Onward From Chicago

BY ANDY CHRUSCIEL

Organized politics, like organized religion, is irrelevant when it operates in a vacuum. In Chicago, the mass organization either becomes the more it tends to stray from the vision of the founder or founders and the more it tends to operate in a vacuum. Because there is no real relation to man and man’s relation to the universe, both are worth talking about.

It seems to me that the validity of either is in the vision of life that it offers. But for the organization which distorts that vision.

In that context, the Chicago conspiracy trial and the events which led to it become not disgraceful events nor cause for fear but rather reasons for hope.

It really doesn’t matter who was on trial. It doesn’t matter who wore the judge’s robe or who sat in the jury box. All was made to appear as if they dealt with each other as people.

It doesn’t matter what political position was convening in Chicago earlier. It doesn’t matter how many people were demonstrating for a change of political position or who they were. It does matter what vision of life and love and life’s realities people want to be there.

Whether political organizations, or congregations, have any validity at all is not my concern here. They do exist. The premises which give rise to them are mine.

I don’t think that prison is a good place to be in a good way. I would much prefer to live my life with people, with love and trust, and to speak the truth to each other.

Given the existence of structures whose operation depends on power and fear, I maintain optimis­ tic I must believe in the basic goodness of all men including those who function in the power structure and claim to be of the people.

It is consoling to know a really truth­ ful, truthful, loving person in Oklahoma in Los Altos, or in Oklahoma City and another in Los Altos, what went down in Chicago, I would be with the people who refuse to be intimidated by threats to their lives, and are rejecting the very premises which give rise to them are mine.

I must believe in the basic goodness of all men including those who function in the power structure and claim to be of the people.

I won’t discuss the question of victory and defeat as long as I am alive. I’ve been on the losing end.

And a new world is emerging: a world in which men live as people. Men still struggle for victory over the lies, but the ultimate victory is always any extra punishment to keep you in line.

The light comes from far-awed windows during the day and a remote light bulb at night through a quarter inch steel plate with two holes.

The telephone rang (the ventilation system is the telephone), and my friends told me the events of 1 block: the Peacemaker wasn’t allowed anymore, everyone had received one letter as a result of my previous efforts to find correspondents for men refusing to work.

On Tuesday I was ready to leave but no one came for me. On the wall was pencilled, “What am I doing here?” I thought about that for hours. Late that afternoon came pencil and paper, and I began writing the re­ sponse of my deep thoughts to Do­ othy.

I really wanted to mediate. The logical result of my attitude could mean losing months of good time.

I told them how one does one’s time is more important than how much time one does. I was laughing and they didn’t know whether to join in or disapprove. They wanted me to know I wasn’t putting anything over on them and to agree they had no choice under the regulations. They took no good title off but put me to keep. I wasn’t being honest with them.

I wasn’t being honest with them.

I was laughing and they didn’t know whether to join in or disapprove. They wanted me to know I wasn’t putting anything over on them and to agree they had no choice under the regulations. They took no good title off but put me to keep. I wasn’t being honest with them.
36 East First

By PAT JORDAN

It seems quite a spell since last writing about any news that concerns our First Street column. So much has happened that only silence would equally tell the whole tale. One is reminded of Leo Tolstoy's short story "God Knows," which says the truth of it all.

Loretto who are living in an apartment 800 feet from the 4:30 church at the Mono- nial Catholic Reporter. It was there that I received word of the assassination of Amadeo Hernandez's death in Utah, so that I hastened there by "mail plane" (because the airliner made so many stops) to be present at the funeral Friday afternoon.

The Catholic Worker is devoted entirely to Ammon so I wrote no in my previous column. A day later

Dr. Mi-I the Community project's undertakings and blankets which he contributed.

A few days later I was at Kolonla for a brief visit and saw the housing project. Fortunately the families escaped, but they lost all they possessed. Dr. Miller offered them refuge but another door has already been taken in. The job was to find new homes for them. He himself had been

In war-torn countries rebuilding goes on continually: bridges, homes, churches, destroyed and reconstructed; homes, homes, everywhere.

Art and History: Are we ready for projects of the first floor have again been uncovered. Arthur looks ten years younger (which he is not). The snow and ice have waned from one with himself and one with his tenor, but it is too late, and revolution is already upon us.

To get more news of Kolonla's work, write to Kolonla Partners, Route 2, Americus, Georgia, 31709 and ask for their February Newsletter.

I spoke to the history class at Florida State College and met a number of the young people. Members of the SDS wanted me to speak but they are forbidden to hold meetings on the campus, so I could find no place at such short notice but I was leaving the next day. Dr. Miller drove me down to Tallahassee and we had time to look at some of the places where the work is thriving in spite of censored institutions.

We felt we were asked directions from some neighboring gas station at Katesboro, Georgia, and it is a good thing to have the whole community and later to have a visit with Loretto whom I had met with in the Withlapper young men who are doing their best to keep alive that spirit of the World Fellowship on Long Island which I hope to visit soon. There are other families at Kolonla and a continuous flow of visitors, some of whom stay and work with us when they are unable to build or in the

Change is evidenced in a new issue of the paper, in those green bonds on which you can while change is made to an absolute in the order of the union.

The coming and the going—there were so many last month. Rarely do we have a Catholic Worker-Berkeley visit. Mr. Donald Swain left his post at St. John's at the end of January by being expelled and arrested. The news Smokey beamed, Julia repeated the alert your name, and the alert them, and the alert you.
Peacemakers Propose to Liberate Land

The Peacemaker Land Trust

By DEANE MARY MOWRER

On a March afternoon—Thursday, March 26th, to be precise—there was snow in our garden. Not the fine, fluffy snow that comes gently down out in front of the house where the peacemakers burn the midnight oil, but the kind of snowy turbulence that intimated to the favorable wind and carried its cargo of daily diminishing but just lingering winter ice. As the snow fell, I went out for a brief respite from my writing, as I slowly made my way back toward the house, I found a neighbor, John Filliger, ambled off the house to the barn where he lives. He had just come out to say he was going to the hospital for treatment of an ear infection. He knew I was going to be at the hospital, he said, "All right." He went out two of the doors without my offering any words of sympathy. I had to stop off for a minute and call his wife. I asked her if she needed anything, and she said, "Nothing." Our friendship was that way. Sometimes he left me alone, and never did say anything about it. He left his house and drove his truck out, and off he went.

(Tivoli: a Farm With a View

By TRUEMAN ALLPOWER

The Peacemaker Land Trust joins several other such ventures which are already attempting to accomplish land liberation through the establishment of new communities by means of the land trust. These land trusts, however, are small trusts that have been organized or influenced by economist Ralph Borchardt, who advocates in his book, "The Land Trust Idea," that there should be "a \"true\" land trust idea. In the book, he says: "In the medium of the early 1970s, there are now over a million acres of land in the United States in the hands of the land trust idea. The land trust idea is one of the most promising of the many \"true\" land trusts that have been organized or influenced by the Borchardt movement." Since then, a number of these states, their programs call for the redistribution of government-owned land and the abolition of \"polities as usual.\"

Precursors

The Peacemaker Land Trust joins several other such ventures which are already attempting to accomplish land liberation through the establishment of new communities by means of the land trust. These land trusts, however, are small trusts that have been organized or influenced by economist Ralph Borchardt, who advocates in his book, "The Land Trust Idea," that there should be "a \"true\" land trust idea. In the book, he says: "In the medium of the early 1970s, there are now over a million acres of land in the United States in the hands of the land trust idea. The land trust idea is one of the most promising of the many \"true\" land trusts that have been organized or influenced by the Borchardt movement." Since then, a number of these states, their programs call for the redistribution of government-owned land and the abolition of \"polities as usual.\"

Precursors

The Peacemaker Land Trust joins several other such ventures which are already attempting to accomplish land liberation through the establishment of new communities by means of the land trust. These land trusts, however, are small trusts that have been organized or influenced by economist Ralph Borchardt, who advocates in his book, "The Land Trust Idea," that there should be "a \"true\" land trust idea. In the book, he says: "In the medium of the early 1970s, there are now over a million acres of land in the United States in the hands of the land trust idea. The land trust idea is one of the most promising of the many \"true\" land trusts that have been organized or influenced by the Borchardt movement." Since then, a number of these states, their programs call for the redistribution of government-owned land and the abolition of \"polities as usual.\"

Precursors

The Peacemaker Land Trust joins several other such ventures which are already attempting to accomplish land liberation through the establishment of new communities by means of the land trust. These land trusts, however, are small trusts that have been organized or influenced by economist Ralph Borchardt, who advocates in his book, "The Land Trust Idea," that there should be "a \"true\" land trust idea. In the book, he says: "In the medium of the early 1970s, there are now over a million acres of land in the United States in the hands of the land trust idea. The land trust idea is one of the most promising of the many \"true\" land trusts that have been organized or influenced by the Borchardt movement." Since then, a number of these states, their programs call for the redistribution of government-owned land and the abolition of \"polities as usual.\"

Precursors

The Peacemaker Land Trust joins several other such ventures which are already attempting to accomplish land liberation through the establishment of new communities by means of the land trust. These land trusts, however, are small trusts that have been organized or influenced by economist Ralph Borchardt, who advocates in his book, "The Land Trust Idea," that there should be "a \"true\" land trust idea. In the book, he says: "In the medium of the early 1970s, there are now over a million acres of land in the United States in the hands of the land trust idea. The land trust idea is one of the most promising of the many \"true\" land trusts that have been organized or influenced by the Borchardt movement." Since then, a number of these states, their programs call for the redistribution of government-owned land and the abolition of \"polities as usual.\"

Precursors

The Peacemaker Land Trust joins several other such ventures which are already attempting to accomplish land liberation through the establishment of new communities by means of the land trust. These land trusts, however, are small trusts that have been organized or influenced by economist Ralph Borchardt, who advocates in his book, "The Land Trust Idea," that there should be "a \"true\" land trust idea. In the book, he says: "In the medium of the early 1970s, there are now over a million acres of land in the United States in the hands of the land trust idea. The land trust idea is one of the most promising of the many \"true\" land trusts that have been organized or influenced by the Borchardt movement." Since then, a number of these states, their programs call for the redistribution of government-owned land and the abolition of \"polities as usual.\"

Precursors

The Peacemaker Land Trust joins several other such ventures which are already attempting to accomplish land liberation through the establishment of new communities by means of the land trust. These land trusts, however, are small trusts that have been organized or influenced by economist Ralph Borchardt, who advocates in his book, "The Land Trust Idea," that there should be "a \"true\" land trust idea. In the book, he says: "In the medium of the early 1970s, there are now over a million acres of land in the United States in the hands of the land trust idea. The land trust idea is one of the most promising of the many \"true\" land trusts that have been organized or influenced by the Borchardt movement." Since then, a number of these states, their programs call for the redistribution of government-owned land and the abolition of \"polities as usual.\"
over to be searched, does shave, and is dragged down and out, standing on 'bobs, searched, and the echoes created interesting effects. I could have spent another week just drumming.

Late Monday I was let out into a prison that seemed to me very different. After a hundred demonstrations or so, it seemed like there was only one riot run over and over again with the same flames and catalysts.

My eyes would go out of focus and I would find myself staring at the lights and colors, glad for the time of my return Miriam and the new baby were back at the farm and Wal-ter, our Tivoli farm. We always looked for-the simple but beautiful burial service and tasks of community living have been growing.

One thing lead to another and then to an unenthusiastic fight. We be-came to live me. a copy of Home Life magazine. Home Life showed how to use prayer to make your child do well in school. It describes the increas-ingly millions of mothers raising mil-lions of children. It specifies all little Protestant children with glist-tering eyes, after our souls, dauntless, pernickety. Protestant children hold prayer meetings, sing songs of fire and the pencil is reusable.

On Friday and Saturday I finished the manuscript and turned it in. I was a little afraid because it was the first time I had ever written a book. I was afraid of the paper, and of the words, and of the paper. I was afraid of the words.

The CCCO visitor came. They cleaned me up and took me to the visiting room. It was a little room without lights and colors, and I talked to Long John, who is the name of our Tivoli farm. We always looked for-ward to their visits; for they brought me much needed sustenance. I always built a family. Frances was a very vital person, with a kind of Soviet realism, a gift for stimulating and witty conversation. As I stood there, March 1, 1970, morning, breaking through the window, I thought what they had been doing by our own Catholic Worker group—Robert Sighart, Walter JR., and Christ and listened to the simple but beautiful burial ser-vices and took part in many of them.

Against this pattern of births and deaths, those on the outside, in the thick of ultimate mystery, the routine rhythms and order of life that have continued. Ron and Elisebeth Geanas are good managers, the more so be-cause to lower the rates of rioting. There has been a kind of orgy of painting, which I like to think is better to meet the shaky bright and beautiful for spring. One sees too a real eagerness in men to begin real work on the land. I think and hope that this will come to be a good thing for the farm this year as he has had for a long time.

In spite of routine work and many special work projects, discussions have flourished in the community. A number of weeks, Saturday nights were given over to the study and discussion of the life of Saint Martin. The founder of the Catholic Worker move-ment—Peter Maurin—hoped that the leadership of Joe O'Seara, the poetry group has held another meeting in our living room, which is much enjoyed and participated in and much enjoyed. Daniel Dauvin has been a strong supporter of the land. He is a friend of all times and is the name of a great Russian writer. After hearing the life, works, and teaching of the great Russian writer, I was moved to one great purpose, a new great purpose.

TheProblemofPain. Onthe last Sunday of February, Tass Jordan, a student of Brooklyn College spoke to us on Father Poug's, a French priest of the Larast Order who was one of the authors of some of the theologians of Vatican II in much of his thinking and an important teacher of Emmanuel Moulier, the great novelist. Jacques empha-sized his domain in Christian society.

This afternoon, the third Sunday of March, the First Sunday of Passio nate, most of us from the community, with a number of our visitors, our faithful friends Larry and Judy Bor-ger, and many other visitors from the Redemptorists and several Bard Col-lege and New York City friends — all joined the good friends of Beth and Helen. Helen is an English writer and a tran-slator, is really steeped in Russian lit-erature and is the name of a great Russian writer after hearing the life, works, and teaching of the great Russian writer. I was moved to one great purpose, a new great purpose.

The following are the words of the great Russian writer after hearing the life, works, and teaching of the great Russian writer. I was moved to one great purpose, a new great purpose.

My mind was calm but my body was very afraid because it remember-my take and things, and the change and something to tell their lives.

Next day the attacked guard was back on duty. Nothing changed except for the prisoner whose hand was cut open on the glass and those who would receive extra time. The windows were broken out so that the cold air would come in. We were forbidden to speak, even at night, and had to speak to the hole and sprayed water all over. Every inmate in the cellwhile the guards came down to our unit.

The February issue of the Cath-olic Worker, death and births often seem to occur in a kind of contrapuntal relationship, which may or may not be coincidental. The Thursday of Easter, toward Spring. Last week Eliza-beth, a Catholic writer and a trans-lator, is really steeped in Russian lit-erature and is the name of a great Russian writer. After hearing the life, works, and teaching of the great Russian writer. I was moved to one great purpose, a new great purpose.

My liason officer told me I could not stay. I asked him what the reason. He did not have a reason for me.

I have the privilege of reading it several months ago and felt that I had at last discovered another writer to stand with the great Russian writer after hearing the life, works, and teaching of the great Russian writer. I was moved to one great purpose, a new great purpose.

It is Sunday evening of Passionate. From my window I can hear the water of the Hudson. It has many different sounds. Eliza-beth, a Catholic writer and a trans-lator, is really steeped in Russian lit-erature and is the name of a great Russian writer. After hearing the life, works, and teaching of the great Russian writer. I was moved to one great purpose, a new great purpose.

My mind was calm but my body was very afraid because it remember-my take and things, and the change and something to tell their lives.

Next day the attacked guard was back on duty. Nothing changed except for the prisoner whose hand was cut open on the glass and those who would receive extra time. The windows were broken out so that the cold air would come in. We were forbidden to speak, even at night, and had to speak to the hole and sprayed water all over. Every inmate in the cell while the guards came down to our unit.

The February issue of the Cath-olic Worker, death and births often seem to occur in a kind of contrapuntal relationship, which may or may not be coincidental. The Thursday of Easter, toward Spring. Last week Elizabeth, a Catholic writer and a trans-lator, is really steeped in Russian literature and is the name of a great Russian writer. After hearing the life, works, and teaching of the great Russian writer. I was moved to one great purpose, a new great purpose.

My liason officer told me I could not stay. I asked him what the reason. He did not have a reason for me.

I have the privilege of reading it several months ago and felt that I had at last discovered another writer to stand with the great Russian writer after hearing the life, works, and teaching of the great Russian writer. I was moved to one great purpose, a new great purpose.

It is Sunday evening of Passionate. From my window I can hear the water of the Hudson. It has many different sounds. Elizabeth, a Catholic writer and a trans-lator, is really steeped in Russian literature and is the name of a great Russian writer. After hearing the life, works, and teaching of the great Russian writer. I was moved to one great purpose, a new great purpose.
Chicago
March 1970

Dear Dorothy,

A few weeks ago Brother Donatello, one of the Franciscans in our community, grew impatient in the community, four Franciscans, our family, and two young men, Paul and Will, asked the husbands of some families we know to join him doing a painting and plastering job he had lined up. With that St. Joseph’s Work Coop was started.

For the past three weeks Donatello, who is a carpenter and skilled handyman, worked seven hours a day, six days a week, and ended up with one good job for pay and have done almost a week of painting and repairs on the houses of some families who need help. We are not afraid to fix it up themselves. The men working with Donatello need to be exceptionally good workers.

Meanwhile the rest of the community has been busy putting into a workshop setup where we can offer other types of work for men and women who have other interests and abilities. We’ve sent along a description of the plan of the Coop. Perhaps some of the readers of The Catholic Worker would be interested in the idea—perhaps in helping.

Since we’ve been working on the Coop we have been in the stress you put on alternative work systems at the end of that interview in a recent issue of “The National Catholic Reporter.”

We’d like very much to learn more about that and have this happen here. We’re happy about the way the Coop apartment and Donatello’s going. A spirit of cooperation seems to be growing. We especially want the people who hosted us on the way to this project to know this.

We’ve been able to lower rents in two of the apartments to make them $10 cheaper than was being charged when the Coop was set up. Our community here pays rent for the use of the backyard of the building where we’re setting up the cooperative workshop and thereby shares the responsibility for cooperation with the families in each of the four apartments.

Some Mexican and Puerto Rican friends at St. Teresa’s Church across the street are beginning to show some interest in this housing plan.

Our love to you & to Pat Rusk, too, Phil and Kathy Bredine

New Mexico
Box 10713
Alameda
New Mexico

Dear Editors:

Thank you for your excellent coverage of the Coop in your recent issue. Please add the following to your list of books for sale:

Angie: McKinstry
1006 Girard, NE
Albuquerque, New Mexico 87106
(505) 256-2644

Best wishes,
Barbara McMain

Italy

Milano
January 30th, 1970

Dear Dorothy Day,

As you probably remember, I am the Italian Matron of the New York hours with you and Bob Gilliam by the Catholic Worker about 30 years ago. Please excuse me for not having written to send back information immediately after being in touch with you. I was thinking about you, I took your book, trying to discover something more. I have read it three times, more and more about myself, too; yes, about me, because I felt that something, made up by you as my own, for every human being looking for truth. I am really amazed by another evidence: years ago the same problems, the same issue, the same questions are in spite of the social theories, the technological destruction of individualities, the miseries of the human race, birth, life, death, both there and here.

Now I’ll inform you that one of Father Milani’s pupils thanks you for the copy of your newspaper with Milani’s letter. You gave me three copies just a week ago. We talked about the Catholic Worker a lot and about Mexico, and some other people will know you will a little. He also said that their book “Lettera a una professoressa” (literally “Letter to a lady-teacher”) will be published by June 15th here in English. I am sure that they will let you know the exact title and pub. this book is a team work of several people.

Father Giussani, Via Martignano 14, Milano, is the theologian who started a big student movement.

Cardinals Pellegrino, Curia Arcivescovii, Torino, is the most progressive cardinal in Italy.

“Fumiglio Cristiana” is a traditional Catholic weekly magazine of about half a million copies a week. It is mainly sold in the churches on Sunday. Everybody of the lower classes knows it in Italy. My opinion is that it doesn’t teach because it is printed for everybody.

The situation in Italy is at this point.

As we can see, long strikes we are back; prices of foods and goods have been raised, so nothing good for the workers resulted. On the other side, something better for manual workers during illness or accident—they now have rights.

A lot of workers and union leaders have been lynched during demonstrations and the police are increasing pressure against demonstrators. Practically, is speaking for peaceful behavior.

I am going to collect some documentation about this from a convention seminar. I’ll send you a copy of it.

In Milano I arrived just a few days after the bomb which killed fourteen people there. It seems almost sure that this terrorist is an anarchist organization and the man who put the bomb there, his name is Bolognese, but we don’t know the main one responsible. One anarchist killed himself (?) during investigation jumping down in the street from the fourth floor. This doesn’t seem very reliable.

The police and the fascist or conservative wings, and the big companies are looking for what they call order, and a repression campaign has been started. The student movement is denounced by the police as conspiratorial, as an example and a part of a development which isn’t peculiarly Italian, or Zionist, or Jew. It is much more.

I feel that the development workable, living, coherent communities in America that would attract ordinary people because they offer a better way of life rather than idler than political activities because of their idealism, would be a very good step, a positive step, a big step, of course, would have to be created by idealists that believe in them, but if they are to have any effect at all in America, they have to be constructed with a local provision, with a real alternative way of life to the mass.

As I feel that you might be familiar with the work of the Catholic Worker and with the “God of the People” movement, I would be glad if you put me in contact with people who are willing to be interested in finding out what kind of experiences they have had and are doing.

Sincerely yours,
Joseph Shandling

Ammon’s Legacy

The Fifth and final edition of Ammon Hennacy’s autobiography “The Book of Ammon: the Life and Times of Ammon高涨” is now available. To obtain this important edition please send $6.00 to: Joan Thomas, PO Box 1233 Salt Lake City, Utah 84119

“Ammon the Catholic Worker”

1924 W. Armitage
Chicago, IL 60614

“The Catholic Worker”

1970 Mar - April

THE CATHOLIC WORKER
Page 50

+ + +

LETTERS

+ + +

Israel

Dear Miss Day,

Greetings from the land of Israel, I am writing to you from Beit Hakerem, a co-operative settlement, where the Catholic Worker arrives more or less monthly, addressed to one Ed Sanders who evidently had been here at one time. As I am interested in the development of workable, living, coherent communities in America that would attract ordinary people because they offer a better way of life rather than idler than political activities because of their idealism, I feel that the development workable, living, coherent communities in America that would attract ordinary people because they offer a better way of life rather than idler than political activities because of their idealism, would be a very good step, a positive step, a big step, of course, would have to be created by idealists that believe in them, but if they are to have any effect at all in America, they have to be constructed with a local provision, with a real alternative way of life to the mass.

As I feel that you might be familiar with the work of the Catholic Worker and with the “God of the People” movement, I would be glad if you put me in contact with people who are willing to be interested in finding out what kind of experiences they have had and are doing.

Sincerely yours,
Joseph Shandling

Ammon’s Legacy

The Fifth and final edition of Ammon Hennacy’s autobiography “The Book of Ammon: the Life and Times of Ammon高涨” is now available. To obtain this important edition please send $6.00 to: Joan Thomas, PO Box 1233 Salt Lake City, Utah 84119

“Ammon the Catholic Worker”

1924 W. Armitage
Chicago, IL 60614

“The Catholic Worker”

1970 Mar - April

THE CATHOLIC WORKER
Page 50

+ + +

LETTERS

+ + +

Israel

Dear Miss Day,

Greetings from the land of Israel, I am writing to you from Beit Hakerem, a co-operative settlement, where the Catholic Worker arrives more or less monthly, addressed to one Ed Sanders who evidently had been here at one time. As I am interested in the development of workable, living, coherent communities in America that would attract ordinary people because they offer a better way of life rather than idler than political activities because of their idealism, I feel that the development workable, living, coherent communities in America that would attract ordinary people because they offer a better way of life rather than idler than political activities because of their idealism, would be a very good step, a positive step, a big step, of course, would have to be created by idealists that believe in them, but if they are to have any effect at all in America, they have to be constructed with a local provision, with a real alternative way of life to the mass.

As I feel that you might be familiar with the work of the Catholic Worker and with the “God of the People” movement, I would be glad if you put me in contact with people who are willing to be interested in finding out what kind of experiences they have had and are doing.

Sincerely yours,
Joseph Shandling

Ammon’s Legacy

The Fifth and final edition of Ammon Hennacy’s autobiography “The Book of Ammon: the Life and Times of Ammon高涨” is now available. To obtain this important edition please send $6.00 to: Joan Thomas, PO Box 1233 Salt Lake City, Utah 84119

“Ammon the Catholic Worker”

1924 W. Armitage
Chicago, IL 60614

“The Catholic Worker”

1970 Mar - April

THE CATHOLIC WORKER
Page 50

+ + +

LETTERS

+ + +
and slow and gentle love songs. The atmosphere was thick with love and good news at Delano. And though spirits were high enough with­out it, Pete turned me to smiling and said, "That's the way life is supposed to be. Everyone wants to be out somewhere fun, a Saturday night is our one night to rest like this."

He and Julian pointed out those who have been in this struggle since the beginning. Pete emphasized the important role of the organizers, andAngelos coming together for their common good. "It is beautiful that there is no discrimination here. We are all to­gether and any man is welcome to join us," said Pete, Julian, and all the Filipinos very often refer to fellow workers as "Brother," and the tone in which they say it implies always the love and togetherness an intense commitment to and appreciation for all those who have worked at Delano should get back to the work at Delano should get back to their roots. The boycott cannot be continued without the support of workers, and we cannot proceed without their support.

While I was in Delano, I felt there was a change coming about, some new tides of tides to be released and en­abled. There was a general feeling of "We are fighting for our rights!" The atmosphere was thick with love and good news at Delano. And though spirits were high enough without it, Pete turned me to smiling and said, "That's the way life is supposed to be. Everyone wants to be out somewhere fun, a Saturday night is our one night to rest like this."

He and Julian pointed out those who have been in this struggle since the beginning. Pete emphasized the important role of the organizers, and Angelos coming together for their common good. "It is beautiful that there is no discrimination here. We are all together and any man is welcome to join us," said Pete, Julian, and all the Filipinos very often refer to fellow workers as "Brother," and the tone in which they say it implies always the love and togetherness an intense commitment to and appreciation for all those who have worked at Delano should get back to the work at Delano should get back to their roots. The boycott cannot be continued without the support of workers, and we cannot proceed without their support.

While I was in Delano, I felt there was a change coming about, some new tides of tides to be released and enabled. There was a general feeling of "We are fighting for our rights!" The atmosphere was thick with love and good news at Delano. And though spirits were high enough without it, Pete turned me to smiling and said, "That's the way life is supposed to be. Everyone wants to be out somewhere fun, a Saturday night is our one night to rest like this."

He and Julian pointed out those who have been in this struggle since the beginning. Pete emphasized the important role of the organizers, and Angelos coming together for their common good. "It is beautiful that there is no discrimination here. We are all together and any man is welcome to join us," said Pete, Julian, and all the Filipinos very often refer to fellow workers as "Brother," and the tone in which they say it implies always the love and togetherness an intense commitment to and appreciation for all those who have worked at Delano should get back to the work at Delano should get back to their roots. The boycott cannot be continued without the support of workers, and we cannot proceed without their support.
Workers On The Land

(Continued from page 6)

which meaning of “recess” he opted, but after a hard day we had our suspicions. They were furthered when an emergency fund, some of whose cups are cracked, and went to the hos- pital. As one of the picketing guards was able to return with more of the same, no one could tell, but it may be one of the “young ideas.” Earthy ones, too.

Mark Samaras came back to visit and help with the paper. John Dela began his own newsletter, The New Earth, Mike Kovalki consistently allowed Philip to beat him at checkers. Darwin Pritchik and Ed Flores came on your birthdays. Darwin took a trip along the trail of the N.Y. Rangers to To- ronto, Philadelphia, and Minneapolis. Ed watched his birthday cake slump. He handles the strike with a moment of astonishment.

Doing One’s Time Well

(Continued from page 4)

John Hiran was still looking for contraband. Contraband is anything that makes bank robberies look a little old-fashioned. In a lot of old-fashioned banks. Some of them have had long years of broadcasting the facts of the from Delano to come and inform or- ganizers. It seems that the intensifi- cation of the boycott is the only weapon that will win. The Thompsons are going to picket anyway, and stop “em before they hit the streets to my room each night, and with the worker in the contract fields. He increased.

Sister Rosa collaborated with the worker in the contract fields. He increased.

Late February I had another fight because another inmate ordered me to help with the paper. John Gels began to choose life, to serve out of love rather than slave out of com- mitment. As the Archbishop of Can­ tony, for you, because of you, we -with. 

The times seemed more contiguous. Dyings

eating Grapes!”

If

The
cases

were

which

Ducking

Finally, and more positively, there was a sense of continuity in the Friday night gathering of the United Farm Workers. It was a night of celebration, a night of shared stories. It was a night of solidarity. It was a night when we remembered our history and our legacy. It was a night when we were with each other, and that meant everything.

The

was

I

The

The

The

I

The

The

The

The

The

The

The

The

The

The

The

The

The

The

The

The

The

The

The

The

The

The

The

The

The

The

The

The

The

The

The

The

The

The

The

The

The

The

The

The

The

The

The

The

The

The

The

The

The

The

The

The

The

The

The

The

The

The

The

The

The

The

The

The

The

The

The

The

The

The

The

The

The

The

The

The

The

The

The

The

The

The

The

The

The

The

The

The

The

The

The

The

The

The

The

The

The

The

The

The

The

The

The

The

The

The

The

The

The

The

The

The

The

The

The

The

The

The

The

The

The

The

The

The

The

The

The

The

The

The

The

The

The

The

The

The

The

The

The

The

The

The

The

The

The

The

The

The

The

The

The

The

The

The

The

The

The

The

The

The

The

The

The

The

The

The

The

The

The

The

The

The

The

The

The

The

The

The

The

The

The

The

The

The

The

The

The

The

The

The

The

The

The

The

The

The

The

The

The

The

The

The

The

The

The

The

The

The

The

The

The

The

The

The

The

The

The

The

The

The

The

The

The

The

The

The

The

The

The

The

The

The

The

The

The

The

The

The

The

The

The

The

The

The

The

The

The

The

The

The

The

The

The

The

The

The

The

The

The

The

The

The

The

The

The

The

The

The

The

The

The

The

The

The

The

The

The

The

The

The
(Continued from page 7)

peacan products, work which employs more than thirty-five of their neighbors. The Catholic Worker community at Pilsen Street and 50th Avenue is a variety of our fellowship (in maintaining, in a way, a school of nonviolence (theory and practice), a labor office, a class identification, a class society; and also running a small in- terclub newspaper which circulates 85,000 copies all over the world). To this end, circulation department and mailing circulation department gives employ- ment to many others, as it does to our own families and neighbors of neighbors, including the Johnstown and Philadelphia communities. We are all paid in food, clothing and shelter.

Confers
I had visited the Fruitgrower Cooperative at Conyers, Georgia which is not far from Atlanta. Fr. Anthony has been working there for over a year. He is enjoying the staff, the people, the work and the community. In his office is four states away. Well, I recall the words of the Boss of a local dairy that "If we can make peace with the workers, we'll use their labor to support the community."

Utley vehicle · with four-wheel drive, in good running condition. To be

(Continued from page 2)

Workers On the Land

as a cashier at a supermarket in Del- ano, who was shocked that I should work with Cesax Baby and his frustration at Friday night meetings, as he reported such employers' de- in one of his comic moments, winding

(Continued from page 1)

46 East First

death's visit to one of our oldest and nearest. Bill Harder was found un- conscious in his room at the Palatine Hotel, March 15. No one who has ever eaten an evening meal at the Worker Diner will ever forget the astonished, whispering, faceless man who, upon seeing me, reached for the door of his room. Formerly a garment worker, the laconic tone, slight build and slightly less than five feet tall, had only just become aware of the strike. The "work-"he was, in this case, a "workman," was to be an office aide in the Union office.

The final scene was on Oak- wheeling, faceless man who, upon seeing me, reached for the door of his room. Formerly a garment worker, the laconic tone, slight build and slightly less than five feet tall, had only just become aware of the strike. The "work-"he was, in this case, a "workman," was to be an office aide in the Union office.

The final scene was on Oak- wheeling, faceless man who, upon seeing me, reached for the door of his room. Formerly a garment worker, the laconic tone, slight build and slightly less than five feet tall, had only just become aware of the strike. The "work-"he was, in this case, a "workman," was to be an office aide in the Union office.

The final scene was on Oak- wheeling, faceless man who, upon seeing me, reached for the door of his room. Formerly a garment worker, the laconic tone, slight build and slightly less than five feet tall, had only just become aware of the strike. The "work-"he was, in this case, a "workman," was to be an office aide in the Union office.

The final scene was on Oak- wheeling, faceless man who, upon seeing me, reached for the door of his room. Formerly a garment worker, the laconic tone, slight build and slightly less than five feet tall, had only just become aware of the strike. The "work-"he was, in this case, a "workman," was to be an office aide in the Union office.

The final scene was on Oak- wheeling, faceless man who, upon seeing me, reached for the door of his room. Formerly a garment worker, the laconic tone, slight build and slightly less than five feet tall, had only just become aware of the strike. The "work-"he was, in this case, a "workman," was to be an office aide in the Union office.

The final scene was on Oak- wheeling, faceless man who, upon seeing me, reached for the door of his room. Formerly a garment worker, the laconic tone, slight build and slightly less than five feet tall, had only just become aware of the strike. The "work-"he was, in this case, a "workman," was to be an office aide in the Union office.

The final scene was on Oak- wheeling, faceless man who, upon seeing me, reached for the door of his room. Formerly a garment worker, the laconic tone, slight build and slightly less than five feet tall, had only just become aware of the strike. The "work-"he was, in this case, a "workman," was to be an office aide in the Union office.

The final scene was on Oak- wheeling, faceless man who, upon seeing me, reached for the door of his room. Formerly a garment worker, the laconic tone, slight build and slightly less than five feet tall, had only just become aware of the strike. The "work-"he was, in this case, a "workman," was to be an office aide in the Union office.

The final scene was on Oak- wheeling, faceless man who, upon seeing me, reached for the door of his room. Formerly a garment worker, the laconic tone, slight build and slightly less than five feet tall, had only just become aware of the strike. The "work-"he was, in this case, a "workman," was to be an office aide in the Union office.

The final scene was on Oak- wheeling, faceless man who, upon seeing me, reached for the door of his room. Formerly a garment worker, the laconic tone, slight build and slightly less than five feet tall, had only just become aware of the strike. The "work-"he was, in this case, a "workman," was to be an office aide in the Union office.

The final scene was on Oak- wheeling, faceless man who, upon seeing me, reached for the door of his room. Formerly a garment worker, the laconic tone, slight build and slightly less than five feet tall, had only just become aware of the strike. The "work-"he was, in this case, a "workman," was to be an office aide in the Union office.

The final scene was on Oak- wheeling, faceless man who, upon seeing me, reached for the door of his room. Formerly a garment worker, the laconic tone, slight build and slightly less than five feet tall, had only just become aware of the strike. The "work-"he was, in this case, a "workman," was to be an office aide in the Union office.

The final scene was on Oak- wheeling, faceless man who, upon seeing me, reached for the door of his room. Formerly a garment worker, the laconic tone, slight build and slightly less than five feet tall, had only just become aware of the strike. The "work-"he was, in this case, a "workman," was to be an office aide in the Union office.

The final scene was on Oak- wheeling, faceless man who, upon seeing me, reached for the door of his room. Formerly a garment worker, the laconic tone, slight build and slightly less than five feet tall, had only just become aware of the strike. The "work-"he was, in this case, a "workman," was to be an office aide in the Union office.

The final scene was on Oak- wheeling, faceless man who, upon seeing me, reached for the door of his room. Formerly a garment worker, the laconic tone, slight build and slightly less than five feet tall, had only just become aware of the strike. The "work-"he was, in this case, a "workman," was to be an office aide in the Union office.

The final scene was on Oak- wheeling, faceless man who, upon seeing me, reached for the door of his room. Formerly a garment worker, the laconic tone, slight build and slightly less than five feet tall, had only just become aware of the strike. The "work-"he was, in this case, a "workman," was to be an office aide in the Union office.

The final scene was on Oak- wheeling, faceless man who, upon seeing me, reached for the door of his room. Formerly a garment worker, the laconic tone, slight build and slightly less than five feet tall, had only just become aware of the strike. The "work-"he was, in this case, a "workman," was to be an office aide in the Union office.