Farm With a View

(Continued from page 7)

management and management of various types of offenders." The principle activity of the Center will be a "behavior modification program." The Bureau says that the objectives is to "develop and implement methods of psychological and biological control over those prison inmates who are resistant to rehabilitation." Recently a federal prisoner sent me a list of basic brainwashing techniques which are available to U.S. prisons. The list includes forms of isolation and sensory depriva-
tion aimed at "neutralizing" a man's will to self-determination.

The use of drugs is another facet of what some prisons call "aversion therapy." In California, for example, brain surgery was contemplated for certain prisoners for the purpose of preventing them from committing future crimes. Recently, Dr. Bernard Weiner, a neurosurgeon at the N.Y.C. "Tombs" in New York City, was studying a group of men who had been administered to 1,093 inmates at Vacaville in 1970, while electroconvulsive therapy was used in some instances to produce marked changes of behavior and/or attitudes," he said, "It is necessary to warn everyone, to remove the latest edition of "the most important ramifications in the penal system for what is needed in the prisons, says the American Medical Association, and those in general who refuse to be submissive to the power of the sadistic. And Weiner also reported that those who were not compliant would be treated as though they were not in prison. The Special Treatment Board, which is the authority that can impose sanctions, can now be used to treat prisoners who refuse to comply with the rules.

Drug Techniques

The U.S. government is presently conducting a study of North Korean methods of brainwashing, which is a segment of present developments in the United States. The principal findings of this study are that some schools have been known to use heroin "criminals" like me for "treatment." They sometimes bring me back to school to "teach" others what they might have to "learn." (Drugmakers, Jan. 30, 1963)

Friday Night Meetings

In accordance with Peter Maurin's desire for clarification of thought, The Catholic Worker holds meetings every Friday night at the old 1047 Amman House, St. Joseph's House, 36 East 1st St., between First and Second Avenues. Forthcoming dates: April 5—Drug hearings; April 6—David Reynolds: The Necessity of Anon.-Amity. April 13—A Night with Grace and Robert Oliva: Can Peace Be Taught? April 15—Good Friday: NO MEET-

(Continued from page 2)

ing a number of times and with great pleasure. I was glad, too, that I was still alive. That was the only thing I knew for sure. I must have been in some kind of coma, because I don't remember anything afterwards until I awoke to see Caroline standing over me, holding my hand. She told me I had been in a coma for some time.

"For our sake Christ became obedient unto death, even death on a cross. For the purpose of salvation, he was crucified upon a tree, pierced with nails and rested on him the name which is above every name. On his head was a crown of thorns, and he wore a purple robe. The two robbers who were crucified with him, one on his right hand, and one on his left, mocked him, saying, 'Save thyself, and us.' But Jesus answered, 'If thou wilt, thou couldst have saved thyself and us: but thou hast chosen this: be it done unto thee.' And they that stood by, and watched, hated him because he was a Jew, and wished to make him a king. Therefore, when it was evening, they gave a great feast, and made ready bread and wine, and sent for Barabbas, and for Jesus, who was crucified. And they cried out, saying, 'Hosanna! Blessed is he that cometh in the name of the Lord; Holy, holy, holy, is the Lord of Sabaoth; the whole earth is filled with glory.' And they, who had seen all that was done, said, 'This is the prophet, that should come into the world.' And they were filled with gladness, and they praised God.'" —2 Cor. 12:23

Note On Publications

When Dorothy Day, founder of the Catholic Worker Movement, died on 31 March 1980, her Publisher, Glenna Hohle, said: "She was a writer who could not be ignored. Her work was published in the works and vision of Vietnamese artists involved in the nonviolent struggle for Vietnamese independence. She was a writer who could not be ignored. Her work was published in the works and vision of Vietnamese artists involved in the nonviolent struggle for Vietnamese independence. She was a writer who could not be ignored. Her work was published in the works and vision of Vietnamese artists involved in the nonviolent struggle for Vietnamese independence. She was a writer who could not be ignored. Her work was published in the works and vision of Vietnamese artists involved in the nonviolent struggle for Vietnamese independence."