Medical Care for the Poor

BY MARION MOSES

The Rodrigo Terronez Memorial Clinic was founded in October, 1966 to serve poor farm workers and their families in the Delta area. It is part of the over all program of the National Farm Workers Service Center, Inc., a non-profit tax-exempt corporation with headquarters in Delano, California.

The clinic is now operating out of two converted house trailers and has provided limited medical care to migrant and seasonal farm workers for the past four years. The clinic is staffed by an M.D. and 3 registered nurses. While the clinic has never had the funds or facilities to operate on a scale to meet the full health needs of farm workers, it has gained unmatched experience as a result of involvement with the medical problems of the rural poor.

We have learned some of the reasons why farm workers have a life expectancy of 49 years as compared to 70 years for the average American, why 25% more babies born to farm worker women die than is true of other occupations, why farm workers have the highest occupational disease rate of any group in California, and why they have three times the national incidence of tuberculosis. We have experienced the discrimination meted out to farm workers by hospitals, doctors and other medical personnel. We have seen the tragic results of medical neglect.

The Rodrigo Terronez Memorial Clinic was founded to protest that discrimination and neglect. It is named in memory of Roger Terronez, a 27 year old farm worker and union leader who died in January, 1966. Roger had been seriously injured in an automobile accident. He was taken to Delano Hospital emergency room. As his fellow workers gathered at the hospital in a vigil for their friend, the doctor walked out of the emergency room, his smock covered with Terronez's blood. He was unable to do the tracheotomy necessary in such trauma cases because "his neck is too fat...and besides...he's going to die anyway." Shortly thereafter he did die without ever having the operation he needed to make a fight for his life.

There is an acute shortage of medical facilities and personnel in the rural areas to meet the needs of farm workers and their families. And even where there is some medical care available, the workers complain of callousness and indifference and of always being put in a position of being being an outcast by the medical profession.

The Delano grape strikers won their own medical insurance plan through their union contracts with the table grape growers. This plan, called the Broido & Kennedy Farm Workers Medical Plan, is small, but it is a beginning. The workers realize that with their own clinic their medical dollar will go further and they can begin to effect the changes in medical care that they struggled so long to achieve. The Rodrigo Terronez clinic is an outcome of that struggle.

We hope to develop a group health plan to provide comprehensive outpatient care up to cases that require hospitalization. In order to do this we must have a greatly expanded facility in Delano. We are planning a clinic that will have approximately 4,433 square feet of working space. With the exception of initial capital costs for construction equipment, income should be sufficient to meet operational costs for the clinic and to support operation within 12 to 18 months of opening.

The clinic will be equipped to provide total out-patient care including the provision of complete radiological and bacteriological examinations with fluoroscopy. A clinical laboratory will be available for the most common hematology, chemistry and bacteriological tests. A fully equipped emergency room will be available for the immediate treatment of trauma cases, job-related accidents, poisoning, etc. There will also be a routine diagnostic procedure for all patients on their initial visit to the clinic. The clinic plans to develop an active health and safety program in cooperation with the ranch committees, to develop uniform safety practices for the use and handling of pesticides.

The initial staffing pattern will include four physicians, two registered nurses, three health aides, one receptionist, one bookkeeper, one medical record librarian, one lab technician, one x-ray technician, one pharmacist, and an administrator. The clinic plans to make use of paraprofessional health aides and to develop training programs to meet staffing requirements. Use will be made of physicians' assistants, nurse practitioners and other professional assistants as the clinic expands. Health aides will be trained to do medical histories and so forth.

(Continued on page 7)

KILL FOR PEACE?


Reviewed by ROBERT A. FUGLSEY

Father Richard McL Corsey, Jesuit theologian, is a prolific author and has written extensively on a wide range of peace issues. He is a member of the International Peace Research Association and is a significant voice in the American Catholic peace movement. His most recent book, "KILL for Peace?" is a collection of essays that reflect his ongoing commitment to nonviolent resistance and pacifism. The book is divided into two parts: "The Grizzly Ironic Contradictions Within That Formula" and "Reflections on Peace Activism." The former begins with an essay on the historical context of peace activism, while the latter explores the author's own experiences as a peace activist. The book concludes with a discussion of the future of peace activism and offers suggestions for how individuals and communities can make a difference in the world. The book is a valuable resource for anyone interested in understanding the complexities of peace activism and the role of the Catholic Church in promoting nonviolent alternatives to conflict.

(Continued on page 7)

East Chicago: Harbor House

BY FATHER DON RANNY

I want to tell all your readers that the harbor house (March 13-14) I visited with Michael Cullen and his wife and three children, Michael was presently an engaged in the Vietnam War on the front line February 14. He had served in the navy for 15 years for his participation in the action of the Milwaukee 14. Michael is fine! He and his wife and children are enjoying, in Michael's words, "a love feast." They are living in a farmhouse on a farm owned by Mrs. Cullen's father. Those of you who know Michael from his work at Casa Mariano in Milwaukee and from his glowing testimony at his trial will probably not believe me when I say that I found him even more thoroughly Christian and more deeply committed to non-violence. He spent a lot of time in jail reading the Lives of the Saints, the desert fathers, John of the Cross and others to find deeper roots for his strong faith. Of course, his position on the war and other basic policies of this country remains the same. Michael and his wife Nelly have no immediate plans--except to find themselves again as a family. "We must have time to get our heads together," they say. I do know Michael during my four-year stay at Marquette University and I can tell you that he received his degree in journalism and a master's degree in speech. One of the tasks he is engaged in is writing Michael's "autobiography." The book is in competition and I should hope it is a significant book. We do need help in finding a publisher, however. Gina Maria and, of course, The Catholic Worker are primarily responsible for the harbor house. Harbor House consists of two storefronts located in the pit of Indiana Harbor and Bandenda Pines. In the fall of 1969 I came to East Chicago to teach speech and journalism at St. Joseph's College Catholic Camps where I am a Precious Blood Father, ordained in 1967, and this college is supported by the Community of the Precious Blood.

In that same fall I began gathering a handful of men to start a hounding house. By December we had a facility which had been abandoned six years previously and had no proper electricity. No heat, too weak to keep the sheets on the walls to paint. Our intention was, and still is, to provide a quality emergency, over-night shelter and food for men in need.

Because we live in one of the most highly industrialized areas in the world, many come to East Chi-

(Continued on page 6)

If a thousand men were not to pay their tax bill this year, that would not be a violent and bloody measure. It would be to pay them and enable the State to commit violence and shed innocent blood.

HENRY DAVID THOREAU
Theology of Work: A Scriptural Basis

By CHUCK SMITH

Peter Maurin was a teacher. His effectiveness as a teacher was obvious in his repetitious Remy Essays but also in his willingness to put what he taught into practice. When Maurin points this out in the May, 1965, CATHOLIC WORKER, the summer school was held at Our Lady of the Wayside Farm in Avon, Ohio. There were classes in various disciplines of liturgy. Peter was leading discussions on church history.

One afternoon a car was damaged by a large rock hurled in the road leading to the farm. Guerrall was later in the afternoon, walking down the lane and discovered a black colored dog away to remove the boulder. He had gone to work without telling anyone. The two of them worked using the back of the car as a jack. The jack was removed. "Peter taught me," Mr. Guillot recalls, "Peter has a very important lesson of the summer school: When unmarried college graduates will have learned how to use their hands, they will find out that the use of their hands will greatly improve the working of their heads." A PHILOSOPHY OF WORK Peter Maurin, that in order to present a new society, we must first develop a philosophy of work. Manual labor was for him a natural and necessary aspect of man's life. It was for him a part of the very foundation of the world.

Peter patterned his ideas for a green revolution on the missionary activities of the first Benedictine monks. In the 5th century, they worked with farmers and crafts as well as with small monasteries in Europe. The ideal St. Benedict set before the monks was "Order, prayer and work." So when these Irish missionaries established monasteries across the island, they were often involved with farming and crafts as well as with other monastic efforts. The two types of the agricultural centers Peter envisaged, where CULTURE could be combined with CULTURE (literature and philosophy) and CULTIVATION (agriculture and production) to set as the foundation of a new society.

This society recognizes work not as a commodity to be bought and sold—rather labor is a means of self expression of the worker's gift to the common good of the community. Such a society demands a great deal of craftsmanship of thought. So Peter emphasized the need to develop a philosophy of work, the need for thinkers to see the intrinsic value and meaning in their work. The Christian artist should develop such a philosophy in the light of the scriptures. Although work is not a major theme in the scriptures it is an important one.

WORK AND THE NATURAL ORDER The main theme of the scripture in regard to work is that it is the natural function of man, it is the work given by God appointed for man. This idea is clearly expressed by the trend of thought in Psalm 104:

"You made the moon to tell the sun
Who brings the house, to the sun the know when to set.
You bring darkness up, night falls.

CATHOLICS, CONSCIENCE & THE DRAFT "Required reading for those concerned about the Catholic conscience objection," says the CWM, Catholic Worker, 64, 10, April, 1968. New updated printing of PAX pamphlet contains:

1. Key sections on war, peace and conscientious objection from: Pacem in Terris by Pope John XXIII
2. Yuletide II-Peace Statement of the Bishops of the World Human Life and the Christian Worker
The Catholic Consciences Objectors of the Diocese of World Peace & Justice, U.S.A.
3. Article on "The Courts and Conscience" by Dennis Kreyman, Implications and involving such issues as selective conscientious objection
4. Reading list on the draft and awareness of draft centers around the nation.

Single copy: 60 cents, 10 or more copies: 50 cents each from:
Box 139
Murray Hill P.O.
New York, N.Y. 10016

An Appeal: PAX desperately needs to supply free copies of Catholic Worker to Draftees in libraries and to as many as possible of the 4,000,000 men in the country, from what you can afford to help in this project.
By EILEEN EGAN

This is the last of four articles on the visit to India made by Dorothy Day and Eileen Egan in March 1971. It is a round-the-world peace pilgrimage made possible by the Catholic Church and by the generosity of people in Australia by the Rev. Roger Pryke, editor of NONVIOLENT POWER.

A row of about twenty women walked past us, uprightness and graceful. Their long skirts undulated rhythmically as they moved. On their heads were round baskets, and in each basket twelve bricks. They delivered the bricks to men who were fashioning the walls of a half-finished modern building. Another row of women went by, each with the supple, controlled gait of a ballet dancer. They carried a side of the wall baskets, the faces of many of the women were beautiful.

"These women are from Rajasthan," Meera Mahadevan told us. "They come to make a living. But there is a clear need, a desire, to finish the construction work, to work on a worksite. Two or three hours a day, the men make them. The men move the actual construction; the women do the carrying."

It was high noon in the Delhi sun. Fifteen minutes of the blinding light and we were dazed. Mrs. Mahadevan took us into the shade of a school pitched right on the worksite. The children were lining up with enamelled plates to receive a large helping of bulgur and vegetable stew. Bulgur is a cracked wheat easily cooked by boiling and therefore much used in the Middle East and Asia where baking ovens are not common.

"This is what I wanted you to see," said Mrs. Mahadevan. "These are the children of the women you saw carrying the bricks. Most of the children in the school and nursery. Naturally, we have to pay for this food. If the children are going to be able to concentrate on their lessons. These mothers work eight hours, from 8 a.m. to 6 p.m. As you saw, they were working hard, and I know they are hungry.

If we could not feed them at midday, we could not keep them longer-

prepare an adequate meal."  

Mrs. Mahadevan, a former resident of Tivoli, is a founder of the Mobile Creches, a group known as Mobile Creches to supply schooling and food for the children of migrant workers, most of them Indians, the Delhi Red Cross, the American Women's Club and the construction companies. She toiled with honer in the creches and school-creches at the sites of the largest crossed the speedway into Delhi. She has five such school-creches serving over 500 infants and children.

We watched as the children cleaned their plates and finished their last chappatis. Then a teacher asked them to sing a song. It was about a crow who could not catch the fruit on the tree but could not manage it. With much repetition, the song related that planeed, as another and song and dance that the crow had learned to get his drink of water. The Rajasthani children sang it with such spirit that their voices were happy and unstrained. Yet, when class was re- 

the main feature of the room was a large rope bed and charpoy. Perhaps there was an extra bed for the children, or possibly they slept on mats on the floor.

The children all came from the country near Jodhpur. It is good to come here for work, but that is our home and we always go back to our village."

Grail Mobile Unit

Our lunch one day was with the International Grail Team and their specialists drawn from Indian life. On the team are Elizabeth Beld of Australia, and the following representatives from India: Rama Kapur, Mirtante D'Ba, Karen Chester, Lola Albuquerque and Chia Birex. Debra Schak is Agricultural Con- 

The rush of water down our ravenous sounds the music of Spring. The loud clear whistles of the cardinals announce on this, the first day of March, that the lion-roaring month must go, that the winterweary, cry; Glory be to God, now more often I hear the chickadees varying their daily chatter with their sweet-whistled seed which should be up and ready for planting when garden-making time comes round again. Father Andy has a small greenhouse amid the snows and cold of mid-winter, and one day shoveled away a snowdrift so that I could come through, and there are many more seeds which should be up and ready for planting when garden-making time comes round again. Father Andy has a real green thumb, and his garden last year produced some wonderful vegetables for our table. John Pilgrim, who has been the Catholic Worker for so many years and does much outside gardening for the community, is also sure, he is making plans for Spring planting time.

Thanks largely to the efforts of Helena Iwowski, our Intellectual Life has not been allowed to decline during the dreary winter confinement. Our third Sunday afternoon discussions...
Hennacy House

Letter from Dorothy Day:

Greetings from the new and permanent House of Catholicity. Yes, the increase in the number of people who have been painlessly raised on about a fourth of the fare of the city. We have to give, come what may, and we have given the sum of $9000.

Then we made a contact with "peace" against the continuance of the rotten war with which our nation goes on in Cambodia has ended with almost the entire country occupied by the Viet Cong. We are organizing a medical clinic staffed by volunteers. We've got 14 logs down; this house will be 48 pages costing #400. The page size will be the same as this paper. Could you write an introduction for the book? I will have a rough draft up by the middle of March and will mail it to you.

Dear Mrs. Newkirk:

I wish to thank you for the kindness and interest which you showed during your conversation with me on February 24, 1971. The United Farm Workers Union saw a need for increased medical services and began a clinic which was open three mornings a week offering free medical care to all those who came. The clinic has a complete staff, neither the county health departments in this area are in need of a great deal of registered nurses. The natural tropical beauty of the Rio Grande Valley contrasts sharply with the urban drudgery of modern living: poverty, unemploy- ment, poor nutrition, illness, and a shortage of personnel, services, facil- ities, and facilities, all of which are faced with the overwhelming task of providing medical service to the burden of meeting the many needs of the people. The public health nurse is not the salvation of all the world's problems, but she is certainly a valuable factor in that goal. I am deeply interested in learning more about all of you who are working in the field of public health. I know you are doing some really fine work. It is frustrating, exhausting, underpaid, and, fortunately, at times even rewarding. I am always interested in learning more about the work you are doing, and the way you feel that we can achieve goals which must be realized to meet the need of the patient. If there are those who feel that they want to help meet the problems themselves, I am interested in learning more about the work you are doing, and the way you feel that we can achieve goals which must be realized to meet the need of the patient. If there are those who feel that they want to help meet the problems themselves, I am interested in learning more about the work you are doing, and the way you feel that we can achieve goals which must be realized to meet the need of the patient. 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REVIEWED BY TRUE SCOTT

This collection is valuable to us because of the people who live it, day by day, to the world around them—how the world around them does not want to understand that the movement does not become embedded in the general culture, the concern is not with getting a ghost visible only to the elect. Over the years, as the world of radicals and intellectuals has grown, the common denominator has become the search for a title to be used. Already in 1920, Emma Goldman, as quoted in this volume, had noted: "The Russian radical tradition has been devoting itself to the primitive Russian habitat, to its history, art, and life. This is the period. The great civilisation of Klef, the nearest approximation, the closest imitation, to the life of the people, to their language, to their ideas, to their life. Klef, which was an embodiment of the Russian people's skill and knowledge, was also a symbol of the Russian popular life; the icon (saint), the holy of the Byzantine basilicas and liturgy. The popular life of these cities, located in the North and at the corner of the hut, or room; it was a shrine with a small vigil light burning among the other mosaics ... was the symbol with a small vigil light burning among the other mosaics ....dying of poppying." Sources of primary importance for the understanding of the writings of eminent Russian scholars, such as Vladimir, Suzdal, Yaroslavl. Of these Russian culture. He goes on to say that the monasteries and even kremlins (ancient foundations) have been largely visited, but the other sources study in American history. Several of the persons in the histories have been described as "ideas," and the emblem of the American is the change in the material. A great deal of this material is valuable as a historical testament to the Russian and the publishing of the writings of eminent Russian scholar, who died in the early days of the revolution, compared his people to the "apathetic." James Billington has based his truly encyclopedic work on extensive study of every primary source available: documents, newspapers, monographs and many volumes of research; a great deal of this material is in Russian, which is an important asset. Many works, on Russia are written by Western authors who can read only translations of the original works, or rely on assistants whom they are not free to address. Billington has taken this handicap. He was guest-lecure on Russian history at the University of Leisingen in 1961 and an exchange research professor at the Moscow Univ. in 1964. He could avoid the material in Soviet archives and libraries. He has added to it a study of the writings of eminent Russian scholars in exile and of Western historians who have written on Russia. The bibliography of his book contains some fifty pages, and is itself an invaluable tool for the student of things Russian.

Early Medieval Period

The first section of the book is devoted to the primitive Russian habitat, the period of the vulgar period. The great civilisation of Klef, which was an embodiment of the Russian people's skill and knowledge, was also a symbol of the Russian popular life; the icon (saint), the holy of the Byzantine basilicas and liturgy. In early Russian religious architecture "panoply of heaven was represented by the迭se of sacred buildings. Klef was embelished with the awesome religious, architectural and cultural tradi-

(Continued on page 2)
In the basement with three sinks and two showers. Everything—every­thing—we have received far outweigh the hardships. Last summer some Lutheran people sent us some $500. Also, one lady sent out letters asking for money and this is a big help. The man who sold his belongings for $500 near by suburb sent us $300. Also, one

Axe & The Icon

There was a good band and the performance was much enjoyed.

Harbor House

HARBOUR HOUSE

TRI CATHOLIC YORKER MART-APRIL, 1971

AMERICAN RADICAL THOUGHT

(Continued from page 5)

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One problem still with us, however, is the unresolved conflict between the rights of property and the rights of people in the Declaration, Democratic and Republican parties. It is left to open to several interpretations: as the long journey, the task of more and more centralised, property rights gained a stronger hold. Jeffer­son's long condemned doctrine, it is true, still lies un­closed us down for housing and sanita­tion. But we have worked long and hard along that road. The color of the old and new styles especially help­ful. Focusing on SNCC, SDS, and the youth movement in general in a place for both admiration and hes­i­tation in comparing old and new rad­icals, we did not see that New Left's "reforms" are part of the same pious intellectuality, however—

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AMERICAN RADICAL THOUGHT

(Continued from page 5)

sectors and prepared the ground for the Declaration of Independence. Or as Sidney Lens has said in another context, rebels and pamphleteers in colo­nial America saved the seed which George Washington and his benefactors did not live to plant. One sees in "an earlier movement" a true and present radicalism; radical changes, and even radical doc­trines, do not spring readily from un­proven traditions. After great preparation—planting, till­ing, watering—the Declaration of Independence represented a culmina­tion of a century's experiment in the garden of freedom.

One problem still with us, however, is the unresolved conflict between the rights of property and the rights of people in the Declaration, Democratic and Republican parties. It is left to open to several interpretations: as the long journey, the task of more and more centralised, property rights gained a stronger hold. Jeffer­son's long condemned doctrine, it is true, still lies un­closed us down for housing and sanita­tion. But we have worked long and hard along that road. The color of the old and new styles especially help­ful. Focusing on SNCC, SDS, and the youth movement in general in a place for both admiration and hes­i­tation in comparing old and new rad­icals, we did not see that New Left's "reforms" are part of the same pious intellectuality, however—

for day-time light meals and for a sub­stantial meal at night.

In the basement with three sinks and two showers. Everything—every­thing—we have received far outweigh the hardships. Last summer some Lutheran people sent us some $500. Also, one lady sent out letters asking for money and this is a big help. The man who sold his belongings for $500 near by suburb sent us $300. Also, one

Axe & The Icon

There was a good band and the performance was much enjoyed.

Harbor House

HARBOUR HOUSE

TRI CATHOLIC YORKER MART-APRIL, 1971

AMERICAN RADICAL THOUGHT

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Kill For Peace? (Continued from page 1)

People-To-People Aid

(Continued from Page 3)

conscience, say that his work is necessary and unavoidable and made by the government. He cannot say this if he is working on a project that is a matter of concern for that government, necessary for it.

This is exactly the point—the individual, and hopefully many individuals, must come to the decision in this moment of choice and then continue to act in the directions indicated by that choice, by that commitment to the larger society.

For the contemporary Christian, the second chapter, which examines the current theological context of just-war theory, and demonstrates their inapplicability to our contemporary situation of war, is really the heart of the matter.

An understanding of the war's justification with the Gospel's ethic of peace, and its implications for moral choice and the assurance of collective responsibility for the consequences of one's actions, is crucial.

For those who want to be engaged in a concrete way in the struggle for peace, this exploration of moral issues is mandatory. The decision to treat the subject in this way has been made with a view to make this very difficult but very important issue accessible to all who would like to seek a better understanding of the principles that should underlie any approach to solving the problem of war and peace.

In the conclusion, Father McAleer affirms the continuing need for non-violence, adopting the Gandhi-in-""
She arrived in the depths of winter, drives a taxi in New York City and Hennessy ( ). Her father, Jorge Kell, who have much to thank God for.

We are—as Dorothy Day often reminds us—at best imperfect instruments. Yet beauty, and many have told me they be grateful to Professor Travers for this school talk.

In spite of our driveway—which ought to be preserved as a museum piece, I think, since it must establish some kind of record in terms of ruts, ice, mud, depending on the season—we used to have a garden there too, with many species of bulbs. There was a poor teacher, who lived there, and we used to have a small patch of grass in front of her house. She did much to encourage a-better relationship between the school and the families of the students. Postcards were also issued to the students.

Theology of Work

The daily toil and labor of the Christian is the new ferment. The daily toil and labor of the Christian is the new ferment. The daily toil and labor of the Christian is the new ferment. The daily toil and labor of the Christian is the new ferment. The daily toil and labor of the Christian is the new ferment. The daily toil and labor of the Christian is the new ferment. The daily toil and labor of the Christian is the new ferment. The daily toil and labor of the Christian is the new ferment. The daily toil and labor of the Christian is the new ferment. The daily toil and labor of the Christian is the new fermen...