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I'm not a hero I'm just another guy trying to make it through life 1987 Roadranger



Photos by Sherlyn Bjorkgren

(Clockwise from upper left) Roadranger, who has lived in the Eugene area for two months, says Eugene Mission workers frequently call the police on him and his 'brothers'. Many of the people who hang around the site of the mission whittle the day away by drinking and socializing with each other. Cherokee and Smiley rest beneath an overpass near the Eugene Mission. A man and a woman walk toward the Southern Pacific railroad tracks after lunch at the mission. Later in the day Roadranger and friends congregate underneath the overpass drinking wine.



Mission

Continued from Page 1

adding that people who are forced to take minimum wage jobs have a hard time finding housing.

Men, women and children who show up at the mission may stay three days without charge. In order to receive a bed voucher after three days, people can pay \$2 a day or work two hours a day in the mission's newspaper warehouse. In order to eat at the mission, a 7 p.m. church service is required. A curfew goes into affect at the same time.

But not all is peaceful down at the mission. The quality of food and strict enforcement of rules has raised the ire of some. "They don't take care of us like they should be," says Roadranger, a Vietnam War veteran.

"Most of us are Vietnam veterans. We fought for our country. We killed for our country. And they don't respect us," Roadranger says.

Women at the mission receive better meals than the men do, he says, and requiring people go to church to receive a meal is unfair.

"To get a meal you have to get an ear-banging. God doesn't intend things like that for us," Roadranger says.

Unger disputes claims that the food the mission serves is poor. "The mission here feeds better food than any mission on the West Coast. People in the Eugene area are really generous. We put the food right out," he says.

Unger admits that women occasionally are fed better than men. "But that's only because we're allowing them to eat with workers," he says.

As far as the required church service, Unger points to the other 200 International Union of Gospel Missions around the country and says they have the same rule in effect.

"I'm not going to blame it all on the mission. Because it's not all their fault," Roadranger says. "But they can tell us what to do. That's why they feed us that grool."

"The brothers deserve better."

Under the overpass, a few people have gathered, their backs slumped against a wall. "This is real life," says Cherokee. His friend, a man who calls himself Torch, quickly laments the rules of the mission.

"They said that I'd been drinking, so

they wouldn't let me shave," Torch says as he pushes back his slick, gray hair with his hand.

The conversation turns to Smiley, a man in his mid-30s who is lying in the gravel in a drunken sleep.

"Smiley can't move," Torch says.

"Oh, shut up you wino," Cherokee says.

"I worked for 25 years. I was a millwright until they closed it down. Been on the street now for three years," Torch says.

"You've been in the street longer than that," Cherokee responds.

"Well, I've been drinking longer than that," Torch says.

The topic of the conversation drifts back to the unsmiling Smiley.

"He's been here all day. Better check him out," Cherokee says.

"It's hard to get a drunk to eat. It's pretty hard," Torch says. "Smiley, you alive?"

Finally, Smiley comes to and secures himself a sitting position. "It's time to roll me," he slurs.

"Someone stole my bedroll. I'll kill them," Smiley says. "That person who stole my bedroll — I'll knock him in the head," he adds, holding a rock in his palm.

...

Most of the people who hang around at the mission come from scarred pasts. Roadranger talks about his marriage which went sour. "One day I said f — it. I packed my bags and hit the road," he says.

Richard, a 33-year-old drifter originally from upstate New York, recites a similar story. "I had problems with my family. They didn't want to raise me, so they put me into an orphanage," Richard says. After he left the orphanage, Richard says he got in trouble with the law and ended up serving time in penitentiaries in Florida and Louisiana.

"I settled down in 1980 when I got married," he says. "When it (the marriage) fell apart, I hit the road again."

Unger sees a trend among the people he comes in contact with. "What we're seeing today is the result of broken families," Unger says.

"I don't have the foggiest idea what my future is going to be like. It's hard getting over a marriage of seven or eight years," Richard says.

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