Co-op Housing

Dear Dorothy and Marty:

We talked a little over the last year. If we had decided to be co-op owners years ago, I'm convinced that we would be better off and the neighborhood in which we live. To begin, we would like to raise the following in a three- or six-flat property in which one or two rooms are set aside to live and form a cooperative with the other residents in order to purchase the property and reduce the cost of living there without increasing the present rental contribution of each resident family.

The big obstacle to home ownership in this area is the multiple-flat character of most buildings and the large down payments required because of the tight money market and the extreme difficulty in obtaining mortgages.

We would like to lower the minimum of four thousand dollars in non-interest personal loans in order to get started. If a property is considered at a real estate value of the property is considered at the price range of one hundred dollars to thirty thousand dollars and of course the more we can offer in cash the better the result will be in the long term.

In order to explain our interest in the evolution of cooperative housing here, it is necessary to describe the basic patterns of housing trends in our neighborhoods.

We find ourselves in the Lincoln Park—Ranch Triangle neighborhood of Chicago, which is about a mile from Lincoln Park and three miles from the Loop. This is a very desirable and convenient location, now occupied by a wide diversity of people, but particularly on the western end by poor people, black, Latin and white. In the classic pattern of urban renewal in America, the investors, real estate developers, big institutions and well-to-do residents of such areas wake up and ask themselves, "Why should we allow such houses to be occupied by poor people and to succumb to what they call 'decadence'?" We should redeem it at a profit to ourselves for the benefit of those who can pay to live well!" Meaning, "sleek and new!"

That process is well on its way to completion. Lincoln Park, as we know it now the Lincoln Park Conservation Association is swapping the Ranch Triangle area of the park with changes in the plans for "revitalization"—which for the poor is "replacement!"

Many of the properties are old, three- or six-apartment buildings. In many cases held in the clear by poor means removal.

PORTunities for low income families might be the most useful contribution we can make to the neighborhood in which we live.

KARL MEYER

My shoes are covered with dust and I am down at the heels indeed, with tramping through the dust of the Hottentot colonies in South Dakota and Montana, the Indian camps on the Nisqually River, northwest of Tacoma, Washington, and now the Forty Acres of the Farm Workers' Union, which is the pride and joy of Cesar Chavez's heart. Cesar Chavez is the head of the farm workers, more properly called the United Farm Workers. Our Committee (U.F.W.O.—AFL-CIO) since the strike began in 1965. It is on going right now in the Coachella Valley, California, an organizing drive which has gone into Arizona, Arizona, New Mexico, New York and many States in between.

When my bus arrived at Delano, which is about three hours northeast of Los Angeles, I was met by Father Ed Provenza, one of the young priests from Our Lady of Guadalupe Church. He drove me to the half dozen small houses rented by the union to house the offices of organizers, strikers, credit union, etc. We went out of the offices of the organizers and union workers, which are scattered around Delano. Our room was in a building that was a house made into a shelter the previous day by our team. When visitors arrive they come out the main office, where a Chilean volunteer sits at a typewriter and telephone. When I arrived, Cesar's wife Hilda was preparing some supper in the kitchen, which was a large enough room to eat in.

There was a lovely flower garden and a picnic

(Continued on page 5)

PAX TIVOLI CONFERENCE—1969

TRAINING FOR NONVIOLENCE

THE GDANSHIAN EXPERIENCE & TODAY'S PROBLEMS

The Catholic Worker Farm, Tivoli, New York Weekend of August 1, 2, 3 — Friday 9 p.m. to Sunday, 2:30 p.m.

AMONG THE SPEAKERS:

James McGovern, Chairman, Dept. of Theology, St. John's University on NONVIOLENCE

Gora Vidyasagar, Secretary of Gobindh nonviolence, son of Gobind Dhill co-worker on TRAINING FOR NONVIOLENCE

Martin Corbin, editor, Catholic Worker, on MOUNIER'S PERSONALISM & NONVIOLENCE

Eileen Egan, Vice-Chairman of PAX at NONVIOLENCE & TODAY'S LIFE STYLE

Dorothy Day on the GRAFTEpICKERS: NONVIOLENCE IN SOCIAL CHANGE

Also a Representative of Cesar Chavez's United Farm Workers Also a speaker on OPTIONS FOR VIOLENCE OR NONVIOLENCE IN LATIN AMERICA

Among Group Discussion Leaders: Howard Evergum, Jacqueline McGarvey, Clarice Danielsson, Lyle Young, Dennis Keegan

Come for a weekend of community, bring your ideas—Join small group discussions—Be part of a double Anniversary—1969 is the Centenary of Gandhi's birth—August 1 is the anniversary of Gandhi's noncooperation movement in India in 1920.

Tivoli is just under 100 miles from New York City.

BUS—take Adirondack Trailways from Port Authority Bldg., N.Y.C. to Elipleton TRAIN—take Pan Am. Railroad from Elipleton or Rhinecliff, call Pl 9-7261 for transportation to C.W. Farm; preferably, telephone before getting off at Rhinecliff

CAR—Taconic State Parkway to New York Thruway

Reservations in order received. Accommodations on C.W. Farm 2-3 in room for duties. Those with their own cars and room for others by using Tivoli Motel or other Hotels and Motels in area.

Offering for weekend: $20 per person.

Subscriptions: $6.00 Per Year

1969

Price 10

ON PILGRIMAGE

By DOROTHY DAY

Do you want to change society from the bottom up? Do you want to pioneer in new medical areas—such as pesticide research and disease control? Then perhaps you are the one we've been looking for—our Huelga (strike) worker.

A friend to serve the needs of Cesar Chavez' expanding farm workers union.

The Delano grape striker struggle needs you. It needs you to serve its memory, to improve its organization, to challenge the pattern of discrimination and neglect in rural medicine.

For further information contact:

Marlon Moses, N.N., Coordinator N.O.C. A.F.L-C.I.O. P.O. Box 685, Delano, Calif. 93215

DO YOU BELIEVE GOOD MEDICAL CARE IS A RIGHT AND NOT A PRIVILEGE?

DO YOU WANT TO CHANGE SOCIETY FROM THE BOTTOM UP?

Then perhaps you are the one we've been looking for—our Huelga (strike) worker.

Do you believe that good medical care is a right and not a privilege?

Do you want to change society from the bottom up?

Then perhaps you are the one we've been looking for—that is, our Huelga (strike) worker.

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Frank’s Landing

By DOROTHY DAY

Frank’s Landing on the Nisqually River, which enters Puget Sound between the Olympic Peninsula and the Kitsap Peninsula, is not the place where the first white Washingtonian encountered his new West Coast correspondent who is a seam­

Frank’s Landing (where Frank was named) has been washed away, and the landing itself has collapsed into the river. We were told that there are still standing there all Sunday afternoon­

The frame­work for nine bunk houses, which were covered with heavy plastic, and there surrounded from September to May. One bunk house was a tree house, with stumps of two gigantic cedars as a foundation, and nestling between the branches of other trees where it had been blown up around by the stumps. They put stoves inside these houses, and the plastic gave them heat. I would not have believed that this could be done if I had not seen such a house built as a studio by Joe O’Connell, the Minnesota artist who gave us our stake­

It was a spontaneous conductional school which sprung up and was at first looked upon with some misgivings by the Indians themselves.

Frank’s Landing was named Frank’s Landing by Frank Bridges’ granddaughter, Toni Casey (Bob’s Japanese wife) and — and talked about the situation of the Indians in general and of the winter just passing.

We, students, and fifty sympathizers with the Indians’ struggle to retain their treaty­

We have not been able to provide a full transcription of the document. However, we can provide a summary of the key points:

1. The story of Frank’s Landing:
   - Frank’s Landing is a site on the Nisqually River where William Frank’s Landing was named.
   - The landing has been washed away, and the area has collapsed into the river.
   - It was a spontaneous conductional school which sprung up and was at first looked upon with some misgivings by the Indians themselves.

2. Frank’s Landing and the Indians:
   - The Indians were struggling to retain their treaty rights.
   - William Frank was a ninety­year­old Indian who has for the last six summers performed a unique service for the Indian community.
   - He has put on twenty­five pounds and has become more plastic and rugs over that. We have provided it as a transcription of the document. However, we cannot guarantee the accuracy of the natural text. The content may have been altered or modified during the transcription process.

3. The story of the Indians:
   - The Indians were struggling to retain their treaty rights.
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Tivoli: A Farm With A View

By DEANE MARY MOWRER

On a June day—the third Sunday after Pentecost—the sky was warmly, softly, just as Joe and Andrey Monroe, Jeanette Schneider and I—were about to leave the St. Mary's Church in Red Hook. Through the afternoon the sun had been out and we continued to fall, seeping into the earth, stirring the most recently planted flowers, the first of the daffodils, the rosebuds, and the first tomatoes and peppers are blooming... When we opened the gates and put in some really hard work helping John, Jeanette particularly enjoyed looking about the farm in the light of the warm evening. Herbs, lettuce, strawberries filled to a rosy plumpness. Not only the strawberry, but many other fruits and vegetables are abundant. We examined the lilies, which are the ever-recurring moths of the field. And there were more than one, but just for a moment, she could feel the warmth of the sun and has expanded his bethive enter­prising this new year.

John Fillipar continues to do his job, which is not made of more than a few hours a day. He wants to be able to expect to eat well out of his garden this summer. Keeping the grass and the flower beds is the hard work. The swimming-pool area is also a never­ending task. We have pump and reservoir for irrigation, and we are still trying to get the water demands, which of course means more work for John. We hope our summer visitors will enjoy the vegetables. We have not only helped Reggie fill his planting boards, but we also helped put up my little garden. Our work is not finished. We planted the lettuce, the peas, and the broccoli and have had our hands in the soil, we have planted, the potatoes, the cucumber, the beets, of course. We have a lot of the vegetables planted that of clearing, and repainting the swimming pool. Mr. Tyree said that the lead to be sure to put in some really hard work in John's garden.

It was a fine day for the whole family. We had not only helped Reggie fill his planting boards, but also moved up my little garden. Our work is not finished. We planted the lettuce, the peas, and the broccoli, and have had our hands in the soil, we have planted, the potatoes, the cucumber, the beets, of course. We have a lot of the vegetables planted. That of clearing, and repainting the swimming pool. Mr. Tyree said that the lead to be sure to put in some really hard work in John's garden.

During the summer months we plan to hold our dinner center for migrant workers in Dubuque and have supper here at our Farm on July 15th.

We also plan to hold during the month of July a Catholic Worker week, to be thought of in the future. Of course, the Cite of Light is a kind of recreation center for the children and families of Tivoli, as well as for the workers and for the house. Another plan, which is engaging much interest and discussion, is that of forming certain educational or recreational activities for the Corbin, the school, the students, and the young people who will be here this summer. Joe Coscare is taking the lead in this; he is a very helpful, very enthusiastic person.

We have also just learned that the day-care center for migrant workers in Dubuque will be set up here at our Farm on July 15th.

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LIFE AND HOLINESS

BY JOHN J. HUGO

(Continued from last month)

St. John of the Cross will see the need of dividing between eternal life as a law so deeply written, not only in the universe of things in the divine creation, that it will expound it in terms of a scholastic law of nature, and of the generation and death that he generically affirms, the corruption of anything is the corruption of another. 

While he writes, "as in natural generation no form can be introduced unless the opposite term of the same is first expelled from the subject, which form, while it is not a symbol but the form of life by reason of the contrariety which the two have between each other, that is, generation is subject to the seminal spirit, the spirit which is the said form of life, but not enter it." (Ascent of Mount Carmel I/1) The grain of wheat, even as it dies in grain, is still the law of life-through-death, in a perfect example of this law.

St. Francis de Sales illustrates the same law. Commenting on the Apostle's words, "You are dead," (Col 2:2), he says:

It is as though he said: you no longer have the original condition; your soul does not now live according to herself but above herself. The person who proceeds into life is this, that by the help of the sunbeam, the spirit which is pure and spiritual -can, so to have a life more desirable and vigorous, hiding, as it were, her universe from the pride of her being, and from worms become human in the name of God, and then become nympha crawling on their feet, and at last they become flighting in the name of God: they are spiritual; for we forsake our natural life and exchange it for a life above ourselves, hiding all this new life in God with Christ Jesus.

(Good News of God, VII, 8)

It is interesting to note St. John nor St. Francis, amidst many analogies and examples, mentions the classic statement of the law of life, which is given also in Scripture: the sowing and the reaping.

For those who like neither the scholastic language of St. John nor the pretty but unscientific comparisons of St. Francis, Pere Teilhard presents the law of life in the direct and scientific terms of today. He sees the Christian life, both in the individual and in the corporate Church, almost exclusively as a process of living development, the changes of growth, diminishment, death, and final transfiguration. This is not new, although now illustrated by a wealth of scientific knowledge, but it appears to seem curiously unaware of the Scriptural examples of the grain of wheat and the law is unmistakable in his writings.

Right throughout and death of this adored Being Christianity signifies to our thirsts for happiness the form of creation is not be lived in the temporal zones of our visible world; but that the effort required to reach it brings with it the life in which holiness develops as a long process, the one man who has died forms the Bride with the splendor of the mystery of Christ. The book sells for $2.95.

The same view on the other hand, has beginnings in the City of God:

"It is not that the soul is as it were there is a peculiar spiritual example of this law. To be sure, we must make an account of that which is our love could not bear the strain of the whole, that living men should live no longer members of a sinful race, which, in order to be- the embrace of His love: Bride rather, there is a peculiar utmost, to admire Cleo-

... (The City of God, XIV, 13); Pere Teilhard distinguishes this practical to our thirst for happiness that the life in which believers are drawn into the mystery of Christ. The book sells for $2.95.

The force of this law of life-through-death does not foster gloom by its discouragement but rather joyous hope: ... there is no weakening on our part, contrary though it may seem, of man of ours may be falling into sin, the other man is rescued by day. Yes, the troubles which are soon over, though they weigh little, are the cause of the bringing forth of eternal glory which is out of all things and to the infinite, and the invisible, and the invisible things are eternal beauty.

Above all, despite appearances, it is not in the nature of things to escape from the apparent grim law of life-through-death. We have already heard that "nothing can be taken from us and the hand that covers us." (Rom 8:33). Elsewhere the Apostle answers even more positively: "The love of Christ overwhelms us when we reflect that if one man has died for all, then all men should be dead; and the reason He died for all was so that living men should live the longer for themselves, but for Him Who died and was raised to life for them." (1 Cor 15:22)

"The love of Christ overwhelms us"; St. John nor St. Francis makes this passage to show how "dying with Jesus is necessary in order to live with Him in the embrace of His love": Jesus Christ died for us; by His death have been given us life, not only because He died; He died for us, as ours, and in our life is the means of salvation, but His Who has been chased it for us by His death; and we ask to have no more to live to ourselves but to Him, not in ourselves but in Him, nor for ourselves but for others. (Col 3:3-4)

Ah, why do we reject our spiritually cast ourselves upon Him for the cross with which our Lord has truly willed to die for love of us. (Love Strong as Death, 11:2).

The saint illustrates this urgency to die on the cross with Jesus in a pretty way, his kind he favored the maid who, dying and then burned on the wheel, was joined thereby in death by a young eagle that she had lovingly cared for. The story no doubt dates to the end of the Hellenistic and all great lovers, tell the same story of death as the chain. The story has not all lovers are so consistent. Cres-Size is disregarding as a lesser beginning, and fine and favorable. If her love could not bear the strain of love should indeed press and over-
of the spirit, a life of discipline, in carrying on this tremendous moral movement. There are blackberries, asparagus and citrus fruits in this valley, but the harvest at the present moment is in the stockpiles. In the date forests, if one can call them the forests, the harvest is wrecked by shade from the boiling heat, which often goes above 110. The worst was I there was when it seemed to be tempering the wind to the point of being a whisper. I did not suffer from dry heat, and by using a blue banana as a sunbonnet, I worked under the protection of the sun.

The strike headquarters is a long building, in back of a Seventh Day Adventist church. There were, for offices, for dining hall and kitchens, a large terrace and out in front of the hall, and an outdoor dining area, where people sat around under umbrellas. Meetings were held in the evenings out of doors, which was a little hard to spolit that a City College student and I were the only New Yorkers there. But there were some other leaders who were neither Mexican nor Filipino. James, always of the of Mexico, and the poor and hungry were rising at three in the morning. The sun was all covered with snow, and the vineyards were rising at three in the morning. Our Lady of Guadalupe.

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Co-op Housing

(Continued from page 1)

We are not naïve about the interpersonnel problems involved in co-operative life as we test our own limits, our patience and flexibility and determine if and when we see little to be lost and much to be gained in making the attempt. 

So the basic principles of the cooperative arrangement as we see it would be:

- Decision-making would be by mutual consent of all the members of the family, individuals, groups or people or stable Catholic Workers, who might be involved.

- The rental contribution of each family member might be based on several factors such as family income, family responsibilities, size of the apartment occupied by each.

After a predetermined period of residence, each family would own equity in the property proportionate to its contribution to the purchase; in any case a family should decide to move out, this equity could be redeemed in part or in full, after the mortgage obligations are set, by the family and take its place in the cooperative.

I urge you to contribute to the realization of this idea by a personal loan. A loan would be paid back in full or in part within a period of three to five years, and priority would be given to those who are under an established schedule of repayment. For the present we need not have the blind faith that loans might be assumed and then when we have pledged adequate to cover our needs and have achieved an appropriate deal, we would give you a full description of housing, loan and terms and in any case borrow the money starting at this time.

Sincerely

Phyllis Bredine

The Catholic Worker

Frank's Landing

(Continued from page 3)

...the legend, the songs of the Indians have been lost. The creation was, taught them a love for everything, and how important even a blade of grass as a symbol of their country.

"Build" used to be almost unheard of in the Indian camps, for there was no word for it, "and now there is one hundred percent more than among other youth." The songs of the young Indians in Fort Lewis sang: "the sun never sets on the American Indian." Told by the Governor of Washington August 16 to the 24th. The Sun will never set on the American Indian.

I talked also that afternoon to Hank Adams, an Indian brought up on the Quinault Reservation on the Pacific, whose headquarters are in Lacey, a small town near Olympia. He recognized Indian reservations in Washington, ranging in size from the small ones of the Quinault around the Fidalgo Island to the Puget Sound with only 23 acres. Hank is a veteran of the Korean War and has had two years at the University of Washington. He is an editor of the Quinault, a weekly Indian newspaper published by the Quinault Indian Nation.

The subscription rate is five dollars a year, and a copy of the paper which I received from him, I hope you will also subscribe to and send it to him. He said he has the rights to use the Indian culture. For, if we can send more, do so and help them.

MARGARET DIORIO
Tivoli: A Farm With a View

(Continued from page 3)
In March and April, before the canals in Phoenix are filled with water, the best and most popular way of getting to town is by bus or by car. We had started out on our trip, leaving the last week of March, and in the following weeks we had traveled over a thousand miles. In the Springs, New Mexico, where priests who Fritchman always makes me welcome.

In Los Angeles, and I spoke at Riley in Barstow.

College in Long Beach provided a good dent elections - not because they are Thornton in Riverside, California and to CW associate editor Helen Caldwell

The Woman at Otowi Crossing. We...