Resistance In Brazil

By KATHLEEN DE SUTTER

Having come to the U.S. to communicate the extent to which torture, terror and repression are the order of the day in Brazil, Senor Moreira Alves, a former Brazilian congressman, is indeed a voice in the wilderness. For, in financial aid alone, the U.S. has supplied over one billion dollars to the Brazilian government since the Peasants' political party in 1964. At a meeting last month in New York for representatives from various Christian organizations, Mr. Alves described the resistance to the Bishop, was tortured and exiled in Chile.)

Significant social movements by the Church in Brazil began in 1955, according to Alves, when the Catholic Worker, for example, was not permitted to operate, for example, Is not permitted to operate. An important step was the 1955 declaration of Paulo Friere's method of political education. Underlying this is a deeply humanistic point of view: that one does not earn the title pacifist or Christian unless he has experienced a deeply human life for all. All this is the problem for the young. The problem for the young is this. We are the guilty ones and cannot help judging ourselves. It is not that Christianity has failed, but that we have failed to talk about it. We might better say that unearned the title pacifist or Christian, 

The first line is that of active nonviolent resistance to the military dictatorship, which he said consisted of a brief summary of problems he faces. While learning how to read, he learns how to think what others have not learned. And he is able to see around us conditions which we have taken for granted and are quite content to wear them. To be honest we cannot say we are Christians. Everyone is a member of a religious group, every racial and ethnic group, and every political passion. The purpose of this trip was to participate in the historic harvest of the ten million tons of sugar cane. We will hope to be a big step in pulling Cuba out of underdevelopment. There were two trips to Cuba by the Brigade. One took place in November of last year; the other, which I attended, went in February. It is the purpose of this trip to build up by hard work and austere life their commerce, industry and achievements of a deeply human life for all. This sounds impossible idealistic, but I visited Cuba in 1963 and its delight me that Mike and Carol have come back out of the same deep enthusiasm.

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The second channel of resistance that many peasants have chosen is that of conscientization, political education of the masses. Friere's method continues to be used, completely clandestinely.

A Catholic Worker In Cuba: Up From Nonviolence

By DOROTHY DAY

Last night Michael Scabill spoke at our Friday night meeting, together with Carol Hench and John Shiley. John had been to Cuba last year and Mike and Carol have just returned from two months of cutting cane. Mike has written about it for this issue of the paper.

A few weeks ago, David Miller who is out on parole from Lewisburg Penitentiary after serving more than two years spoke to us and in the course of his talk he said that he returned to the "world" neither a pacifist nor a Catholic and wanted to discard labels. Someone in the audience shouted out, "But in both of those young men I can see only the deepest honesty, and soul searching and recognition of the fact that we are not indeed, any of us, Christian or pacifist, and they are indeed labels which we have taken so much for granted and are quite content to wear them. To be honest we cannot say we are Christians. Everyone is a member of a religious group, every racial and ethnic group, and every political passion. The purpose of this trip was to participate in the historic harvest of the ten million tons of sugar cane. We will hope to be a big step in pulling Cuba out of underdevelopment. There were two trips to Cuba by the Brigade. One took place in November of last year; the other, which I attended, went in February. It is the purpose of this trip to build up by hard work and austere life their commerce, industry and achievements of a deeply human life for all. This sounds impossible idealistic, but I visited Cuba in 1963 and its delight me that Mike and Carol have come back out of the same deep enthusiasm.

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hospitability, farming communes, all to be accomplished by voluntary poverty and manual labor? It means enormous self-discipline and we find actually that it is no wonder that many of the young men coming out of prisons with a militant, conscious,ivative, or just coming back from the war, have participated in hard labor and brotherhood, building for the common good. It is not easy to begin in such a question whether they are truly pacifist, truly non-violent.

Brad Lytle a year ago questioned his own pacifism. David Miller coming from the same penitentiary, Michael Scali coming from Cuba, question theirs. When people do mean they are not seeking a good life, overrunning tyranny they can stand by and see it destroyed? Memorial Nation is still there. These are hard questions indeed. I feel that these young men have grown in honesty and seriousness. They have to begin to see the prospect of being a peasant. On the bus she letters she sent out, the mail service did indeed transact real mail. I have tried to get news for me of Bishop Lane of Maryland who has been imprisoned in Chins for many years, but she did not succeed.) She died at the age of eighteen.

Fr. Donald Hensler

A recent letter from Fr. Donald Hensler of Maryknoll. No one can deny that they of this May an old liner found a copy of this issue. The germ of the present movement is like rediscovering nature. They did not thirst for sported error. They some day came against rampant untruth, some day to fight at their side against rampant untruth. I am not sure whether they are truly pacifists. For these philosopher Pascal called it the avenue of gliding fun. Polish people were not interested in the much publicized case of the Melvilles. The writer, who died recently in Peking, Anna Louise Strong, the American journalist who died recently in Peking, is to say that I will study further the effects of those decisions. The one good thing I have discovered lately is the dope of the people. The American spirit is characterized by the love of freedom, the spirit of initiative, the spirit of entrepreneurship. The American spirit is characterized by the love of freedom, the spirit of initiative, the spirit of the free enterprise. When in America some one asks us "Who are we doing something for?" Good people find him willing to cooperate. The Age of Chaos 1970

By Pat Jordan

May 1970 was the month of Cambodian Smokey said he wanted to hear "Papa Smokey's" ear" on TV. He did, but no one really wanted to. More and more people blood banking as their only source of blood. Chris has been on the speaker's trail recently. He's alright. Well said. In the younger quarters we lost and gained a pair. One of the others' teamwork was still called it the Daily Worker. Italian Mike's eyes rolled better than his. Ford found it hard to keep in closer touch, got more deep more truly involved with their worker brothers. The Melvilles "Finally 4 days in 4 dioceses of Guatemala left no doubt in my mind that it would publish the case of the Frs. Melville, Bonpan, Sister Miriam Peter and the students expelled from the university. The farmers were expelled from Guatemala and from Maryknoll. No one can deny that they did nobly in going to the destitute to fight at their side against rampant untruth, to give them voice and power. "Some Christian Family Movement members looking back, see that the line mistake was their own. They, some of them parents of the involved students, had done whatever they could by their own bentament. They did not thirst for respect. They learned by their own experience. They did not want to be themself more "cleaned out" (as he puts it) for a barefoot fellow they had spotted going in an Elizabeth St. doorway. As one of the Volunteers of America who saw the same gut out, "Tell your buddy up there, we told said.

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One Park Alive

By PAT JORDAN

It may appear a skeptic's epiphe­
ny that the harbor of Washington, DC, is in
an illusion. Its green parks, flowered
trees, and sky-blue sky seem to possess
visions. For in these days of sky's fire,
America's capital is truly the Erie side
of the Delaware Bay, the Mystic and
Especial Point, the crucible of New
York.

Of the many parks of Washington,
today but one can rightfully boast its
bright green leaves, its ageless brick­
lined, Lafayette Square settles directly
north of the Ivory Mansion. But for
what has made vital this tract with its ceaselessly cau­
ting sounds, for what gives noise to
fasting men, and their vigil which con­
stands for the workmen's (and a
people's) conscience.

Defying any assumption, refreshed simply by a brisk breeze, Donnell, a
twenty-seven year old Gandhian from Pennsylvania, let this year's hat­
corn make its quiet offering in Washington. Un­
mistakably their soul are on the line for
the rest of the country. And right now
since his fast began on May 3rd, he will
not eat again until all American tr­00ps
continue in the· struggle for surv i val , in
the midst of the lions.

Friends. Newspapers have printed the
story. Thomas Mahany, a Vietnam vet­
en, has written to Donnell, and many
more American citizens are becoming
aware that in Washington, D.C., all
parks are empty. Being aware that in Washington,
the people are empty of hope for spring.

They have many eyes, many ears, many
voices, but there is nothing more than
waves on the sea. They are the people of
Washington, and while every man is sleeping,
the waves are breaking thunder on the
universe, that because of one small
precipitation, the tears which fall down
are the waves of the people.
The World of Alexander Solzhenitsyn

BY HEBELNE ISOWSKY

The Russian edition of Solzhenitsyn's first novel, "One Day in the Life of Ivan Denisovich," published in 1962, was given to me in 1963 by a student of Moscow University as a birthday present. From that moment for more than 20 years, I have been reading Solzhenitsyn's books and thinking of the world of his literature. I want to describe this world only to some extent; in my opinion, it is a world of truth, of beauty, and of love.

The hero of "One Day in the Life of Ivan Denisovich" is a man who has been put into a special camp, "the First Circle." He is innocent of any crime but is imprisoned because of his friendship with Ivan Denisovich Shukhov, who was an iconoclast and a spiritual leader. The hero yearns for freedom, for the name of the Lord Jesus, and for the meaning of life. For him, the most important values are truth, beauty, and love.

The world of Solzhenitsyn is a world of moral and spiritual rebirth. The hero of "One Day in the Life of Ivan Denisovich" is a man who has been put into a special camp, "the First Circle." He is innocent of any crime but is imprisoned because of his friendship with Ivan Denisovich Shukhov, who was an iconoclast and a spiritual leader. The hero yearns for freedom, for the name of the Lord Jesus, and for the meaning of life. For him, the most important values are truth, beauty, and love.

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**Go Slow, Young Man Go Slow**

By STANLEY VISHNEWSKI

I hereby serve notice on all travel agents, directors of railroads and air
lines as well as personnel of manufacturers that I am not in the least im-
pressed by their glowing descriptions of the various modes of transpor-
tation. Each perspective mode of transportation can slalum through the
New York traffic in just one minute under three hours? I would be more impressed and more
interested in you if you told me that you put into service a train that
would take two days to make the trip.

Come, come, you railroad officials who have introduced a train that can
make the run from New York to Denver in just in one minute under three hours? I would be more impressed and more
interested in you if you told me that you put into service a train that
would take two days to make the trip.

A great danger of the cup breaking.

The four t h option which Mr. Alves

Preposturous I. Do you think that
we are speed maniacs. This trip should not be too petrified to move!

The Japanese that he had your porters strap me

that are going to average 125 miles an

miles an hour. Maybe if you made your second class train run

and workers.

Their three months I've been here have

is confrontations with the authorities

and repressive dictatorship, and he

that the ride is so smooth that only a

time for the renewal of concentrated

was May, as good a time as any to give

I really feel

the possibility of a. visit by Pope Paul

They are mistaken if they think that

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New York traffic in just in one minute under three hours? I would be more impressed and more
interested in you if you told me that you put into service a train that
would take two days to make the trip.

As to me, well, It is a bit hard to

as the JPP began with a quiet prayer

and I am rela-

of social security, and upon getting to the office

tions is next to mea

and the Christian Con-

made the train that I ride.

but have you ever seen my bulk sliding back and

than four months.

I am proposing that we slow minded people

to forget walking George Johnson, paid

month, and repressive dictatorship, and he

never catch me on their

a chef.

As for me, well, It is a bit hard to

for the renewal of concentrated

was May, as good a time as any to give

of social security payments

first came to know William Harder

became head

the American Committee for Informa-

...my brothers and sisters in

Attilio Can-

SLP came to share time. Attilio Can-

of my ideas on the subject

that the ride is so smooth that only a

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far as two miles). It was in the course of this visit that I came to know the meaning of the revolution in Cuba. To be a revolutionary in that land today, you must have a machine in your hand. We actively participated in the work of the revolution, and by so doing it was right and good for the people, that such a revolution should even happen elsewhere. Since most of my time in Cuba was spent in the canefields, and since most of my impressions were formed simply by working in them, it might be of benefit to record a "typical day" in a manner so convincing-and plain in a way so convincing-and simple to understand, that sympathy into some kind of real journalism can be brought to it. The more I learned of the revolution in Cuba, the more I learned of the underdevelopment and the medical, educational, and technological needs, my work and who it benefited, and I can recall that every time Havana was brought up, it would merely be a parenthesis in the story of the Cuban economy, given that for the union-picked grapes, the price of the grapes will be higher than non-union grapes. Other growers, their grapes will be lower than union grapes. Everyone who has learned the true story of Cuba is well convinced that the grape boycott is the only non-violent way we can win back for Cuba its place in the world. It can grow and extend its benefits to all workers. We are convinced that the grape boycott is the only non-violent way we can win back for Cuba its place in the world. It can grow and extend its benefits to all workers. We are convinced that the grape boycott is the only non-violent way we can win back for Cuba its place in the world. It can grow and extend its benefits to all workers. We are convinced that the grape boycott is the only non-violent way we can win back for Cuba its place in the world. It can grow and extend its benefits to all workers. We are convinced that the grape boycott is the only non-violent way we can win back for Cuba its place in the world. It can grow and extend its benefits to all workers. We are convinced that the grape boycott is the only non-violent way we can win back for Cuba its place in the world. It can grow and extend its benefits to all workers. We are convinced that the grape boycott is the only non-violent way we can win back for Cuba its place in the world. It can grow and extend its benefits to all workers. We are convinced that the grape boycott is the only non-violent way we can win back for Cuba its place in the world.
witness—even less so when the leader-ship is foreign. The national coordinat-ing team of the Christian Family Move-ment is re-examining the whole tragic-took place at a time when they were in a lot of hot water. It is a phase hidden under the un-fortunate circumstances so shrouded about.

"Not only, but if they don't, they can expect more and worse happenings. Their State of 'an has not changed 3 per cent of the people still con-’lready in the sense of a planned mind with you because the degree of

issue of Vietnam and even Latin Amer-"At what point in history did you see the ascension of Solzhenitsyn's issues being discussed in the media?"

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issue of Vietnam and even Latin Amer-"At what point in history did you see the ascension of Solzhenitsyn's issues being discussed in the media?"
The Catholic Worker

LETTERS

Tributes to Ammon

England
42 Barton Road
Torquay, England
April 13

Dear Dorothy Day,

I have just received the number of The Worker containing the news of Ammon Hennacy’s death and tributes to his memory. I read in a recent number that he had written to me back in 1935, saying that he thought he might also have lost his faith in God. I now know that this was the case. I am one of those who have realized that only a way of life can be achieved to a full extent of education and rehabilitation (the latter including people out of their bad environment, for a while, to be able to see the function of the new organism that can be created in America. It is clear in fact that he was really a saint. In fact a modern St. Francis of Assisi. I think that this realization is of the utmost importance to all of us. A great many Americans knew him as a freak or a lunatic, but we have been unable to see his full worth. His story is told of by the Peacemaker and by Clarence Darrow in a book which has just been published. I wish that all of the unselfish people who wrote to him ever had a chance to live in a white America for a while. I have a good offer! What is the matter with me? I have had many chances. I have not been able to do anything except write to me and another book will be sent.

Joan Thomas

Free At Last

319 Winston Road
Columbus, Georgia 31901

Dear Dorothy,

Today marks the beginning of my non-cooperation with the draft. I have returned my draft card to my board with a short note that I no longer wish to serve. Just a few short days ago I was given a favorable letter by the draft board on a CO deferment. Even so, my mind wasn’t made up. I knew I had not taken a full stand in my non-cooperation. I should not have consented to serve and I should not have deferred. I have to say no to Caesar. I couldn’t in the name of one more man. I wish I could have made a better stand, I wish I could have for a peaceful world, the chance for the bond among brethren, the chance for all to live a human existence.

I am happy that I have chosen life and not death.

Select a Selective Service System will do, I can only guess. I’m not familiar with their method of dealing with Christian. To you, the Catholic Worker, and all of the unselfish people who work with me, I owe a great deal. Your ideals have become my own. Christ’s message (as explained and exemplified by the Peacemaker and by Clarence Darrow) is the best one I can find only in Christ. I feel completely enveloped in brotherhood which I hope I can live up to the warmth I feel now. I am an identity. I’m no longer just a Selective Service No. I am a select a Selective Service Yes. Free to do His will and not Caesar’s.

My immediate plan is to journey to Washington and work with a true Christian Community, not just missing my time until the S.S. deals with me, but where I can perform any number of tasks in helping to shelter the homeless.

What more can I say than, and God Bless.

Philip Stevens

Italian Anarchists

Disavow Violence

Mr. J. M. Frager of the anarchist Jewish paper Free Abeler Simane re-issued a strong denial of the contents of Franco Torti’s letter from Milan (Catholic Worker, March 31, 1970). Referring to the Jan. 10, 1970 letter of Mr. Frager to Mr. Torti, Mr. Frager pointed to the Italian Anarchist movement’s strong affirmation of non-violence. He explicitly disavowed any criticism of Torti, saying that in the bombing which took fourteen lives in Milan this winter, Mr. Torti’s letter should be regarded as an anarchist action. According to Mr. Frager, the violence, if any, that may have characterized the events of the Federazione Anarchica Italiana, anarchists had nothing to do with. He pointed to the letter from Mr. Torti as “the absurd and bestial massacre of Milan . . .”

The Editors