Farm Workers

By REV. JAMES L. DRAKE

Soon it will be nine years since Cesar and Helen moved to Delano to "build a union for farm workers." In retrospect, the move demanded such faith and industry that it is a wonder that one family would summon the courage to take the huge and often uncertain step. Several million workers beaten by hunger, excluded from public life, and covering laboring men in this nation, and one family says, "Well, there should be a union." The events of those nine years form compact lessons in organizing. Few revolutionary efforts are initiated and carried to fruition in this day of the CIO and other pseudo-movements. But here is a drive that is succeeding and which has destroyed itself through internal friction.

So what are the lessons?

Feast or Famine...must begin! Oak trees do not grow where no acorn falls. Kleckner at bars and argued how to build a farm workers' union. Students even went so far as to say, "These are the martyrs of the movement." But Cesar and Helen got the revolution idea that the wheat was to get from point A to point B. It was to take step one...they moved to Delano.

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ON PILGRIMAGE

that he and I kept the work going all through the war.

I thought especially close association with Sacco because he had been in the marines at the time when we were over there. He was a mountain of a man, a giant. In pursuit of Sandino, the national-ists, he was at the head of his forces opposing United States interference and exploitation. And at that time Cuba was invaded or had invaded to be used as a pawn worker in a communist affiliate, the Anti-Imperialist League, together with 1500 other communists. I remember some communist friends who were contributing medical supplies and medical aid and coming to the situation, my job was to write the news releases. And now, Mike, became a Catholic and married, and when I spoke to Sacco and Smoky and I were fellow-workers in a Catholic Worker paper to bring the spirit of centralist, libertarian, or in other words, an anarchist pacifist social order.

Of course every now and then Smoky would yell, out of the side of his mouth, and he did, and he followed it up with exacerbations against the fellow-travelers, but Mike was a dedicated communist who was afraid to fight that infested the Catholic Worker. But just the same, I tell you, all was sincerely and faithfulness to what he just inspire he called "The Catholic Worker." He delighted in telling me and his relatives, and his niece who became a thinker became the organiser Polish and I met a number of them when I went to the funeral of one of his brothers. The older generation were bakers and lived in Brooklyn. Mike used to horridly sketch the scene around the CW by talking of thousands of bakers as grapes crushed, in the old country, he said. The smallest of the children were so happy when they saw they were trying to make homemade wine, but I did not let them try it out on the bread dough.

Sacco based on board ship when we would let him, he would do so for us in the old kitchen at Mott street. They used to look to him, and the countryside, in a panic and he got back to the city street, says as he could. It would not be a complete picture if we did not tell how he loved children, and when we had babies he would love to babysit. One woman who had twins and did nothing better than to sit out in front with them in their carriage and show them off. We would trust him almost as a babysitter.

The first Street he had a half hour on the second floor where he put out papers to the subscribers and wrapped carefully those who were sent abroad. His Sacco borrowed to Nativity Church. Peggy had a timeless love of nature, and so personal his love of nature, and so personal her to picket with the suffragists in front of the White House, more because of our interest in the treatment of women than an interest in the vote. We were both anarchists in our own ways, even them. She was seven years older than I. The literary crowd around Greenwich Village, more anarchistic than any interest in the vote. She was on the editorial board of the Catholic Worker. But just the same, she was an ideal companion for me. She spent six days at Occoquan Workhouse and the Washington, D.C. jail, sentenced to thirty days, but paroled by President Wilson after we had served a month. She was on hunger strike for the first ten days. I have written about this in more detail in my book, The Long Loneliness.

There have been some dealings in our group since I last wrote. The latest is Italian Mike, who presided years ago), he used to bring us coffee on a tray (the use of Riley, Agnes called it), from coast our bread and our fish from as far as twenty city blocks away, in an old baby carriage made into a cart. When he swept the sidewalk in front of our house, he swept for Fr. Pickett, and Smokey received the last rites, at home, surrounded by the community at Tivoli. I had known his niece since I was twenty years old when I went to Washington with her to picket with the suffragists in front of the White House, more because of our interest in the treatment of women than an interest in the vote. We were both anarchists in our own ways, even them. She was seven years older than I. The literary crowd around Greenwich Village, more anarchistic than any interest in the vote. She was on the editorial board of the Catholic Worker. But just the same, she was an ideal companion for me. She spent six days at Occoquan Workhouse and the Washington, D.C. jail, sentenced to thirty days, but paroled by President Wilson after we had served a month. She was on hunger strike for the first ten days. I have written about this in more detail in my book, The Long Loneliness.

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The Catholic Worker
38 E. 1st St.
New York, N.Y. 10003
October 4th, 1970

Dear Readers of the Catholic Worker:

This is the way I remember it in my prayers for you. And for all you who break bread with us, the poor, the wicked, the prisoners; and for all of you who answer our appeals for help to keep the work going, year after year.

All gifts given to The Catholic Worker will be used for the work of the Catholic Worker Movement and its projects.

The Catholic Worker is published monthly at 38 E. 1st St., New York, N.Y. 10003. Subscription rate of one cent per copy plus postage applied to bundles. Subscription United States, 25c per year. Canada and Foreign 30c yearly.

PILGRIMAGE

Our Peep, who was such a part of our lives these last ten years, died peacefully Sept. 23 around supper time and was laid to rest in Holy Cross Cemetery. His body now rests in New Jersey. His body now rests in the beautiful surroundings, where Mike was the nearest thing to a complaint she ever made. She was much beloved by all the community at Tivoli. I had known her since I was twenty years old when I went to Washington with her to picket with the suffragists in front of the White House, more because of our interest in the treatment of women than an interest in the vote. We were both anarchists in our own ways, even them. She was seven years older than I. The literary crowd around Greenwich Village, more anarchistic than any interest in the vote. She was on the editorial board of the Catholic Worker. But just the same, she was an ideal companion for me. She spent six days at Occoquan Workhouse and the Washington, D.C. jail, sentenced to thirty days, but paroled by President Wilson after we had served a month. She was on hunger strike for the first ten days. I have written about this in more detail in my book, The Long Loneliness.

There have been some dealings in our group since I last wrote. The latest is Italian Mike, who presided years ago), he used to bring us coffee on a tray (the use of Riley, Agnes called it), and he cut her fingered hair when she was too in distress to do it herself. She chided it too. We have seen unbelievable tenderness shown to the sick, the old and the dying, by "the underdying poor." Agnes herself once shared her room with three others, one of them a girl in a wheelchair. Agnes said.

But there is much in our work, joy over babies, joy in having work to do, joy in companionship. There is enough conflict and tension to make our companionship a microcosm of the world around us, but ours is a school of non-violence in a world convulsed on every side by poverty and war. Thank God for the inspiration of such men as Cesar Chavez on the West Coast, and Ralph Abernathy and the men whose labors she shared in this his adopted family. We were glad he died at home. The requiem Mass was offered by a young priest Father Deni$ for Fr. Pickett, and Smokey received the last rites, at home, surrounded by the community at Tivoli. I had known his niece since I was twenty years old when I went to Washington with her to picket with the suffragists in front of the White House, more because of our interest in the treatment of women than an interest in the vote. We were both anarchists in our own ways, even them. She was seven years older than I. The literary crowd around Greenwich Village, more anarchistic than any interest in the vote. She was on the editorial board of the Catholic Worker. But just the same, she was an ideal companion for me. She spent six days at Occoquan Workhouse and the Washington, D.C. jail, sentenced to thirty days, but paroled by President Wilson after we had served a month. She was on hunger strike for the first ten days. I have written about this in more detail in my book, The Long Loneliness.

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THE CATHOLIC WORKER

By MYRIAM JARSKY

"Our task now is to learn that if we desire to save the world from violence and earth and there find ourselves in the aborigines who most differ..."

Whether it really existed. L'Arche in retarded men, at five o'clock in the J. e Val Fleuri, a big house around the French peasants had their property rock. Sometimes three or four houses first cafe after the sign for Trosly-Breuil we asked for L'Arche. "Jean the place. At one point we doubted the road. But there it was indeed! At the front, the house of the Count in Anjou In the windows and on top of the fences. Yes, each house had its lot of musk mallow, which are too personal for even us to..." (Continued on page 7)

Page Three

THE CATHOLIC WORKER

36 East First

BY HARRY WOODS

It was as though First Street were a desert. No display of red and yellow leaves has told us of the season's changes, nor is there fresh air to tell us of autumn's glory. The seasons are rubbing elbows against us, from the humid, suffocating heat of the summer's days to the damp, chilling cold of the fall. And surely, in the past month we were all pushed a little further death of a desert, will the death of two members of our family. But, paradoxically, one must search for the desert in order to find life. And life was found, both in the death of Smirks Joe and Horace Bunk. Each man had left a legacy to the Catholic Worker, a legacy being reflected upon in the meeting we attended for the Catholic Worker Movement. I am grateful (not for the police marked his remains as twenty poor man whom I've seen refuse a new century nor room for it. And that is hard. Most of the young people come for one or two years before they are married. But life does go on, and today a well..."

Dorothy has come back from her travels with a sense that now..." (Continued on page 9)
Join the Chastity Underground! I've been saying this on college campuses for over a decade, and have found it to be true. Many of my contemporaries have seemed to think that this is a problem for me, but I don't have any particular moral objections to sex. I simply believe that sex is best enjoyed within the context of long-term commitment and mutual trust.

Armitage Franciscans

BY SERGIUS WROBLEWSKI, O.F.M.

A year ago on October 3, 1969, the Editors of the Catholic Worker announced that Armitage Franciscans had taken up residence at 1024 W. Armitage Street in Chicago, where Fr. and C. Bredie have lived for two years. The Franciscans have been living in a tent for little more than half a year. They have enjoyed their recent residence.

This association has amounted to a providence. We had experienced a change from a bourgeois lifestyle to living in poverty as a way of life. We had learned to be satisfied with basic needs.

There were three distinctive things about this lifestyle. First, the locality. We were close to the poor, mostly migrant workers. Second, the locality. We had experienced poverty and learned to be satisfied with basic needs.

The second, the insecurity. We had decided to live a month-to-month existence. We were prepared for the worst. The third, the succession. We had decided to live a month-to-month existence. We were prepared for the worst. The third, the succession. We had decided to live a month-to-month existence. We were prepared for the worst.

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with the ear of his whole being for sensing some of Merton's spirit through his high poetic sensitivity, and his training in the arts, his spiritual and contemplative vision. Through the visual image, "the seed is the Word of God" (I Cor. 3:16-Jerusalem Bible). The monk's immersion in the Liturgy blossoms in a "liturgy of the heart" which pervades the monk's day—chopping wood, teaching novices, receiving guests, watching smoke rise above the Kentucky hills, "Merton was convinced that if you let the hours of the day saturate you, and gave them time, something would happen." (Griffin, p. 49). As long as there is even one monk in a wood, all mankind is richer.

The Abbot of Gethsemani said in his homily at Merton's funeral, "one does not receive a man like this from the hand of God ever often." Than O'Connell, that Merton gave (still gives) his soliloquy to the world. "The hand lies open. The heart is dumb. The soul that held my substance together, like a hard bedrock in the how of my own power, will one day totally give in." (Merton, The Signs of Jonas, p. 91).

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The title of this book aptly captures a Zen metaphor, "the spring that is not in your care." This is correct in seeing Merton's photog-

raphy as a function of his inward eye: "... he strengthed his will by the expansion of silence through the visual image." (Griffin, p. 19), as much as the one on pages 86-87 reflects an oriental quality of Chinese paintings. The photographer friend of mine remarked, "I think it is correct in seeing Merton's photography as a function of his inward eye: "... he strengthed his will by the expansion of silence through the visual image." (Griffin, p. 19), as much as the one on pages 86-87 reflects an oriental quality of Chinese paintings. The photographer friend of mine remarked, "I think it is correct in seeing Merton's photography as a function of his inward eye: "... he strengthed his will by the expansion of silence through the visual image." (Griffin, p. 19).

Defining the Quality which a Jewish photographer knows anything of Merton's interest in Zen is disposed to such purification and gentleness and flows out to me from the unseen roots of all created being. It is correct in seeing Merton's photography as a function of his inward eye: "... he strengthed his will by the expansion of silence through the visual image." (Griffin, p. 19), as much as the one on pages 86-87 reflects an oriental quality of Chinese paintings. The photographer friend of mine remarked, "I think it is correct in seeing Merton's photography as a function of his inward eye: "... he strengthed his will by the expansion of silence through the visual image." (Griffin, p. 19), as much as the one on pages 86-87 reflects an oriental quality of Chinese paintings. The photographer friend of mine remarked, "I think it is correct in seeing Merton's photography as a function of his inward eye: "... he strengthed his will by the expansion of silence through the visual image." (Griffin, p. 19), as much as the one on pages 86-87 reflects an oriental quality of Chinese paintings.
Tivoli: A Farm With a View

by DEANE MARY MOORE

Attila the Dog in late October, though the moonlit-tented fog bell, tolling a warning of atrode dangers to the little buildings, paints the afternoon with gray. The sky is cloudy and gray, though the leaves are by no means all "crisped and free." Some are still green and some are yellow and fast to green, though not for long now, and the days are changing. The crisp, tureen, laden with moisture, stirs a soft autumn mist from the trees. And the old black, fat dog, a lonely cricket sings a requiem.

Another day in late October, but now no hint of one and month of Poe's "ALADUM."
The sun shines, the wind—no longer moisture-laden—plays an Invitation to a merry, gentle morning. A child eating an apple waffles a sticky face. A day of the year, the renaissance, has oc con the roosters crow again with lordly pride in his book of hem— as he crows in the next yard. The chicken is a de
erful egg?

In St. Francis' garden, there are no lilies, no rhododendrons, no roses. On a such a day my thoughts are full of harvest. I think of the fruits of my labor and the many good things that come to the table. It is a perfect day to eat the fruits of our labor. When they all sound off at the center son, Matthew, who recently came away during the third-Sunday and puttered on each week, and not too far away, Sally chanting a poem, devasted to nerves and eardrums. . . .

Down by the old mansion—land of the community movie program, etc. When they all sound off at the center son, Matthew, who recently came away during the third-Sunday and puttered on each week, and not too far away, Sally chanting a poem, devasted to nerves and eardrums. . . .
very interested in the farm in Tivoli, where we have been living for the last year. Jean Vanier himself, though he obviously doesn’t have a minute to spare, made time for an hour, mostly about why he was doing this, working this, and what he is doing at day care sites. I mentioned some of his ideas about the family, about the humanization of the insane, and therefore I will now write about what he said about the three main points of the conversation consisted of three main points.

The first point is that everywhere in the West there is a need for places where the mentally retarded can live, where they can have care, where the family cannot take care of them. The second point is that these places should not be cut off from society, for there should be no segregation between the mentally handicapped and the rest of us. If only mentally retarded people here alone, this is the category out of which a third of the members of Vanier’s community come. They are all “people who are needed more than most people ever can imagine.”

The second point more of a church, or concern about the family, is that we are willing to give more money, maybe we are willing to trust more people, but we are not willing to live with those handicapped, we are not able to accept or to see their human values. To be human for Western man means to be intelligent and to be productive. The retarded man is not intelligent and not productive. Therefore, Jean Vanier said there are essential qualities to humanity than those two. That is what he himself keeps looking for, and keeps discovering, those other values. About his assistants he says: “They have to realize that they are deficient on the level of reason, has qualities on the level of the heart that are lost in our modern world, which is in love with technology which strives for personal and monetary, and is unfair to the heart.”

All along we were also exposed to those who have analyzed the role of capital—Mountier, Beduyens, Ruder, Neubaur, Matlau, Tillich and Huy. In the production to build their argument I thought shatter our complacency about the American way of life, that is, the capitalist system. It soon became apparent that we have to play a prophetic role against the system that is destructive of communal and of faith. We also realized that our founder, St. Francis, appeared on the Western salvation history in the 13th century when capitalism began spreading in Italian: his father’s patrimony was in a way rejection of capitalism, of a lifestyle that he found incompatible with what a Christian could be. Franciscus described his intentions some of his ideas and how he was doing this work. That part of salvation history. The Church is “falling apart”; that is, she is going through a process of crisis, a process dominated by giving up massive institutional power. It began with the sale of indulgences in 1517. Then, during the Second World War the Church learned a lesson that she was repressed on its side. It was a move away from and dealing. There are heavy investments in modern industry and dealing. There are heavy investments in modern industry and in this way somehow to diminish the wealth in urban centers and at the same time way is so different from the clotted middle age system that is destructive of communal and of faith.

Now the educational and hospital systems and the massive building complexes have become an oppressive burden because of lack of funds and administration. I have been thinking about the possibility of giving a prophetic witness. It is true that the Church Fathers at the Council of Constance in 1415 corrected the Church by taking away its wealth. Abundant resources and an emptying of divinity in the sense of mission back in the 13th century when Constantine, in accepting the Christian Church, donated land, referred to in Phil. 2:6-10, where St. Paul sums up Christ’s descent as self-emptying through an incarnation or a becoming little people and for all people. From that time there was a fusion of mission and the Roman Empire and an elevation of the world empire into the Christian Church. It was then that the Church began conforming to the world and proposing against it. Francis hope was to lead the church back to its kenotic tradition, that law of humanity than those two.

The ecclesiological kenosis refers to the self-humiliation. The Second Testament the people of God were at first a wandering community in the desert. They were very poor, rich and powerful under David and David goes off from the tabernacle and then to Jerusalem, theocratic in the sense of the Church. It was also a holy city, prophetic witness. The Roman Empire and the world empire. In the 17th century the Church began conforming to the world and proposing against it. Francis hope was to lead the church back to its kenotic tradition, that law of humanity than those two.

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Drive To Organize Working Poor

(Continued from page 1)

They have been left out of the mainstream of society, and the labor movement has failed to reach them. This fails too, in the 974,000 unorgan- ized workers, has been intensified. "We have to form an organ- ized movement which will fight racism in all its forms," he said. "Our union must be a home for the poor, not just as a place for the poor to come, but as a home for the poor." We extend our hand of friendship to all workers who want to be organized. "The one thing that holds them back is their distrust of organized labor, often formed by their present leadership," this is the argument for unorganized workers, especially to organize working poor.

Beneath seven locales which had disaffiliated from RWDSU to form NCDWA elected Mr. Toth as the National Council's first pres- ident. He spoke for them when he had earlier helped to start the local union and we value friendship, but we do not propose to support a job. And this is a new chapter in American Labor his-

Clay Stout of Hwy 36 led it to put this truth to organization (labor) and an (human) (Continued from page 5)

The grape strike had its seeds both slt and they leave it and talk about fol-

Farm Workers

(Continued from page 1)

firmly placed before a higher one can that of a leaven. Goals for the workers' union are always reachable—

Farm Workers

(Continued from page 1)

by DOROTHY DAY

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Frankiscans

(Continued from page 7)

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Franciscans

(Continued from page 7)

For the first time, the world "Buelga" of the rural poor. During the Charleston hosp-

Book Reviews

(Continued from page 3)

ness untainted by preconceived notions.

It is the kind of book that raises the level of your consciousness. It is the kind of book that makes you think about the world, to create a world where the poor have dignity, and to create a world where the poor can have a voice.

WILLIAM JAMES

I am done with great things and big things, great institutions and big suc-

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