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# The Round Table

ST. LOUIS CATHOLIC WORKER NEWS

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Chains- bricks, concrete, walls, steel, bars, cells,  
tears of years that have gone by while we have been  
kept behind- forcibly shackled within, without, for  
what crime? For what law? For how long is this life  
to be?

Questions asked in the stillness of the  
darkest of the night, questions, questions, questions,  
questions.

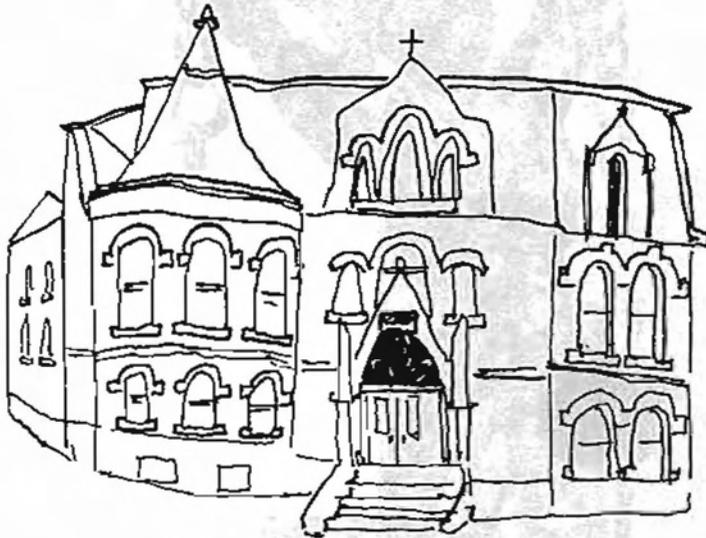
by VICTOR BONO

## A DANGEROUS PLACE by BOB CORLEY

Visiting Karen House can be dangerous. It does not look dangerous, but it is. Karen House is in an old three story house at 1840 Hogan that was once occupied by the Notre Dame nuns who taught at St. Liborius parish. It is now a kind of a

just need. Anyone who could afford to stay at a regular hotel would probably not be admitted.

Karen House will never make any money. As soon as they get anything they give it away. Many of the people who live in the neighborhood are poor. Some of them stop in



hotel, but not like any hotel you have been in before. For one thing, they do not charge any rent. And they do not charge for meals. It is a temporary home for women and children who have no place else to go. The only qualification for admittance is need. No questions are asked about race or religion or social status --

for meals or for food for their families, and they always get it. The bookkeeping is simple. There is no charge, so there is no change to make, no accounts receivable, no bad debts to write off.

Karen House is run by six women who have decided that this is how they want to live

their lives. they are all named Mary Ann, or Ann, or Luanne; except Sue and Virginia. At first you call everyone Mary Ann but after a while you figure things out.

None of these women looks dangerous, but they are. They have decided to take seriously the ideas of a man who lived a couple of thousand years ago and went around saying things like "Love people." "Be good to people." "Give things to people without asking anything in return." He was thoroughly un-American -- even before there was an America. And naturally, saying things like that he got into trouble. Bad trouble. He could probably have copped some kind of plea and gotten off with a light sentence. But he kept on saying the things he believed in so they hung him. Not with a rope like they do it now. They nailed him up on a cross and let him hang there.

That is what makes going to Karen House so dangerous. These women have taken the man seriously, and after you have been around them for a while, you begin to think about taking him seriously. Karen House is a Catholic Worker house. The Catholic Worker was started in 1933 by Peter Maurin and Dorothy Day. One of the reasons they started it was to give ordinary people like me a chance to help other people. And so the staff at Karen House never hesitates to ask for help. They know, and you know, that you are not doing anything for them. They are doing something for you.

Karen House is full of sounds. People sounds. Sometimes the sounds

become quarrel sounds. Then someone from the staff appears and the quarrel sounds end. The staff handle things the way the man would handle them. They are firm. They are gentle. They are fair and humane. They treat people with dignity and respect. They have rules, but know when to bend them. Karen House is for women and children only. But when they learned that Don, a neighborhood alcoholic, almost froze to death one night on the street, they began to let him sleep on the couch in the living room. Don has his own personal catch twenty-

*"I was in prison and  
you visited me."*

*MAT. 25:36*

two. He needs medication to live, but his medication does not mix with alcohol. He usually skips the medicine and gets drunk. He probably will not live very long, but as long as he needs help, Mary Ann and Mary Ann and Ann and Luanne and Sue and Virginia will do what they can for him

And that is why Karen House is so dangerous. They take the man seriously, and they are so beautiful that one is tempted to be like them. The thought is terrifying. The thought of taking the man seriously is terrifying. The things it could do to your life are terrifying.

So if you have any sense, stay away from Karen House.

(Bob is a regular volunteer at Karen House.)

## "...The Only FUNCTIONING RAILROAD"

by VIRGINIA DRUHE

In this issue, we are pleased to bring you a revived newsletter from the Catholic Worker in St. Louis. Our newsletter carries a new name, "The Round Table", and the hope to be published quarterly. In this issue, besides some talk about the house, we chose to focus on the plight of prisoners. Within our land they form an extremely silent oppressed group. The silence of their suffering is occasioned and muffled by our justice system which has been referred to as "the only functioning railroad in the country." Those who are denied jobs, education,

health or hope in our society are then denied even freedom of movement by our courts. At the same time, institutional crime and the crimes of the wealthy are consistently ignored. The silence and invisibility of prisoners should not obscure the fact that our lives are inevitably linked to theirs in the Body of Christ. Ultimately, we cannot be free if they are not free.

We hope you enjoy hearing from and about our silent sisters and brothers. We invite your reaction and participation in future newsletters.

## SOMETHING BEAUTIFUL

After being in my lock up cell some twenty- three and one half hours everyday for so many months Not being allowed to have contact visits with my family and friends even if they could afford the time and expense to travel some two thousand miles to spend a few hours with me in a small dull room petitioned off by a mass glass plate window telephones on both sides for my visitors and me to communicate while suffering humiliation for a love desire burning deep within our souls for wanting so very much to caress hands Touch some parts of each others body or just to feel body temperature vibes my cell door slides back- open A counselor escorts me to his office we sit at his desk before two phones He

asks who do I desire to speak with My mind deciding my most desired, I informed the counselor (knowing my wife will understand) he dials the number my brother answers I feel love in his voice he in turns gives the phone to my Momma, oh so much love in his voice he surprized me even more giving the phone to my next oldest Son so much love in his voice his Mother just so happen to call on another extension in the house Send her love by him My Sister with so much love in her voice wishes Me a Happy New Year I literally floats back to my cell so Full of Love (My wife, daughters and youngest Son will understand) Today is New Years Day

(a prisoner at Marion)

# The "H" UNIT

by VICTOR BONO

We are federal prisoners at the United States Penitentiary in Marion, Illinois-- those prisoners who are being confined in the special Behavior Modification Unit, called "H-Unit". We are Federal, State, Military and Territorial prisoners, respectively, in the custody of the United States Attorney General- hidden away, in this special behavior experimental complex, deep within the confines of the governments facility at Marion, Illinois.

We were sent here to this special unit, from various parts of the country and territory against our will, which we contend to be Cruel and Unusual Treatment, and in direct violation of our Constitutional Rights.

In May of 1974, we had filed through our attorneys (of the American Civil Liberties Union, The People's Law Office, in Chicago, The Land of Lincoln Legal Assistance, in Carbondale; and, the National Prison Project, Washington, D.C.) a three million dollar class action law suit in the U.S. District Court, against the U.S. Attorney General, The Director of the Federal Bureau of Prisons, The Control Unit Manager, and The Warden of the U.S. Penitentiary at Marion, Illinois.

Presently, our case is being appealed to the Seventh U.S. Circuit Court of Appeals in Chicago, Illinois. We are urgently seeking, and badly in need of public support from the local communities, the region, and nationally, to bring focus of atten-



tion on what the federal government is doing to us behind barb-wire, and in the concrete isolation cells where

*"It is for freedom that Christ freed us."*

-St. Paul

we are being held; and, to make the public aware of the psychological and physical anguish that is being inflicted upon helpless and defenseless prisoners, as we are, under the guise of penology in a vain attempt to justify that pseudo-science.

In 1973, the Department of Justice, officials from the Federal Bureau of Prisons, appeared before both the U.S. House and Senate Committees on Appropriations. The Justice Department officials requested, and was granted closed hearings, the subject matter was the funding of the special unit at Marion. It is important to note, at closed Congressional hearings, the public is not allowed to attend. This is done to avoid public scrutiny of the government's non-

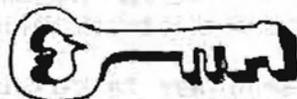
productive spending of working class tax dollars. (The same way the Central Intelligence Agency obtains money to conduct their covert activities at home, and abroad--The Tactic, out of sight out of mind.) Shortly thereafter, a directive from Washington was issued, Policy Statement 7400.50, and went into force, thus implementing a new internal policy and giving birth to the Behavior Modification Unit, making it operational, and designating the Marion Facility because of its obscure location--eight miles from the nearest town. Congressional consent was not sought in moving us into the unit, therefore, we started arriving at unit as early as mid-summer of 1972.

In November of 1973, Judge Forman, acting under orders of the U.S. Seventh Circuit Court of Appeals, in Chicago, had ordered 36 prisoners to be moved out of H-unit at the penitentiary, because of the treatment and being confined in the unit constituted "Cruel and Unusual Treatment, under the Eighth Amendment of the United States Constitution." (That was the Adama vs. Carlson case.)

This unit has a long history of beatings from guards, and self-mutilations in attempts to avoid confinement in such inhuman place as this,

*"While there is a lower class,  
I am in it  
While there is a criminal element,  
I am of it  
While there is a soul in prison, "  
I am not free."  
-Eugene Debs*

and too, there have been deaths here in connection with the beatings from the guards. One such death was that of Jackson Fee, one guard said, "He hung himself on the bars in front of his cell." Another guard said, "He hung himself on the side of his bed." The truth of the matter is, he was in a Strip-Cell, naked, with only three feet of toilet tissue, and his head swollen as big as a pumpkin by a beating from a Lieutenant and seven guards, Jackson Fee was 52 years old. In strip cells, there is no bedding, or clothing. They killed



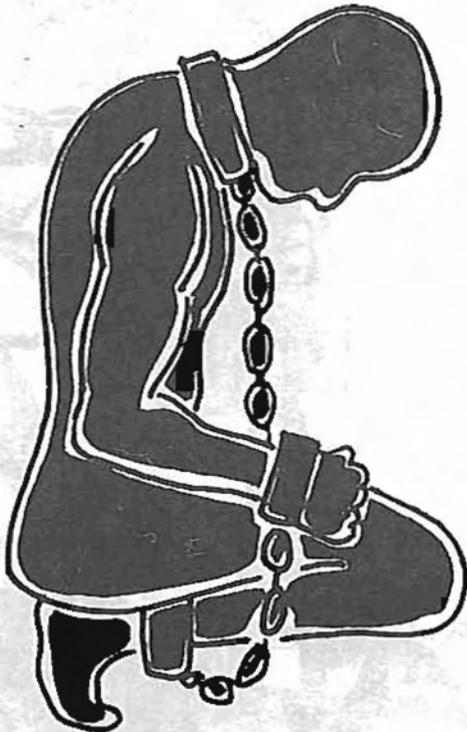
him because they took him to court, and the federal court found him innocent. When he got back, the guards covered the beating by saying that he hung himself.

Where they are keeping us, the cages in the unit are designed so that the guards could feed us all meals there-in, and bring only the "necessities" when asked for--Toilet tissue, Tooth Powder, and Lye Soap. They (the guards) insult the prisoners when the prisoners ask, "Why are you doing this to me?", all with impunity.

Sensory deprivation, dehumanization, is what it's all about--the striving to reduce and destroy our will to resist that which is inconsistent with our welfare. Equal is the treatment to our families, when they have to travel in most cases across the country to visit us, to only talk to us through plexiglass on a phone. We have not adapted well at all, for we have not learned how to tell our Mothers, Wives, and Child-

ren-our families-that we cannot embrace them, because the government feels that its not consistent with policy to permit such a thing. Therefore we seldom receive visits.

The present pending case, BONO VS SAXBE, is seeking the closing of the H-unit complex at the penitentiary on the grounds that we have been arbitrarily chosen from the general prison populations of other federal, state, military, and territorial institutions and labelled as "dangerous," and in need of closer security and control. We have been confined to



the "Control Unit Program," which provides neither treatment nor control, but rather is long term, indefinite confinement, and commitment, under severely punitive conditions. Such confinement, and commitment, is not based on specific disciplinary offenses, but rather on a status, based on our political consciousness and knowledge of ideological differentiations opposed to the system of government that holds us prisoner; and that of the religious beliefs embraced by some of the men. Such confinement, therefore, in violation of our First, Fifth, Sixth, Eighth, and Ninth Amendment Rights, under the United States Constitution.

We are human beings, men who live and die, and we do not want these conditions to continue to be warehoused, and be somebody's experiment as the government is doing to us. In effort, through this letter, we are allowing you, the taxpaying people, the opportunity to know what your hard earned tax dollars are being spent on without your approval. And surely, you workers and students would not condone this Cruel and Unusual Treatment, and yet it goes on without

"WHAT WE DO FOR ONE  
ANOTHER, FOR CHRIST'S SAKE  
IS WHAT WE TAKE WITH  
US WHEN WE DIE."

PETER MAURIN

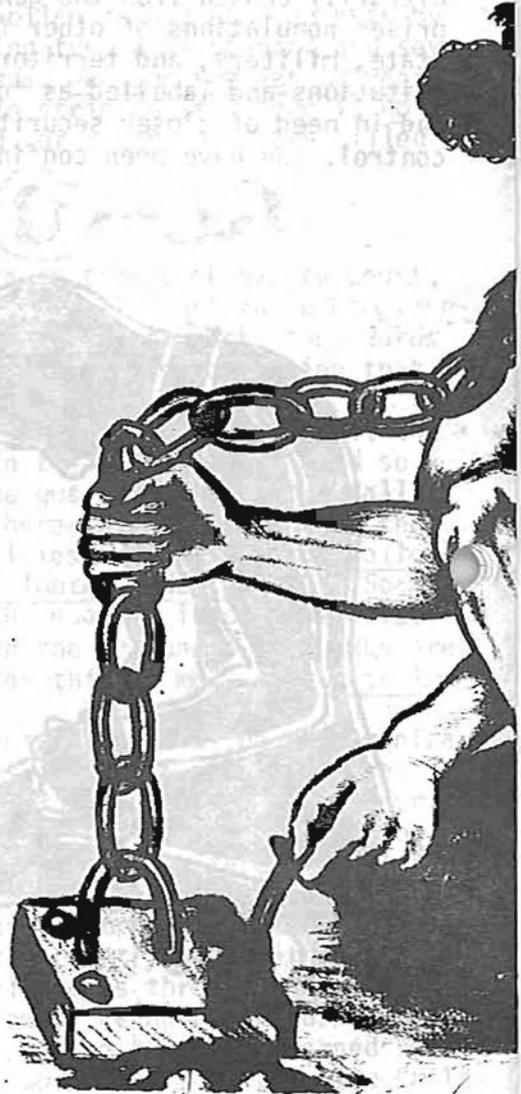
your knowledge. Now you know! It is a reality, we are its victims, and it's happening here in America, and only you the People can stop it with your support of us.

## "When I Think of A CHRISTIAN RE

When I think of prisons, I think of the prisoners I know in them. I conjure up their voices, their eyes. I picture their smiles, their sadness, their angry hopes. I recall their dreams, even their fantasies, and I keep the memory of their frustrated, unresolved suffering.

I think of the innocent condemned when I think of prisons, and endless line of them----Johnnie Lee Brooks, J.B. Johnson, Kirk Collins, Nathaniel Butler, Glenn Amerson, Gerald Garrett, Ben Chavis----each a kind of updated version of the Old Testament scapegoat, driven from our midst with a laundry list of evils heaped high on his head. I always think of Red Hayes when I think of prisons---- a fifty-five year old man, wasted to the bone, who, after doing five years of solitary in the Marion long-term control unit, hung a sign on his cell door that read, "Please don't bother me." Then there's Raphael Miranda. There isn't a person who has met Raphael who can forget him. A kind, courageous, intelligent man, and one of the grandparents of the Puerto Rican independence movement, he has been locked up in Alcatraz, Leavenworth or Marion for the past twenty-five years. When asked why he wouldn't apologize for his "crimes", take a pardon and go join the revolutionary movement in Puerto Rico, Raphael smiled and replied, "I am the revolution."

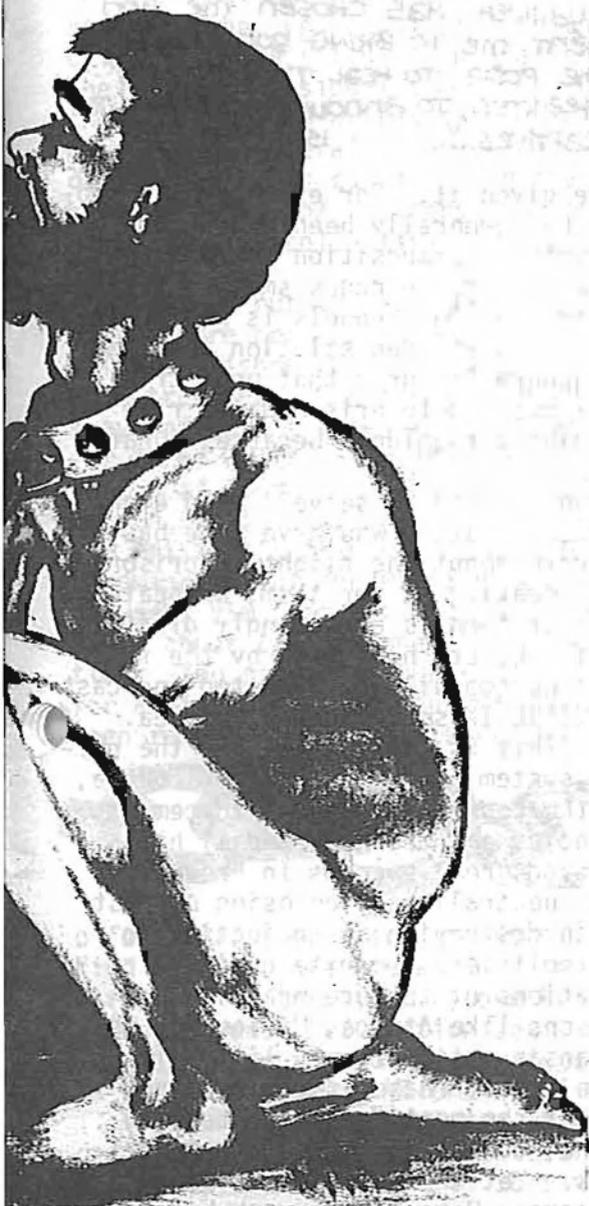
But just thinking about the prisons is part of the problem, isn't it? You do very much thinking about them and sooner than you realize it you're over-



PRISONS "...

TO THE PRISON

by Scott Meyer



whelmed. Your energy is used up. Your usual supply of compassion runs low. Your sense of values are continually strained to the limit as you wonder like a Shakespearean character, "Which the justice, which the thief?" You think. You question. You worry. You pray. You write a letter or two. You send some stamps, a few bucks, a book. But what do you do? How do you as a Christian respond in a way that really makes any sense out of the situation?

I would like to use this space to suggest a possible response, a principle of action, a sort of home-grown theory of how Christians can, indeed must respond to the reality of prisons in our nation. I call this principle conscientious resistance, and I welcome you to consider conscientious resistance as a possible way, a direction, a barely visible path through this maze of madness that we call prison.

The term conscientious resistance is entirely relevant to any discussion of prisons because prisons, in my experience, are engaged in both an all-out assault on human conscience and systematic campaign to break the resistance of their captives and anyone who might come to their aid. That is to say that the prison system is an expert at convincing one group of people that another group of people aren't really people. And it is a master of the art of confusing, demoralizing, over-

powering and even destroying any prisoner or non-prisoner who dares to remain unconvinced.

This is not even to mention the fact that the prison system is apparently quite capable of withstanding mere public protest and dissent, or that it is seemingly immune to occasional doses of scandalous public exposure. As a result, the only way we as Christians can even begin to



respond adequately to the prison system is by taking a position of conscientious resistance. Confronted with an institution that excels in paralyzing the human conscience, in promoting what the Bible calls "hardness of heart," we resist by exercising our conscience. And we exercise our conscience, that is we use our capacity for moral and rational comprehension by resisting the prison system.

Indeed, the exercise of conscience is basic to any meaningful response to the sordid reality of prisons in our nation. For the pri-

son system is so utterly capable at the task of paralyzing conscience that we can barely perceive, much less come to terms with the power we

"YAHWEH HAS CHOSEN ME AND SENT ME TO BRING GOOD NEWS TO THE POOR, TO HEAL THE BROKEN HEARTED, TO ANNOUNCE RELEASE TO CAPTIVES..." ISAIAH 61:1

have given it. For example, the public has generally been persuaded to accept the proposition that putting human beings in cages smaller than commercial dog kennels is an acceptable, even-handed solution to crime. We generally agree that poor criminals must go to prison while rich criminals shouldn't because, "What

purpose would it serve?" And even for those of us who have some basic concern about the plight of prisoners speaking up for them, advocating for them is exceedingly difficult. We are held back by the fear that we too will be rejected and cast off like those for whom we plea.

This is all to say that the prison system (with the aid, of course, of the courts, the law enforcement agencies and the news media) has achieved great success in pre-empting, neutralizing, opposing or just plain destroying any objection to its policies. Despite official revelations of torture practices at prisons like Attica, Marion and the Arkansas prison farms, little is done. Most Phase I drug testing, by far the most dangerous testing stage, continues to be done in prisons. Yet there is little apparent concern. More prisons are being built even though they cost the

hard-pressed taxpayer more every year. And more people are being put in prisons for longer periods of time than ever before in our history. These developments are hard to explain especially when you consider that the crime rate isn't rising in America. The only conclusion I can draw from them is that the prison system in America has generally succeeded in demoralizing its captives and the broad majority of citizens, thereby rendering our collective consciences impotent.

Let me put this argument on a little more personal level. You write a prisoner and find he has been transferred one thousand miles away and hasn't received a letter for three weeks. You write a letter of concern or protest to the warden, and he sends you a copy of the prisoner's criminal record with a reminder that the Privacy Act prevents him from telling you anything about the prisoner's condition. You drive one-hundred miles for a visit and find your name has been removed from the list. You



offer a prisoner help, and soon you find that you are overwhelmed and stretched to the limit by one human being's need. Frustration sets in, nerves, unaccustomed to exercises in futility, slowly become paralyzed.

So where can you go and what can you do? I recommend conscientious resistance. That is to say I recommend political advocacy and struggle against the prisons. This



"What they do to us  
if we resist is nothing  
compared to what we do  
to ourselves if we don't  
resist."  
CATHOLIC RADICAL

is entirely in keeping with the biblical witness and a Christian lifestyle because we take up this struggle with the confidence that Christ has already won the victory over the prison system, just as he has already triumphed over all the principalities and powers, all those institutions, which, according to the biblical witness, pretend to dominate our lives--whether it be military powers, corporate powers, the intelligence agencies, the welfare bureaucracies, etc.

Ample testimony to this victory can be found in the biblical witness. In Colossians it is reported that "He" (Christ) disarmed the principalities and powers and made a public example of them..." (Col. 2:15) Paul reports on the same triumphant struggle: "No, in all these things, we are more than conquerors through Him who loved us. For I am sure that neither death, nor life, nor angels, nor principalities... nor powers... nor anything else in creation, will

be able to separate us from the love of God in Christ Jesus our Lord." (Romans 8:37-39)

Indeed, it is with the confidence in Christ's own victory over death that we can even begin to resist an institution like the prison system whose only purpose seems to be death. It is his resurrection, that astonishing public triumph over degradation and death that makes it

*"...we must free ourselves from inner prisons of our own construction."*

possible for us to comprehend that the prison system serves no other purpose than to incapacitate human conscience, break human resistance and thereby spread more death. His resurrection marks the defeat of those individuals and institutions who sought his own capture, imprisonment and death. In a very real sense, then, what we call the human conscience is the resurrected Christ in us. And our resistance is him working in and through us to bring about his kingdom, to bring about the enhancement of human life. "For we are not contending against flesh and blood," wrote Paul to the Ephesians, "but against the principalities, against the powers, against the world rulers of this present darkness..." (Ephesians 6:12) By conscientiously resisting the prison system then, we honor Christ's sovereignty, and we submit to his claims to lordship over and against the counter claims that the prison system makes about its sovereignty ("No visitors allowed beyond this point") and its lord-

ship ("refusal to obey and order or planning to refuse to obey an order shall be punished by solitary confinement").

At the same time, we take up conscientious resistance to the prison system with the knowledge that "it is all worth it." We resist with the foreknowledge that there will be no more. This a crucial point. Many people will confess that with full employment, decent housing, health care, etc., prisons would become obsolete. But, they say, that will happen "at the second Coming" or "when the kingdom comes." But the Christian faith isn't utopian, and we aren't sitting and waiting for Christ to come again. No, we live and struggle and resist now with the certainty that Christ will come again and that prisons will disappear from the face of the earth.

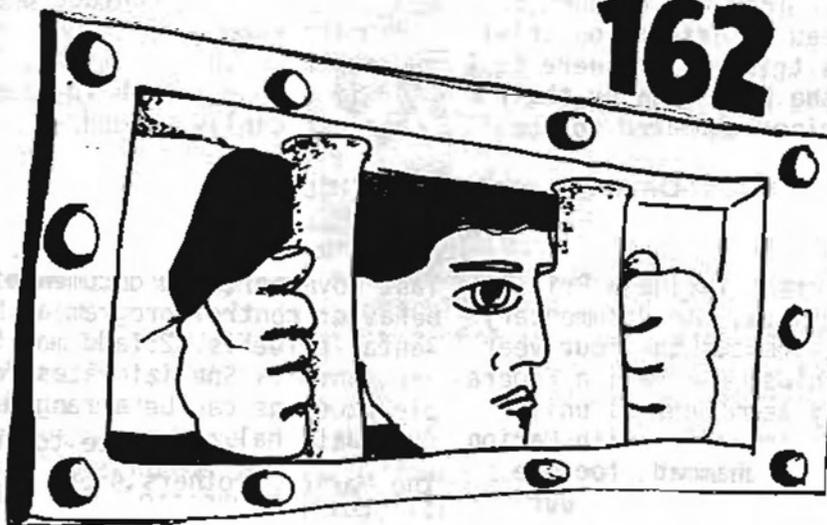
It is important to add too that conscientious resistance is not a private, eccentric matter. Nor is it the act of an occasional super-martyr. On the contrary, conscientious resistance is found in the public realm; it is a central part of our normal public lives and therefore not at all the occasional witness of a super hero. Conscientious resistance involves civil disobedience, surely. It means taking action to halt the prison system's grim machinery. It is protest and march and demonstration. These are all necessary forms of public witness. But conscientious resistance is also a collective prayer at worship. It is your voice in your community organization and Bible class. It

is collecting funds to aid the cause of those who most would rather see suffering more. It is advocacy for prisoners. It is the priest and the pastor preaching that Christ crucified is Christ imprisoned, interrogated, tortured and hung on a cross between two prisoners.

Let it be noted too that conscientious resistance is not only a declaration for the prisoner. It is also a declaration for the victim. This may sound outlandish, but consider the financial figures by themselves. If we took the \$12,000 per year it takes to incarcerate a person and added the multi-million dollar construction cost, the welfare tab for the families of prisoners and the social costs of releasing a person from prison without any shelter or means of support, we could easily secure jobs, education and counselling for the prisoner and have plenty left to insure the victim against property damage or theft and bodily injury.

Yet it ought not be surprising that such a healthy arrangement is never realized. For we live in a society in which the robber and the robbed are victims. On one's head is heaped the rage and revenge we feel at being unable to restore the other. So does the circle of evil continue. So does the machinery of the prison system continue to break its victims' minds and bodies.

But we aren't condemned to this circle. We can break out. By taking up conscientious resistance to the prison system, we can cut the chains that hold our brothers and sisters in prison; we can restore the victim; and we can regain our own humanity. Then and only then will we be able to stop thinking about prisons and prisoners. (Scott Myers, staff person of the Nat'l Committee to Support the Marion Bros.)



# The St. Louis Nine

Last November nine people from Missouri, Indiana and Iowa sat-in at the office of the U.S. Bureau of Prisons to protest solitary confinement policies at the Marion, Illinois Federal Prison. The group went to the office to call on local B.O.P. director James Jones to advocate the closing of Marion's long term (behavior) control unit. They presented Jones with a statement documenting extensive human rights violations in the unit. The statement was signed by prominent lawyers, clergy, human rights activists and journalists. Jones, however, refused to call for the control unit's closing. So the group stayed in his office. Meanwhile, 125 people demonstrated outside.

The "Nine" were to be tried this spring in St. Louis Circuit Court on charges of trespassing and peace disturbance. They had planned to put the Bureau of Prisons on trial at their own trial. They were to argue that the harm done by their sit-in was minor compared to the

harm being done to prisoners and to society by Marion's long-term solitary confinement policies. The group planned to introduce evidence such as the National Sheriff's Association Standard's of Treatment for Prisoners which limits solitary confinement to ten days (prisoners have been kept in solitary at Marion for up to 2,3 and 4 years.) Expert witnesses, such as Dr. Stephen Fox of Iowa would have testified to the inhuman effects of sensory deprivation techniques used in the Marion control unit. Marion prisoners may have testified or at least given depositions. Recently, however, all charges were dropped, so there will be no day in court for the Bureau of Prisons.

Contact the Nat'l Committee to Support the Marion Brothers, 4556 A Oakland, 63110, or if you want to help, donations are especially needed.

## RESOURCES ON PRISONS

### FILM

"Marion: A Prison Inside a Prison", a 23 minute, 8mm documentary film that re-creates the four year struggle to close the Marion Federal Prison's long term control unit. Film contains interview with Marion Brother Khalid Muhammad, footage from the sit-in at the U.S. Bur-

eau of Prisons office in St. Louis last November, and documentation on behavior control program at Marion. Rental price is \$25 (add mailing and insurance). Special rates for multiple showings can be arranged. Order from National Committee to Support the Marion Brothers, 4556a Oakland, St. Louis, Mo. 63110.

## LITERATURE

"Breaking Men's Minds: Be Control and Human Experiment at the Marion, Illinois Prison", by Eddie Griffin now a year sentence in the con. The pamphlet has been reprinted in Win Magazine and Semiotexte and Yale University Psychiatric Journal. Price is 50¢, 35¢ for 11 or more. Order from National Committee to Support the Marion Brothers (same address as film.)

Instead of Prisons: A Handbook for Abolitionists, by Prisoner Research Education and Action Project, the best up-to-date resource on prisons

in the U.S. Price is \$6.50, plus postage and handling. Order from NEMPC, 3049 E. Genessee Street, Syracuse, New York, 13224.

"ericho", the newsletter of the National Moratorium on Prison Construction, 6 issues for \$5.00. Order from NMPC, 324 C Street, S.E., Washington, D.C. 20003.

"Hell in a Very Small Place", by Daniel Berrigan, S.J. an article in The Catholic Worker, November, 1978. Price 15¢. Order from National Committee to Support the Marion Brothers.

## ANOTHER NEW BEGINNING by SUE LAURITSEN

Last October we heard that the Vincentian priests would be out of what has been their Provincial house. We entered into negotiations with the Vincentians because we sensed an acute need for emergency housing and food in our area and the Provincial house would enable us to expand our hospitality.

There was also a great deal of negotiation that took place among the six of us on our staff. We decided we would take the Vincentian building if the Vincentians offered it to us. We also decided we would keep Karen House open in the event of receiving the Provincial house.

In December the Vincentians offered us the building. It is located at 1849 Cass. Now that we will have two buildings there will be two places to staff. At the present time Luanne and Sue will be moving to the "Cass House" and Mary Ann, Virginia, and Mary Ann will be

staying at Karen House.

moving. The houses will remain autonomous far as their inner workings concerned, i.e. policy and maintenance. We will continue to accept all monetary donations in one place and they will be shared according to each house's need. The Vincentian House will continue in the Catholic Worker tradition of offering hospitality. We will offer hospitality to families, run a soup line, and also offer hospitality for men.

There is a great deal to be done before we will be able to open the Cass House. We are in need of skilled laborers who could volunteer their time and talent. In this letter there is also a list of items needed to furnish the Cass House. All contributions are greatly appreciated.

Your prayers and support continue to be very important to us and our work.

LIST OF NEEDS

- Freezers
- Refrigerators
- Institutional Size Pots/Pans
- Large Utensils
- Silverware
- Plates
- Bowls
- Cups
- Glasses
- Towels
- Wash Cloths
- Sheets
- Pillow Cases
- Blankets
- Matress Pads
- Bed Frames (Complete)
- Matresses
- Sofas
- Chest of Drawers
- Chairs (all kinds)
- T.V.
- Dining Room Tables
- Lamps
- End Tables
- Throw Rugs
- Drapes
- Ash Trays
- Iron
- Ironing Board
- Waste Paper Baskets
- Sports Equipment

To:

Staff: KATHY DEASY  
 VIRGINIA DRYHE  
 BILL MILLER  
 EILEEN WELCH