Punishment

By JANE SAMMON

The National Committee to Support the Marion Brothers was formed this year to focus national attention on dehumanizing conditions in Marion Federal Penitentiary, particularly in its long-term segregation unit. The main task of the support committee is to see the closing of this unit, which isolates prisoners considered most likely to disrupt the normal functioning of the prison from the rest of the prison body.

Marion Penitentiary, three hundred miles south of Chicago in rural Illinois, opened in the early 1960's to replace Alcatraz which, until its closing in 1963, had served as the main maximum security prison in the United States. Nicknamed "The New Alcatraz," Marion has become a receiving center for men recently sentenced by the courts as well as for men from other state and federal penitentiaries across the country, the Virgin Islands and Puerto Rico. This is unlike most other penal facilities which cover only one particular geographical area. Men sent to Marion are first subjected to an interview by the Federal Bureau of Prisons as the most dangerous criminals within the prison system, those in need of the greatest control.

The long-term or control unit becomes a prison within a prison, housing men from other facilities who may have already done time in isolation prior to their arrival at Marion, with no idea that the same situation awaits them in this new setting. Although control units are not recent innovations in the penal system, Marion's control unit should be equated with the START program terminated in 1974 at the Bureau of Prison's Medical Center in Springfield, Illinois. Prior to the closing of the START program, old time prison terminology used to describe isolation units, such as "the hole," sweatbox, or lockup, was quickly being replaced by the more euphemistic terms such as "an Est Control and Rehabilitative Treatment Efforts (CARE)."

Controlling Behavior

Like the START program, the segregation unit at Marion is a special category in the eyes of prison authorities, to change the basic attitude and behavior of the prisoner so that he can return to the general prison population. Since behavior changes are relative to each individual's time in the control unit is arbitrarily determined. Some men have come from the original START program only to spend further time in the segregation unit at Marion.

Although the alleged function of long-term segregation is to control, change or modify those prisoners who are too violent or physically disruptive to serve time with other prisoners, it is interesting to note that several people in the unit are Black Muslims, Chicano, Puerto Rican, and self-styled radicals, Marxists, jail-house lawyers, others well-respected by inmates, and outspoken critics of the criminal system common knowledge at Marion that a prisoner considered politically active will in all probability be held in longer period than his non-activist counterpart. Besides the isolation of dissidents, men suffering from mental illnesses and in need of psychiatric care are sent to the

Self-rule

By ROBERT ELLSBERRY

(Since a state of emergency was declared in India last June, all civil liberties, including freedom of the press, have been suspended, and an estimated 60,000 people have been imprisoned—among them, many leaders, activists and social workers who opposed the ruling government. This is the first of several articles examining Gandhi's vision of a nonviolent society."

Sometimes a man lives in his dreams. I live in mine and picture the world as full individual worlds self-governing. I can see Karl Marx walking among other Congress leaders, in the celebration of the day laborers had won the eight-hour day. I can see the path of industrial and military strength—centralization of the means of production and the British administration minus the British. Gandhi's concept of swaraj was quite different. It was a democratic administration minus the British. But a process that would gradually replace the initial parasitic apparatus of bureaucratic government, but a process that would gradually replace the initial parasitic apparatus of bureaucratic administration by the democratic administration minus the British. Gandhi's vision of a nonviolent self-government, but a process that would gradually replace the initial parasitic apparatus of bureaucratic administration by the democratic administration minus the British."

As nonviolent revolution could not be the equivalent of violent revolution without the violence, the violence men who depended on it to make it possible and unnecessary, by en- which it would be easier for people to be free by eliminating its functions, but by encouraging self-reliance, personal responsibility and devotion to social welfare. Gandhi's vision of swaraj was quite different. It was a democratic administration minus the British."

That day for him was an occasion of self-rule and Nonviolence."

By DOROTHY DAY

Reflections of a Guilty Bystander, by Thomas Merton, is the title which comes to mind as I start this column. I have lived in slums a good part of my life, but always I have had a family, a brother and sister, who claimed my visits so that I knew quiet and comfort with them. I have been aware of the many things, the first time in Washington during the suffrage demonstrations, where I saw my cell mate, one of the leaders, strung up to the bars of the cell door, chained there by her wrists for hours. Our sleepless nights on a single cot with no blanket that we could not change. A sleepless night on a single cot with no blanket that we could not change."

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ON PILGRIMAGE

(Continued from page 1)

The judge ordered her to stand before him, she pleaded not guilty for her slightly hysterical laugh, that we were hearing.

"Were you ever in a mental institution?" she asked him, and when she be- came persuasion and answered, "No, were you?" he banded with his gavel on the desk before him and ordered the police to take her to the prison psychiatric ward at Bellevue. This precipitated dis- turbance in the courtroom which was filled with reporters and the papers made much of it the next day.

Her experience in this psychiatric ward was a brief one. She was placed under no attendant on hand with the prisoner- s. A "correction officer," delivering a reassuring telegram from Judith's hub- band, arrived on the ward as Judith was being threatened with assault for resisting sexual advances. (It is hard to express these things delicately. Why not say outright that it is a common thing for young students arrested on demonstrations to be raped by other prisoners?)

The story of prisons has been written many times. Dostoevsky's House of the Dead began my study of prisons. Tolstoy has written much on the subject. Evgeny V. Debe spoke those unforgeta- ble words: "Women in prison, I am not free."

Radicals, war resisters, young and old, have seen the inside of prisons. I grew up on the writings of Upton Sin-clair, Jack London, and certainly Dostoievsky's Crime and Punishment and The House of the Dead had a profound effect on my thinking. I used to know compassion, "the suffering with others," very, very.

At Alderson Federal Prison

This is a long preamble to my ad- venture of this last month. Sister Mar- garet Ellen Traxler, who conceived the idea of this visitation, is planning another in January, this time being with one of a college campus-like place—no hint of anything like Gulag Archipelago, which I have been reading this last week or two. Perhaps one of the things prisoners suffer most from is that appearances are so deceptive. A prisoner is a person. They of course do not mean to be caged. A few furloughs a year (and who can afford them?) a few visits from relatives, to a place remote that is almost impossible to reach, except at the occasional, tiring, expensive de- pendenies when they arrive. I am sure it was impossible for anyone of the sisters who were there, on what was certainly a work of mercy, to get any clear idea of conditions, or what they could do about them.

The two lawyers with us, Edith Barkdale Sloan from Washington, D.C., and Ralls Klepak from Chicago, proba- bly did more for the prisoners than any of the rest of us. Sister Margaret Traxler, who conceived the idea of this visitation, is planning another in January, this time being with one of a college campus-like place—no hint of anything like Gulag Archipelago, which I have been reading this last week or two.

The two Sisters, Rose Ann and Sandra, at whose house we stayed at Hinton, West Virginia, are with the prisoners daily. Sister Sandra was there some years ago when I visited Lolita before. They, of course, do not mean to be caged. A few furloughs a year (and who can afford them?) a few visits from relatives, to a place remote that is almost impossible to reach, except at the occasional, tiring, expensive de- pendenies when they arrive. I am sure it was impossible for anyone of the sisters who were there, on what was certainly a work of mercy, to get any clear idea of conditions, or what they could do about them.

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A Constructive Program for Self-rule

(Continued from page 1)

to demonstrate to society, and politics can and must observe the same values by which individuals live. Ethics did not concern him with the pronouncements between individuals but the mutual obligations between the individual and society, and moral decisions between the individual and his/her conscience. This individualism is not a particular concept, but one's inner and outer reality, is essential—what he called Truth. And Truth, he said, was Gandhi. A question was to be search for that Truth, and submit our will before it. As the highest moral calling, he called it, for the sake of generating oneself for another, Gandhi startled his allies. The self-renunciation of serving India's independence, that it should be free in order to sacrifice itself for humanity and be the highest moral calling of any nation.

The abiding principle of Gandhi's life was nonviolence. He was committed to discovering how society might be organized on that basis—a society that would realize the maximum freedom of the individual with the greatest good of all. In place of hierarchical power politics imposed from above, the competition between parties more concerned with their own interests than the welfare of society, a politics ultimately sanctioned by coercion, he envisaged a politics of the people, growing in consciousness of their basic need for understanding with the village council—a politics whose sanction would be the conscience of the people. Property, which is the basis of consensus, mass-rule by self-rule.

Gandhi's Economic Vision

In the place of an economics based on despotism and iniquity, real instruments of domination, economics based on serving the human soul, rather than the demands of profit and efficiency, reducing the mind and body of the majority to survival, conversing the economy measuring and justifying all by the magnitude of the production of profits, Gandhi proposed the economic vision that there be a consequent pauperization of the rural masses—Gandhi proposed an economics based on serving the human soul, small scale decentralized production for adequacy, taking into account the total cost in human and natural resources, humanized, appropriate technology, collective ownership of the means and output of production, and first of all, an underlying philosophy based on the dignity of labor seen as a function of the person, but his/her obligation and fulfillment.

Gandhi, however, was not simply an idealist. He was a practical man. And his vision of a village economy was not a romantic fancy but a realistic understanding of circumstances. India, he observed, was already a village society. Eighty per cent of its millions lived in 700,000 villages. It was also a poor country; and there labor one could achieve a distinction between one gave and what one took. Gandhi, therefore, said, was trying not to "turn back the clock." He

Unlike revolutionary movements whose aim is merely to redistribute power between social classes, Gandhi wished to change the entire basis of social identification—from dignity in status and wealth to dignity in labor—and more, to transform the entire notion of power. Power, like freedom, was only a relative concept, limited by that One that was perfect freedom and complete power, which Gandhi called Truth. Genuine change for the better could not come from within, from some arbitrary source of political power, but from within, to be "effective" we must purify ourselves and become instruments of the irrevocable power of love.

Upon these principles there is no more popular figure in India than Gandhi. With popular assent he could easily have assumed the highest position of political power. But he did quite the contrary, reporting his post as president of the Congress Party, renouncing his affiliation with all party politics. Vinoba said, It is one mark of swaraj to not allow any outside power in the world to exercise control over oneself. And the second mark of swaraj is not to exercise power over any other. These two things together make swaraj: no submission and no exploitation.

The Welfare of All

On the eve of his assassination, only days after a fast which had brought a miraculous spirit of unity and peace to the country out of the chaos of communal riots, Gandhi dictated his last public statement—a letter to the Congress Party leaders in which he set forth the terms of his last will. He appealed to his friends and longtime colleagues to renounce power, to disband as a political party and to form instead a Lok Sevak Sangh—a society to serve the people. All must commit themselves to the goals of Sarvodaya, "the welfare of all." This was perfect freedom, an absolute position which Gandhi expressed in terms of the translation of Ruskin's Unto This Last, and he continued to use it to de facto any outsiders, with from some arbitrary class, caste, or creed, in which the equality of all labor would be recognized and utilized, and to be turned into a political power, to disband as a political party and to form instead a Lok Sevak Sangh—a society to serve the people. All must commit themselves to the goals of Sarvodaya, "the welfare of all." This was perfect freedom, an absolute position which Gandhi expressed in terms of the translation of Ruskin's Unto This Last, and he continued to use it to de facto any outsiders, with from some arbitrary class, caste, or creed, in which the equality of all labor would be recognized and utilized, and to be turned into a political power, to disband as a political party and to form instead a Lok Sevak Sangh—a society to serve the people. All must commit themselves to the goals of Sarvodaya, "the welfare of all." This was perfect freedom, an absolute position which Gandhi expressed in terms of

Tivoli: a Farm with a View does not appear in this issue of the CW. The farm will return next month.
THOMAS MERTON: THE MAN AND HIS WORK. By Dennis Q. McNerny. Washington, D.C.: Catholic University Press, 1974. 128 pp., $7.50. Reviewed by Richard Weimer. During World War II, I visited conscientious objectors in the Snohomish River area, between Rock Island and Davenport, Iowa. It was on November 29th on two counts of willfully falsifying information given to his employers about work performed against the charge, no matter how sincerely the person believed these beliefs in his summary to the jury. McNerny further instructed the jury that Quilty was not a deterritorialized person and that he did not have a duty to withdraw from an illegal action.

Rather than comment on this book chapter for chapter, I think we could organize a critique under three simple headings: Merton's relationship to man, and Merton's relationship to events. If Merton's search for God has been described by the author as a "romantic search for God with no last words, no definitive first draft of a larger work in progress" be published at all? Given my own strongly held views on the, then published facts of aesthetic completeness to a poem, I would unhesitatingly say no." (p.40.) Anti-poetry itself—is a complete waste of time.

But if McNerny often seems negative in his response to Merton's poetry and writing, he also manages a bouqet now and then. He considers Merton's poetry, "a robust, forceful, responsive and forceful...it may well be the most coherent piece of satire in modern American literature." (p.36.)

And McNerny concludes, "Though his development was arrested, he reached a critical moment and to his current work, Merton was to have his deepest and most impressive and forceful...it may well be the most coherent piece of satire in modern American literature." (p.36.)

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Ganienkeh: Reclaiming Traditional Ways

By JEFFREY RUDICK

(This is the second part of a two-part article about the reclaimation of Indian territory at Ganienkeh. Part one appeared in Dec. 1975.) There are many Ganienkehans. In this article, Jeffrey Rudick addresses the violence that has been part of this reclamation movement, and the need for a response to the violence. The violence has been a reaction to centuries of violence. The Catholic Worker has taken a position of nonviolence, the nonviolence taught by Jesus, and, in our own times, by Mahatma Gandhi. This is not a passive response. It is the call of Jesus to walk the extra mile, to love our enemies, to return good for evil, one cheek when the other has been struck, and love the enemy. It is the call of nonviolence. The violence of the nonviolent to the violent is not a response of transformation relationships; the nonviolent militant shares the violence and dislikes and kills the soil... It is for us to create a new society, "a society where," wrote Peter Maurin, "it is easier for people to be good." Eda note."

Ganienkeh is entering its third year of survival and support, in spite of poverty brought to life by many things. There is the tenacious need to continue in the task of changing values and political process as the work of the movement. Ganienkeh's new life as a white society in order to have the liberty to live their own traditions in peace, is based on the move we have hopefully planned; the land occupied was empty of people two years ago. The land was free of people. The land was generous. The difference was that day to inform the public of the action and prevent harrassing the new inhabitants... "Message from Ganienkeh" clarifies the steps taken:

On May 13, 1973 at 4 A.M., the guard of the Mohawk Nation with the help of traditionalists from other Indian nations moved to Ganienkeh, (Land of the Flint), lost by French who wasCorning of sacrifices. The French moved. The Indian nations to the United Nations were alerted to the Northern American Indian move. Both the state and federal governments decided to take no action against the Indians. Obvously, there was no possible action to fall short of support. Ganienkeh has not failed. This success due to the determination and survival within as well as from support from outside. Although the site of Ganienkeh was originally an Indian nation, people from as many as fifty different Indian nations have joined Mohawks in relocating to it. Only traditionalists who are serious about living sensibly with Indian ways have felt welcome to remain. Those who have chosen to remain are willing to make a stand to preserve the right to live the Indian way. As message from Ganienkeh states, "The traditionalists mean to survive as a race and a nation (as defined by the right)."

More of the stuff of Ganienkeh's survival has to do with the Indian society and the solidarity with that of every other ceremony, inspirational ceremony, the Thanksgiving Festival (a national traditional ceremony, the Thanksgiving Festival (a national traditional ceremonial festival for the whiteflame burning sacrifice (which is part of every other ceremony), inspirational ceremonies, Thanksgiving, the Great Dance and The Great Feather Dance. -

The Beginnings

Many of those who originally reclaim- ed Ganienkeh were from the Sauhna-waga Reservation (Quebec) and the St. Regis Reserve, in an attempt to evict 1500 while trespassers from their land, and the St. Anicinabe from the Mounties. Instead, they chose to take a stand at the 9,000,000 acre site of Ganienkeh. At Caughnawaga, also the traditionalists attempted to evict white trespassers. There, as on many reserva- tions, they had little support from others.

Indians, so, they left the reservation for Ganienkeh. A message from Ganienkeh states:

"The traditional Indian practices: the spiritual ceremonies, naming rites, marriage and funerals, must stop, and the ceremonies that surround the atmosphere of hate and controversy. Traditional Indians need a place of their own on the land we practice our own culture, customs and traditions in peace and security. Ganienkeh is such a place.

The same message goes on, "The most basic right of all is the right to live. In the last twenty years of the advent in America, more than twelve million American Indians were incarcerated." Ganienkeh is not a casual experiment, but a way of life that is dependent and survival in which hardships and local hostility must be faced and overcome. The imprisoned are living in a place of isolation. The "Messages from Ganienkeh," two-page mimeographed sheets distributed from Ganienkeh, show not only strong cultural awareness, but deep political awareness as well:

"America is a huge land and the Indians should work towards becoming a part of it where they may reorganize their own traditional governments and societies. The government's system is imposed on Indian reserves by which Indians are isolated, a system and a system that degenerated into corruption. Ganienke plans to establish co-operative villages, where the Indians, self-supporting and financially independent, have no small benefit for both Indian and the people.

The co-operative system eliminates poverty... IS Indians and finding them- selves on their feet and doing things for themselves shall be greatly reha-

bilities. The Ganienkeh Indian Project plans realize that the foremost need of Indian people is a return to an operable system of their ancestors. The way to peace and harmony is through the co-operative insur- tions which breeds tensions, panic, strife, frenzy, hate and bigotry. Competition features exploitation and op- position of the people.

The project, land has been cleared and certain crops successfully grown, even though locals claimed that no crops could be grown in the area and was in evidence and on the increase. In the last two years of the advent in America, more than twelve million American Indians were incarcerated."

The Ganienkeh partake a meaningful. The traditions of diverse Indian nations have a different common denominator which is characterized by the disparity between European traditions. Aboriginally are not treated as the host nat- ional traditions. All are taught to re- spect the traditions of other nations with reverence. In all that attend the ceremonies and Ganienkeh partake meaningfully. The man's call to god is to attend. We are very quiet. We have too much in our nation to go to the ceremonies to have come about mainly through the children's.

Use of Violence

Violence is a means of reclaiming Ganienkeh could avoid. Local pressure from the outside has been intense and often maddeningly aggressive. The point made here is nonviolence as an attractive idea, and none can see it with the eyes of someone else. One person who told us, recalling the nineteenth century when many others, "They're going to come out and go to school."

But on Route two or three miles from a main state route through the Ganienkeh territory to the Big

(Continued on page 8)
Farming Society

Veerappale Farming Society at Balapuradu 15, d.no Chennapalle, Cuddapah Dt, Andhra Pradesh

India

Dear Friends,

I am working here among the agricultural labourers in this area, which is part of the Cuddapah District. Cuddapah is one of the poorest and most backward parts. As a class, the agricultural labourers belong to the outcast community, and they have this stigma of their birth apart from this fact they own some lands. They lived in huts and are always being referred to as "muddus," a term which makes them identifiable.

A short time ago, the government fixed the minimum wages for our district at Rs. 20 per day for a man and 60 cents per day for a woman. This does not mean that the farmer actually does pay this. And men find work for about 2/3 of the year and women for 1/3. For months, they have been happy with one meal a day, and often this is not a full meal. It consists of boiled millet grain with perhaps a little pepper and some onions. The grain for this meal is borrowed from the farmers against the obligation of a day's free work in the busy season.

In 1949, I started a new mission among those living in the outskirts of the small town called Badvel, which is about 8 miles away. In about four or five years, I had looked after 20 villages with roughly 100 people in each village. The work was enormous and general. Even support for self-help projects in some villages did not help much, since the need of food was so great for them to be able to make use of it properly. I came to the conclusion that if I wanted something permanent, I would have to concentrate on a small group of people, one who might begin this for the neighboring villages. I, therefore, started in 1952 with the recognition of the religious community to pick shrub jungle, which was, however, good farmland. My people at home gave me a lot of encouragement and support.

It is now 1969, and begin to feel my age. I am within arrange the planning and the planning with the government tool like already. In 1973, they started with a Pilot Project of 1000 acres for 200 families. The whole area is 22,000 acres of land. Children participated in the surveys, and the project proved successful. If the project goes on like this, the whole area will be taken up and this will mean that the whole area will be rehabilitated.

I am now 39 years old and begin to feel my age. I am within arrangements to hand over my work and retire. I am happy that I have seen at least the beginning of the project, which will give a decent livelihood to so many people. I am living from the day of their birth to their death.

Yours sincerely,
F. van der Valk

Capuchin Hospitality

Capuchin Community Center
1780 Mt. Elliott Avenue
Detroit, Michigan 48207

Dear Friends,

The Capuchin Community Center of Detroit, Michigan, formerly known as the Capuchin Soup Kitchens, was begun in 1939 in the inspiration and energy of Fathers Solanus Casey and Herman Kolff. Co-founded with Brother Francis, who had been the president of the Monastery kitchen until the death of the Capuchin, Father Solanus and Brother Francis to handle the distribution of foodstuffs. In 1939, the Third Order of St. Francis, opened the Third Order Hall and began serving breakfast. In 1968, a thick soup became the basic menu. The Soup Kitchen has undergone many changes but the goal has remained unchanged. Today the soup kitchen is the original work with added services and departments. Nearly 100 people enjoy a meal a day and more than 300 men, women and children partake of the noon meal which includes vegetables, starches and coffee or milk.

More important and needed than the noon meal is the outpouring of love and caring in a familiar community of friends whose company can make the difference.

Our three counselors are doing yeo- men's jobs of remaining abreast of the problems of the project to effort effect just treatment for the poor. Not only do they assist with problems of housing, food, utilities and family crises, but they also counsel those addicted to drugs and alcohol. Brother Augustine "Que" Cops manages a "sweat and love" therapy, and a variety of domestic items. Bi-weekly low-cost rummage sales are held for anyone in need of clothing. People who cannot pitch in with the work of the Center in return for clothing, we’re giving away our surplus items.

We hope that our smallness enables us to be channels of the warm personal concern of the Catholic Worker and that we are brothers and sisters. This personalism is too easily lost in large social service agencies. We continue to live and to move and to turn over the community, the church, the nation and try to use our sweat, our bread and wine of daily communions with those who are the children of God. We do this with love and the heart, and the hearts committed to both.

Brother Charles

Healthcote Center

School of Living
Freeland, Md. 21053

Dear Friends,

Healthcote Center is going through a combination of hard times and very exciting times. We need some help. Healthcote Center is an intentional community on 35% acres of land in the Baltimore County, Md. We are an educational facility for the School of Living, a homestead experience, for 20 families in need of some help.

We have a capacity here for about 12 to 15 folks, and right now we have only five or six children from both counts—there are presently five children here, and we could handle, maybe, a few more.

Love,
Larry Laek

Homebuilding

RD #1
Narvon, Pa. 17555

Dear Dorothy,

I am troubled by the strange fact that America is the richest nation in the world, but it is almost impossible for its workers to have a chance to live in. Even the workers of undeveloped, poor countries do that!

I am also concerned about where the mortgage money goes. If one takes out a 15 year mortgage, for example, he has paid twice the original price at the end of the twenty years. The working person has to wait at the purchasing of the purchase price; to double that purchase price literally endures that person for the best part of his or her life. No wonder so many mobile homes dot our landscape so incongruously.

As I see it, there are three possibilities. Several families could buy a farm and start a commune like the early Christians, owning everything in common. Or we could build houses as they did in Europe in the Middle Ages. In England, for example, the Elizabethans built the most comely cottages, many of which are still standing now. In a style called "half-timbers," simple half-timbers and materials native to the area were used (wood, nails, straw, etc.). A wooden framework was pinned together, and a house was covered with a kind of basket-work called wattle, and daubed with wet clay mixed with straw (as in the Federal housing movements). Clay needs to be rediscovered! The third possibility is log construction. Ideally suited to wooded areas, it is warm in winter, cool in summer, durable, handsome and inexpensive—the homes of the pioneers.

We can climb the hill of history, and looking backwards, turn, and envision what will lie ahead by using old ways, simple ways that are in keeping with God's warning against riches, and Peter Maurin's philosophy of living in the countryside, where there is a little easier for people to be good.

Love,
Daniel O'Hagan

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CATHOLIC WORKER CALENDAR - 1976

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Friday Night Meetings

In accordance with Peter Maurin's desire for clarification of thought, the Catholic Worker holds meetings every Friday at 7:00 p.m. at St. Joseph's House, 36 E. 14th St. at 1st and 2nd Avenues. Everyone is invited.

December 19—Carmen Mathews: A Christmas Reading.
December 25—Christmas. No meeting.

January 2—UFW Film: "Fighting for Our Lives," produced by the UFW. UFW activities will follow the film.
January 9—George Abbott White: "Someday We Will All Be Together Again.
January 23—Fr. Daniel Berrigan: Nonviolence in Ireland, Greece and Tanzania.
January 30—Eileen Rign: Women and World Peace.
Notes in Brief
SEEK CLEMENCY FOR MARTIN SOSTRE
For the past several years the Catholic Worker has written of the case of Martin Sostre, who has been in prison since 1967 on a drug charge. He has served three years, and was a successful applicant for parole. Months of testimony by the chief witness in the drug charge, Martin is still in prison; Sostre is being held in New York City as a probable case of political persecution. A last recourse, is asking that we write Governor Carey, Executive Office Bldg., Albany, N.Y. 12222, and the Governor's staff to ask that this man, who has lived in New York City for years, be among those prisoners considered for the customary Christmas freedom. Details of this personal contact information: Committee to Free Martin Sostre, 339 Lafayette St., New York, N.Y. 10012. Read H. O. M. E. for information on how to arrange an interview with Martin Sostre on Sunday, Dec. 31 at 11:05 p.m., over WOR radio, on the diocesan radio program, "Challenge to Faith."

FAST FOR PEACE
From sundown December 31 until sundown January 1, the people from the West End of the houses of hospitality will participate in a fast for peace. They are inviting all to join in the fast on this Day of Peace.

POEMS FROM PRISON
A Calendar for 1976-1977, with graphics by George Knawton will be available for $5.50 from H. O. M. E., P.O. Box 12, Kingston, R.I. 02881. George Knawton has contributed much of his art work to the Catholic Worker.

STATEMENT OF OWNERSHIP, MANAGEMENT, AND CIRCULATION
(Act of August 12, 1950, Section 3684, Title 39, United States Code)
Title of publication: THE CATHOLIC WORKER
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Circulation: 84,600 (86,100); C. Total paid circulation: 84,600 (90,000). I certify that the statements made by me are correct in every particular and as near as I am able to ascertain, other than those which are not provided for by law. Editor, H. O. M. E., 36 E. 1st St., New York, N.Y. 10003.

A Constructive Program for Self-rule
(Continued from page 3)

complaining. Gandhi probably preferred, as the way of driving out the British, to civil disobedience, for constructive work alone could bring the British to their knees. The Constructive Program issued in 1941 emphasized basic education (craft-centered education); village industry, particularly khadi (home spun cloth); and a program for liberating the people from the poverty-stricken, unclean and unhealthy manner of life. A program for a better living standard, a greater sense of dignity, and hence a more adequate staff of the "organizing peasants and protecting their freedom," was designed. It was a strategy for the making of the people into their own masters, a program for liberating the people so that they would work from present want, to a program that would build from below a social order based on small scale production for local needs, a sense of personal responsibility and participation in the welfare of society, removal of the distinction between intellectual and manual labor through bread labor by all—and truce—truce—truce—truce. "One of the rules of Mother Theresa of India is that the sisters pick up the children and hug them as they pass by them. This isheartening. Such glimpses of the near and, unhealable suffering of little children forced Ivan Karamazov to reject the harmony Christ died to bring.

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The UWFS WINS FLORIDA COCA COLA CONTRACT
A three year contract between the UWFS and Coca Cola ends a year of struggle over the company's property for six days; six union members were arrested at Coca Cola headquarters in Atlanta, Ga.

For comments on prison work, you should write to the Federal Bureau of Prisons, Washington, D.C. 20534, the National Prison Project, 400 W. 12th St., New York, N.Y. 10014, and the National Alliance of valley workers, 600 W. 12th St., New York, N.Y. 10014.

For more information contact: Committee to Free Martin Sostre, 339 Lafayette St., New York, N.Y. 10012. Read H. O. M. E. for information on how to arrange an interview with Martin Sostre on Sunday, Dec. 31 at 11:05 p.m., over WOR radio, on the diocesan radio program, "Challenge to Faith."

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(Continued from page 5)

I left Alderson and Hinton before the others because Fr. McDonough, Huntington, West Virginia, who was going to 80,000, came to call me. I spent the night in his rectory, which has become something of a headquarters for that town in the center of the coal mining area. From the front door you can see big hogs, a house of hospitality, and Chuck Smith's Catholic Worker. The place is quite famous in the area. Several young men and some of the guards had been held as hostages at times, and the two prisoners were killed trying to escape. I saw Indian war-whoops and six more shots. The Indians were not at the stand that fired at people at Ganienkeh would have to cease firing were met with mock applause. The next morning, a car door opened and then the car veered around the bend, out of the Indians' sight, and the driver, who had a 13-caliber pistol, said, "I preferred prairies and deserts and the sight of horizons and sunsets and the chance to be a clean man for our long straight highways." But I certainly admire these bold pioneers who have kept on their own and who have made their furniture, raised their food. The bullet hole in the very top of their terrain make it impossible for them to be swamped with all the young wanderers who are searching for another way of life, but at the same time are learning much by their wanderings.

I keep remembering Peter Maurin's words, his exhortation: "We must try to make that kind of society where it is impossible to think that the poor are disobeying the law. This is why I am delighted to hear one of the women of our group at Alderson say that she had been thinking about a way to work with another kind of "rehabilitation." And I think that with each of the officers of the Great Forest Agency, families, and his family, ten acres of land and the tools to work the land. It is only fair, I know, to sustain life, and ten acres or one of them at least. I would be ashamed to set forth such a seemingly impossible thing but I say it now, and I could not be wrong. We were not for the fact that some one else had been trying to help them to be swamped with all the young wanderers who are searching for another way of life, but at the same time are learning much by their wanderings.

Almost everyone of the original group that moved back to Ganienkeh is there still. Their conviction has been that strong. Some have left materially. More of the creative life work of the community, if they cannot be destroyed, found that they could not be swamped with all the young wanderers who are searching for another way of life, but at the same time are learning much by their wanderings.

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