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FARMWORKERS ON THE MOVE

"I like to be moving along. If you keep moving you're safer than if you just stop in a field, and someone comes by, and they can ask you what you are doing, and they can tell you to get back in the car and go away as fast as the motor will go. Once I was really scared, and so was everyone else. We went way down a road that we thought was safe, and there was a little pond there, and we went and played in it, because they said we could, momma and daddy did. Then the man came; he was a foreman my daddy told me afterwards. Then he said we would all be arrested and we were no good, and we should be in jail and stay there forever. My daddy said we'd go right away, and we did, and he said—the rest of the day he said it over and over—that you are in trouble moving from one state to another, because the state police, they don't like you, and the sheriffs, they don't like you, and you know the foremen, they have badges, and they can arrest you, and they have men with guns and they'll come along and hold one right to your ears and your head, and they'll tell you that either you work or you move on up the road, and if you sit there and try to eat something, or like that, then you'll get yourself in jail, and it won't be easy to get out, no sir. That is why it is bad luck to stop and rest in a field, and if you see one that has crops, then it's bad luck, too—because you are lucky if you have any money left, for all the work you do."

Robert Coles recorded these impressions of a migrant child in his book *Uprooted Children: The Early Life of Migrant Farm Workers*.

At this season of the year, America's forgotten migrant workers are again on the move, harvesting the crops we all eat. Again they will be housed in filthy shacks, sprayed with toxic pesticides, and cheated out of their already meager wages by foremen and crew bosses.

For over six years farmworkers have been striving concertedly to move out of their status as expendable, unwanted pawns in the big game of agribusiness. The United Farmworkers Organizing Committee led by Cesar Chavez has waged a non-violent struggle for decent wages and conditions for migrants; more, it has demanded that these workers receive respect commensurate with their vital service to the community.

At present the union is trying to win contracts with the 10% of the grape growers who still hold out against their workers. (In the New York City area the scab grapes to be boycotted are "White Wing" brand from Bruce Church Farms.) Negotiations are underway with lettuce growers.

Consumers can always help the union by looking for and buying produce which carries the black aztec eagle. By making a habit of looking for this label on fruits and vegetables, each of us can take part in the farmworkers' own movement to end the helpless, forced wandering to which these families are subjected for the profit of corporate agribusiness.

Jan Adams

Culebra: The Problem of All Puerto Rico

By Ivan Gutierrez del Arroyo

(The following article was brought to us by a student at Pendle Hill. He has been working with the Quaker Action Group and was one of six arrested on Culebra. He served a prison sentence of ninety days during which time he read twenty-five books, including Anna Karenina, War and Peace, and Martin Buber's writings. Ivan Gutierrez is a member of the Puerto Rican Independence Party and AQAG and is non-violent.)

On January 18, 1971, a week after an agreement was signed between the United States Navy and the colonial government of Puerto Rico, seventy-five persons began to construct a chapel on Culebra's Flamingo Beach, in the Navy's target area. The demonstrators were made up of people from Culebra, the Puerto Rican Independence Party (P. I. P.), the Puerto Rican Clergy Committee to Rescue Culebra, and North Americans from A Quaker Action Group (AQAG).

Three days afterward, on January 21, 1971, U.S. marshals handed those of us within the chapel an injunction from the federal district court in San Juan ordering us to leave the chapel before 9:00 A. M. Six persons representing the groups involved decided to stay in the chapel. At that time we did not feel that the arrest of more than six people could make a special contribution to our struggle for independence. On Friday evening, January 22, 1971, the U.S. marshals came to the chapel.

The chapel were arrested by U.S. marshals and flown by helicopter to San Juan. During the weeks immediately following the first arrests, demonstrators repeatedly went into the target area in an effort to stop the Navy's "Operation Springboard." Ten more demonstrators were arrested for contempt of court. The trial was held in the U.S. District Court in San Juan on February 18, 1971. The demonstrators were found guilty of contempt. Thirteen are serving three months sentences in the Puerto Rican Penitentiary in Rio Piedras. Two minors were released. One man did not show up in court.

Nine more people, including two women were arrested during the following week. For the first time since the start of "Operation Springboard" members of the Pro Independence Movement (P. I. M.) were also arrested some on February 24th and two others the next day. On February 25, 1971, the last day of maneuvers members of the P. I. M. led by secretary general Juan Mari Bras stopped the shooting for several hours and the target area in two motorboats.

This is a brief summary of the latest events in our struggle to liberate the island-municipality of Culebra, where 743 Puerto Ricans are victims of constant exploitation, oppression, and humiliation by the U. S. Navy. My purpose in writing this article is to try to analyze for North Americans the political implication of these events in our struggle for Independence and Socialism. Another important purpose is to point out the responsibility that North Americans have for the liberation of Culebra and of the rest of Puerto Rico as well.

A Quaker Action Group is the third group of North Americans to join us in our struggle for liberation. The first group was the "American League for the Independence of Puerto Rico"

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ON PILGRIMAGE

By DOROTHY DAY

It took only five hours to go by plane from La Guardia Airport New York, last month, to Sioux Falls, South Dakota, stopping at Washington, D.C., Champaign, and Peoria, Illinois. After the crowds in the East, the airport there seemed vast and deserted, with one man, and he a bishop, pacing the long corridor until he met a priest who turned out to be a missionary I had met in Rome during the Vatican Council. I had spoken at the Holy Cross Seminary there, and here he was, just returned from Chile and from his manner I judged that he was pleased with the turn of events there.

Since the last issue of the Catholic Worker came out in May, I spent a week in South Dakota at the home of Alice and Prof. Gerald Lange in Madison where the Dakota state college is located. They are a young couple, both of them brought up on the land, she in Minnesota and he in North Dakota. They have four children from two to eight years old and a good house with picture windows looking out on a lake and fields in which a little flock of sheep were grazing, with some calves being fattened for beef. While I was there I ate the food from the farm, including bacon and eggs, milk and butter, canned fruit and tomato juice, meat and potatoes and many canned vegetables, all the produce of their own farm. Of course there was coffee and tea to be bought and the flour for the bread which was baked at home, but in general the Lange home was a self-sustaining unit. There was also honey, since South Dakota is the second largest honey producing state in the country. It is really all the year round big business since one man has hives all the way across and down country to Texas. There is a large extracting center in an abandoned high school nearby in Winfred, South Dakota.

Centralization of the schools has meant that here and there through the flat prairies there are two-story brick school houses empty and abandoned with a few acres and a windbreak of trees. We passed one where there were several small bungalows also on a five acre plot, and Professor Lange said it could be had for a few thousand dollars and he wished it could be bought by a group for a house of hospitality or farm or free school—whatever one chose to make of it. Since I returned to New York I met a real estate broker upstate who said that she would like to have the listings of such places. "I'm sure I could sell them," she said. "All kinds of young people are travelling back and forth across country looking for a likely place to settle and start a commune."

But South Dakota is notoriously conservative and rabidly anti-communist and the very word commune would turn people off, for a while at least until they learned a little more of the personalist and communitarian philosophy. I haven't heard from the folks

out there since I came back, and am hoping that there were good reactions to my talks to sociology and history classes during the week I was there.

Alice Lange comes from a German background in Minnesota and she was brought up in a large family living in four rooms, who worked hard on the land. She will never forget, she said, the bitter long winters. Her husband came from North Dakota which is a more progressive state where the farmers are organized and Gerald Lange's background is such that he has no fears of the conservatism of South Dakota. The climate of these central northern states certainly produces energetic workers. The pace of a big city is nothing like the pace of an active farmer, and when that farmer is also a teacher, and his wife a dietician working one day a week in the local hospital and teaching apprentices from hospitals in neighboring towns, and taking one course in chemistry in the local college.

There was company several nights the week I was there and meals appeared on the table like magic. Alice is lucky however in having a good baby sitter. One of the visitors was Paul Redfield and his wife, lifetime residents of the town of Madison. He is interested in starting an outlet for home industries and also in a cooperative that will take care of the egg situation. Farmers thereabouts get only eighteen cents a dozen for their eggs.

On Gerald Lange's twenty acres, two acres are given over to corn and carrots to supply the local hospital and a home for the aged.

Maxine McKeown

A year or more ago, one of our visitors at First Street was Maxine McKeown who told of how she raised enough vegetables on a five acre plot in Bushnell, South Dakota to supply seventy-five families. I met her again on this trip and she brought me a sack of onions which would fit in my suitcase to bring back and plant at Tivoli. Instead of one onion, the harvest will mean a cluster of bulbs, shallots, I think the name is. She reads the CW so she will be glad to know that they were immediately planted as soon I got home, by Fr. Andy Kruschel, our most active farmer who has started all the young people around our farm to starting little gardens.

I had not been twenty-four hours at the Dakota State College when I met two young men (from California of course) who had been sent out as missionaries. Sixty-two others are dispensed around the country. One was a young black who had recently been studying for a degree at Berkeley, who had taken the name of Yatif Schvar on his initiation into Ananda Marga and the other David Trent from the East. Both were giving lessons at the Newman club each night to groups of students in the work of meditation, which they urged should be for half

36 East First

By NOREEN TOTH

The month of May at the Catholic Worker is, perhaps more than any other month except September, a month of transition. It is the month when summer's approaching arrival can no longer be ignored.

The air is becoming warm and damp, as it usually is in the summer. There are rainy days, but as May develops, the rainy days become fewer.

In the afternoons and on the week-ends, the streets are vibrant from the noises and colors of children riding their bikes, playing baseball, or bouncing their "knockers." The parents sit on the apartment steps, watching their children and enjoying the warmth. Across the street from the C. W., the Puerto Rican club is playing its music from the juke box. Everywhere is noise, color and activity.

The trees are no longer budding—rather, they triumphantly display their life in their now large leaves of green, the exuberant color of life. Even on Houston Street, where derelicts stumble between cars, waving filthy rags on car windows in hopes of earning a quarter

of conversation in the evenings, now has many green leaves, and is growing very well.

One of the painful aspects of the transition into summer at the Catholic Worker is the loss of friends and co-workers as they leave for new periods in their lives. This spring we lost two fine volunteers, Chris Montesano and Gerry Greene. Chris, who was with us for a year and half, and who was at Tivoli before that, left for California. Gerry was here for four months, and has left to do fishing in Newfoundland. It is painful to make friends and then see them leave, or to come and form friendships, and then leave.

But with all the people coming and going, there are many occasions for reunions. And a reunion we had on May 15, when Bob Gilliam and Kathy Massimo were married. People who have been with the C. W. for years, like Mark Samara and Mille Seale, joined with people who have come and left. Present volunteers, former volunteers, friends, parents—all gathered together for this day. It is at times like this that one realizes how large the Catholic Worker family is.

With the advent of summer and the end of the school year we have gained several new volunteers. Mike Schwab has come from Dayton, Ohio, to stay until he gets his alternative service duty as a conscientious objector. Bob Mauss has come from his college in Iowa to stay the summer, as has Bernadette Schwarz, from Michigan. Charlie King, who was here over his spring break from college in Boston, has graduated and joined us. It is wonderful to see Kathleen DeSutter and Pat Jordan back from Pendle Hill. They visited here many times, each time bringing one or two students from Pendle Hill. One of the Pendle Hill students will be working here this summer.

One of the unfortunate events of this month was that Julia, who for many years has been an inspiration for her humor, became ill. True to her nature, she kept her humor the whole time. Due to a complication from the flu, she developed an infection in her leg. Many of us have made trips to Bellevue Hospital because of that leg, but thankfully, and due to doctor's advice and careful adherence to his rules, her leg has healed. But the people at Bellevue don't want to lose her and her spicy sense of humor. They have devised all sorts of tests to keep her coming back. Soon Julia will be the best-diagnosed, healthiest person on First Street.

As I write this, we are well into another long, hot New York summer. With us are new faces, familiar faces, new experiences for all. But in the midst of change, one realizes that here at First Street, somehow these changes are what make its stability. Seasons change, some of the faces change, but some remain, and the Catholic Worker and its purpose continue.

Brookings

One evening the Langes and I drove up to a neighboring college at Brookings, South Dakota to hear, as I thought about folk universities. When we got there, however, the gathering was held in the religious center and the talk was from some young woman on Women's Liberation and she began with a plea for free abortions. I was asked to comment, which I did briefly. I left to one side the points I disagreed with and spoke of the meeting held at Graymoor last fall when Betty Friedan spoke and where I was asked to end the meeting with a talk. The report of my speech in the Commonweal was that I did not mention Women's liberation but reminisced about my life and travels. I really had taken up three points of Mrs. Friedan's talk. She had said that women did not need to be involved in children for more than fifteen years of their lives and I talked then how I felt very much involved what with nine grandchildren and four great grandchildren. She spoke also for the middle class, pointing out the technological advances which freed women from drudgery and gave them

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for another drink, where you walk on layers of broken glass with drunken bodies strewn here and there, where you pass deserted lots filled with garbage, even on Houston Street you see trees showing off their greenness, made bright by sunshine filtering through the smog.

Although the trees point to summer's arrival in New York, it is usually only in the flower stalls, with their imported lilacs, daisies, and peonies that one sees the transition into color. But on Houston Street, the street of despair, there is a garden. The garden takes up an entire lot, and has marigolds blooming, with stepping stones between each small plot.

And at the C. W. we now have a garden on the roof, as well as in the back. Gerry Greene bought some petunias and marigolds, made flower boxes out of crates we got from the market, got dirt from Tivoli farm, and made a garden. Henry Scott brought some ivy back from a visit to his home in Baltimore, and brought it up to the roof. By next summer we hope to have ivy crawling all over the roof railing. The Ginkgo tree in the front, center

an hour in the morning and again in the evening, and for entire day once a week. They emphasized that all faiths needed this discipline.

The young men came prepared to earn their living, and already had jobs to put in some thousands of seedling trees for one of the teachers. "There is not a tree around this area that has not been put in by man," Alice Lange said. It is true prairie country.

There was a great calm and gentleness about these two young men and it was interesting to see how they approached the students. I was sitting one afternoon in the student's center having a cup of coffee with some of the teachers, and saw David Trent come in. He stopped at a table where six or eight young men were gathered and they were at the other end of the room so I could not hear what he said. But his few words caught their attention, and they began to listen. A few drifted away, the others offered him a seat and they talked a bit more, and then he was left with only one. But they had given him a serious reception. It takes courage to try to talk about prayer and meditation in this way.

PEOPLE'S PRIORITIES IN HEALTH CARE

By KATHY SCHMIDT

Do all people really have a right to adequate health care? Almost everyone would agree that they do, and yet the availability and quality of care that has been given here in New York City to the economically poor, minority groups, and the "undeserving Bowery Bums" certainly gives evidence that this right is not always recognized and met. Since I work at the *Catholic Worker*, a group of people who attempt to offer service to the poor by a daily soup line for men from the Bowery, a monthly newspaper concerned with the social, political, and economic plight of the oppressed, and a semblance of hospitality to whomever comes to our door; and I also work at Bellevue Hospital in the Children's Emergency Room, I am struck almost daily by the numbers of people in this city in need of better means of receiving health care.

Poor people tend to live a day at a time. They have so much to cope with each day that they cannot afford to worry about the future. This means that "preventative health care" is a luxury and a rather foreign concept to the poor. When they go to a Doctor, it is generally for some crisis.

The health problems of the poor are also more complex than those of the average middle class person. Each specific illness is compounded by poor nutrition, inadequate sanitation, unsafe recreational facilities for children, and indescribably improper housing—where plaster falls, garbage sits for rats, mice, and flies, heat is insufficient in the winter, and human bodies are packed into space too small physically and psychologically. Time after time I want to scream at landlords, the city, and society, when I see children brought into the hospital because they have fallen down elevator shafts, fallen off fire escapes or unsupervised buildings and equipment, been struck by cars, lead-poisoned from eating fallen plas-

Medical Care as a Human Right

ter in their homes, beaten, raped, or abandoned on the streets.

Where do they go for health care? Since most cannot afford a private physician, they usually end up in our large city hospitals' emergency rooms and out-patient departments. There they sit for hours to be referred to numerous specialty clinics. Many times they cannot afford to keep follow-up appointments scheduled during the 9:00 to 5:00 work hours in these clinics. It would mean loss of a day's pay, or even loss of a job.

When the disadvantaged are seen by the Doctors and Nurses, it is often in a hurried, impersonal, and demeaning manner. There may be none who can speak his language and no attempts made to obtain a translator. And how much better is it when those who have learned his language do not take the time to explain what is happening to him, why he must wait, what the tests he is undergoing are meant to prove, what illness he has, how to use the prescribed medicine, what can be done to prevent future illness, and how to apply for financial aid?

Take the men and women from the streets—the alcoholics and addicts who are laughed at and put back out on the streets untreated, or cared for after much waiting, with ridicule and contempt. Is it any wonder that these people "take advantage" of the institutions and health care systems by taking all of the time, food, and warmth they can when it is given to them? A couple of months ago when I tried to obtain a bed at the Women's Shelter for a woman with obvious mental problems, I was told that elderly women could no longer be accepted, since they could not be referred on to the city hospitals' mental wards. These wards were full because the State Hospitals,

overcrowded and understaffed, could not receive patients from the city hospitals. I asked them then, what was to be done with elderly homeless women. The worker at the shelter replied that these women then would just have to remain on the streets until legislators and community groups became aware of how bad the situation had become.

Over and over again, men and women come to the Catholic Worker house here in New York City with serious problems for which we do not have facilities to help them. But neither are their adequate places to refer them, such as half-way houses for mental patients, addicts and alcoholics, nor any kind of personal care for the destitute.

There are so many ways that even a little knowledge about health and first-aid would benefit the people in this area. I am constantly amazed that mothers do not know how to read a thermometer and do not have one in the home. Because of this, it is more common for fevers to rise to such a degree that seizures occur before aspirin is given or the child is brought to the hospital. If parents were helped to know which foods are nutritious, the general health of their children could be improved. There are still many children who have not received vaccinations. The knowledge that people do have about health and medical care is often mixed with folk medicine and myth. Someone must help them sort out the truth from the "old wives tales." Malnutrition, anemia, tuberculosis, and lead-poisoning, the most common illnesses of children in poverty areas, are illnesses that can be prevented. It is education and preventative health programs that are so sorely needed.

As early as 1966, the National Commission on Community Health Services made a statement including the following phrases:

"All communities of this nation must take the action necessary to provide comprehensive personal health services of high quality to all people in each community. These services should embrace those directed toward promotion of positive good health, application of established preventative measures, early detection of disease, prompt and effective treatment, and physical, social, and vocational rehabilitation of those with residual disabilities. This broad range of personal health services must be patterned so as to assure full and intelligent use by all groups in the community. Success in this endeavor will mean much change. It will require the removal of racial, economic, organizational, residence, and geographic barriers to the use of health services by all persons . . ."

Each word in the above statement is important, but very little of it has been heard and put into practice in many parts of the country.

Yet the picture is not all gloomy. Avenues are slowly beginning to open up. Gradual changes are coming. Recently, I have done some exploring of this neighborhood on the lower east side of Manhattan, and I have attended several meetings regarding health care in the community. These have pointed out the fact that people will no longer be passive consumers, silent recipients of health care. Various groups, such as the Young Lords, Neighborhood Councils, the Health Policy Advisory Center (Health-Pac), and the Health Revolutionary Unity Movement (H.R.U.M.), have been very instrumental in arousing the people to awareness and action.

Health-Pac, in its own words, "has been involved in research and analysis of the health care system." It publishes a monthly bulletin to reveal to readers

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Karl Meyer Sentenced to Two Years, \$1,000

By DAVID FINKE

On May 7 in the court of federal district judge Joseph Sam Perry, Karl Meyer appeared in his own behalf to answer a 5-count "criminal information" charging that he falsely and fraudulently filed W-4 income tax withholding exemption certificates. Having successfully negotiated with the U.S. Attorney, Karl got the government to drop three of the five counts (which he had said he could prove the accuracy of). He then entered a plea of "nolo contendere," which the judge accepted as a finding of "guilty," on the other two counts. A two-week pre-sentence investigation was then ordered, while Karl remained free without bond.

Friday, May 21, Karl returned to court with about 25 friends, supporters, and fellow tax resisters, and personally accompanied by his 7-year-old son William. Before imposing sentence, judge Perry with great decorum and civility said he would hear from both the government and the defendant, whose absolute right to represent himself without attorney would be respected.

Assistant U.S. Attorney Kocoras then launched into a most amazing and accurate summary of Karl's career of leadership in the movement of War Tax Resistance: Not only has Karl not filed a tax return since 1962, he has encouraged others to join with him in resisting federal taxes! And he has explained publicly exactly what he is doing and how other people can do the same. Kocoras read extensively from articles that Karl had written for *Catholic Worker*, including those memorable (but to Kocoras damning) phrases, "If you can't do time, don't commit crime," and "If you can't stand the heat, don't put your hand in the fire." The prosecutor hit the issue squarely on the head, then, when he said: "What is at stake here is the integrity of the income tax law." The government is obviously worried about the possibility of widespread, unde-

tected, mass-based tax resistance if Karl's ideas should catch on and not be deterred. The prosecutor closed his remarks by observing that federal taxes support all programs of government including the operation of Judge Perry's court.

Karl was then asked to present his statement to the court, the judge being very cordial again. With brevity and simplicity, Karl pointed out that federal taxes (unlike the city and state

taxes which he pays) are "overwhelmingly devoted to warfare," and that during the course of his life between sixty and seventy per cent have gone to pay for military ventures. In conscience, Karl said, he cannot and must not cooperate with the financing of killing. As he began to explain how his resistance had always been done openly and publicly, the judge dramatically changed his tone and manner. In rapid sequence he interrupted Karl to say

that being open is no excuse—"You can openly and publicly rob a bank!"—"this defendant is showing no penitance; this is obviously not a case for probation, and there is no point in wasting anymore time."

Karl was immediately sentenced to the maximum penalty on both counts (one year, \$500), with the sentences to run consecutively, although he might consider making the sentences concurrent if Karl showed a "change of heart."

The judge was about to call the next case when an older man, Solomon Goldman, appeared at Karl's side from the audience, shook his hand, and loudly declared, "Karl Meyer, my grandchildren will thank you. You are a man of peace." Judge Perry was astounded; exclaimed to Mr. Goldman "You're not an attorney!" and ordered him removed from the building. Then a bit of confusion set in. The judge was ordering the marshal also to remove Karl, but the marshal was still involved with Mr. Goldman. Karl was asking if he could give his briefcase to his friends, was told it could be gotten from the lockup. Bill Himmelbauer (another convicted W-4 tax resister) was by this time at Karl's side getting the briefcase, various people were waving two-fingered peace signs to Karl and saying "Goodbye!" as he walked out, and the judge (whose courtroom was still understaffed) was on his feet shouting "No demonstrations in here! I'll have you all in jail for contempt. Clear the courtroom!" as we slowly filed out.

I've been informed that Karl will be sent to Sandstone, Minnesota, federal prison, after about two weeks in Cook County Jail in Chicago. Several friends have seen him already, and report that he's the same old Karl: He has put his hand in the fire, and he can stand the heat as well as anyone.

(See Letter Column for Karl's letter. The story of his action bears repeating—Editor's comment.)

JESUS IS GOD

We have a pretty good God.
One Who creates to include.
For cannibals He allows for cannibalism in His Kingdom,
Only He is the one eaten.
For children He says Yes, let them come,
the Kingdom is especially for them.
Because some give the impression that prostitutes aren't invited,
He comes over Himself to make sure they know they are welcome.
As for dogs, Jesus shares His own children's bread with them
when they beg Him at table.
Jesus gives us His mother.
Through all the shame and grief of a breaking heart,
He makes sure we are cared for.
For black men Jesus says I am the Truth.
He is never "white only." Not the real Jesus.
For old people He puts in
the certainty of a next life.
For the bereaved He says
I will never leave you.
For broken people, Jesus heals them.
He makes them OK again.
For the proud He cares too.
Enough to shout and yell at them, to shake them violently.
To beat them and drive them until they wake up somewhat.
He's still doing it. So gently really.
He doesn't like cowards, but neither does He condemn any man:
He says rather, Today is a brand new day.
The evil of the past is enough. Stop. Forget it.
Come unto Me.
Jesus Christ is God
and man.
Jesus Christ is this unbelievable mystery,
of God with us.

(For the Catholic Worker
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Anonymous)

Why I Am Staying in the Church

By HANS KUNG

The following is an excerpt of an article which appeared in the March 20th edition of *AMERICA*, this year. It is reprinted with the permission of the editors of the Jesuit weekly, *AMERICA*.

... Why am I staying in the Church? Because, in critical loyalty, there is so much in this community and its history that I can affirm, so much in this community from which, like so many others, I draw life. I am staying in the Church because, along with the other members of this community of faith, we are the Church. (One should not confuse the Church with its apparatus or administrators; nor leave it to them alone to mold the community.) I am staying in the Church because, with all the strong objections against it, here I am at home. Here all the great questions are asked: the where and whence, the why and how of man and his world. I could not think of turning my back on the Church any more than, in the political sphere, I could turn my back on democracy, which, in its own way no less than the Church, is being misused and abused.

Of course, there is also the other possibility. And I have good friends who have chosen it. In the light of its decline, some have broken with the Church for the sake of higher values, maybe even for the sake of being more genuinely Christian. There are individual Christians outside the institutional Church, perhaps, in short-lived boundary-situations, groups of Christians as well. I respect such a decision and even understand it. During the present depression in the Catholic Church—following upon the conciliar euphoria under John XXIII—I understand more than ever why people leave.

I could certainly give as many reasons for leaving as those who have left. Jumping ship for some may be an act of honesty, courage, protest, necessity, or simply the inability to take any more. For me personally, though, it would be an act of weakness, failure, capitulation. I helped sail it in better days; should I give up the ship in a storm? Should I leave it to others, with whom I have sailed, to stem the wind, to bail out the water, even to struggle ultimately for survival? I have received too much from this community of faith to be able to leave so easily. I have been too involved in Church reform and renewal to be willing to disappoint those who have been involved with me. To those opposed to renewal, I do not want to give the pleasure of my leaving; to the partisans of renewal, I do not want to give the pain.

Every day, every hour, the work of Jesus is in truth being accomplished by the witness of ordinary Christians who are making the Church present in the world. And so this would be my decisive answer: I am staying in the Church because I have been convinced by Jesus Christ and all that He stands for, and because the Church-community, despite all of its failures, pleads the cause of Jesus Christ and must continue to do so.

Like other Christians I did not receive my Christianity from books, not even from the Bible. I received my Christianity from this community of faith, which has managed to make it through these last 2,000 years; which, time and again, one way or another, has managed to call forth faith in Jesus Christ and involvement in His spirit. This call of the Church is far from ringing true as the undiluted word of God. It is a very human call, all too human. Despite the many false tones and distorted actions, though, the message can still be heard. Its opponents point out with justice how often the Church has been in discord with the biblical message it preaches, how often the Church has been a tyrant, a Grand Inquisitor, or a shopkeeper, rather than the representative of the work of Jesus Christ. And yet the message has been heard.

Neither do I wish to give up the greater effectiveness that is possible in the Church. The other alternatives—working in another church or outside a church—do not convince me. Schism leads only to the isolation of individuals or else to new institutionalizing, as

the history of ecstatic religious movements has shown.

I cannot take seriously the Christianity of an elite who pretend to be better than everybody else; nor church-utopias which imagine ideal communities made out of ideal people. Is it not more exciting, interesting, challenging and, ultimately, also more satisfying and productive to struggle in this concrete Church of men for a "Christianity with a human face"? Here at least I know who the opposition is; here there is a constant challenge—to responsibility, to active involvement, to stubborn endurance, to vigilant freedom, to resistance in loyalty.

And now, when the authority, unity and credibility of this Church have been so deeply shaken because of the evident failure of its leaders, now when the Church shows itself all the more as weak, wandering and searching for direction, now—rather than in times of triumph—it is easier for me to say: I love this Church—for what it is and for what it could be. I love this Church, not as a mother but as a family of faith. It is for the sake of this family that the institutions, constitutions and authorities exist at all. Sometimes one simply has to put up with them. Where it truly functions as a community of faith, even today, despite all its terrible defects, it is able not only to inflict wounds but also to perform wonders. This community still can and does perform wonders wherever it not only serves as the place for remembering Jesus (although that alone is something), but also in word and deed truly pleads the cause of Jesus Christ; quietly, without publicity, though people in the pew rather than through bishops and theologians, this community, with all its faults, is doing the work of Jesus.

Whenever the Church truly pleads the cause of Jesus Christ, whenever it carries out His work, then it stands in service to mankind and becomes credible. Then the Church becomes a place where individual and social needs can be met at a deeper level than today's consumer society can achieve. Here, with faith in the life of the One who was crucified, that reality can be accomplished which uprooted individuals and a shattered society so desperately need: a radical new humanity, where law and power are not abolished but rather relativized for the welfare of mankind; where guilt is not reckoned up, but endless forgiveness can be found; a humanity where positions are not simply maintained, but unconditional reconciliation is accomplished; a humanity where the higher justice of love replaces ceaseless squabbles over rights; a humanity where merciless struggles for power are replaced by the peace that exceeds all understanding. Not optimism, therefore, which gives hope only in the hereafter. But rather a summons to change the here and now, to change society radically by changing the individuals within it.

Whenever the Church, more rightly than wrongly, pleads the cause of Jesus Christ in its preaching and active assistance, it brings together rich and poor, men and women, high and low, black and white, the educated and the uneducated, uniting them in the solidarity of love. Whenever the Church heads the cause of Jesus Christ, it makes initiative and action possible on behalf of freedom and peace in today's world. And perseverance in the struggle for freedom and peace is made possible, even where there is no sight of success, where neither social evolution nor the socialistic revolution can overcome the tensions and contradictions of human existence and society. Pointing to the cross of the living Christ—the distinctive characteristic of Christianity—the Church makes it possible for men not to despair of justice, freedom and peace, even in the midst of unfathomable injustice, slavery and war. The faith of the Church makes it possible to hope not only when times are hopeful but also when they are hopeless. It makes possible a love that embraces even enemies. It makes it possible for men and society to be humane even when men spread nothing but inhumanity.

No "Hymn to the Church" should be sung here. But it should be pointed out what faith in the crucified Christ, preached by the Church, can accomplish. For this does not all fall from heaven; it does not happen by accident. It is mutually related and affected by that which takes place in the Church, its preaching and worship, modestly enough, but maybe today again in greater freedom. It happens when a pastor preaches this Jesus, when a catechist teaches Christianity, when an individual, a family or a community prays from the heart without empty words. It is brought about when Baptism binds a man to Christ, when the Eucharist is celebrated with implications for a community in its everyday life, when a man's guilt is forgiven out of the power of God. It is made possible where service is given to God and men; where the gospel is truly preached and lived through instruction and involvement, dialogue and pastoral care; in short, whenever Jesus is followed and His work taken seriously. In this way the Church can help mankind. And who should do so except those who profess to be the Church? It can help men to become and to remain more human, more Christian, more Christ-like. In the light

(Continued on page 8)

Tivoli: a Farm With a View

By DEANE MARY MOWRER

On a June morning—very early—I awaken and listen to the robins and the orioles and a wood thrush singing Lauds. A cock crows in pre-dawn salute to day, as once when Homer sang, or when Our Lord stood prisoner before the tribunal of the world and St. Peter fled with fear, or when St. Francis strolled with the wolf Gubbio and held spiritual colloquies with birds. The wind sings through the leaves of trees and shrubs and grasses. The scent of sweet clover rides on the morning breeze. Sleeping now the clamorous children, the frenetic adults, dreaming who knows what cacaphony, what monstrous machine. On a June morning, still and clover sweet, I listen to birds singing Lauds. My listening is a prayer.

The cock crows again, trumpeting the sun's first light. I reach for my rosary to make my own prayer of praise. But my words labor under the weight of petition and anxiety. O Lady of the Rosary, take my prayers, entwine them with the songs of sweet-singing birds, that they may rise to Him in praise.

Since our Catholic Worker community is a microcosm of the larger community we all share, beset with many and complex problems, the need for prayer should be obvious. Work, too, can be a kind of prayer, and we hope that this is true in our community. Certainly the task of taking care of house and cooking, which falls so heavily on Marge Hughes, who is in charge, ought to be in that category. Fortunately Marge has some help, though often not enough. Alice Lawrence and Betsy give good help in the kitchen, with the help of others, often visitors. Tom Likely, Sean, and others help in the dining room. George Collins, who lives as a hermit and does much gardening, also helps with the onerous job of pot-washing. Bill does much of the bread making. As for gardening, who can think of working in a garden without thinking of Him Who made the Earth and made it fruitful? John Filligar's garden is, as always, the largest, large enough for John to appreciate the help of Larry Evers. Both Fr. Andy and Betsy have thriving gardens out of which we are already eating salad. David Tully has his own garden and has planted flowers in various plots about the place. David Wayfield not only has a thriving garden of his own, but has also put in much work to help me bring some order and beauty into St. Francis' little garden spot. Here in this sheltered nook the statue of St. Francis still stands where Daniel Davin placed it, looking benignly down on herbs and flowers and visiting bees and birds.

Those in our community who go out teaching are glad that the summer

season is here. Walter Jarsky has finished the semester at the nearby community college where he has taught for the past two years. Marty Corbin has completed his teaching assignment at Marist College. Clare Danielsson will soon finish her teaching duties in Poughkeepsie. Clare takes much interest in the children—and they are many—here at the farm, and will undoubtedly continue to give them piano lessons, etc., through the summer. She will also continue to work with her psycho-drama courses at Moreno Institute, and will conduct some psycho-drama sessions here. Helene Iswolsky pursues her writing, and recently returned from a trip to Florida where she spoke to a group of Professor Miller's students in Tallahassee. Helene also visited Fr. Charles in the Trappist monastery at Conyers, Georgia. Dorothy Day's own column tells the story of her many speaking engagements. As for speaking engagements here, our third-Sunday discussions closed for the season with Marty Corbin's talk on usury, a most scholarly talk, which I think should be made required reading for all bankers and loan sharks.

A young woman visiting us remarked that this place has something of the atmosphere of a shabby summer hotel. This is not surprising since before we bought the place, there was a summer hotel, Tivoli Towers, here. With our many visitors, we who live here often begin to feel that we are living in a hotel rather than a community situation. This is particularly true during the summer months, since many visitors come and go whom most of us never meet. There is one big difference, however; the rates at present are nothing by day or by week. Needless to say, in a time when food costs are so high, contributions are accepted and much appreciated. Work contributions are also much appreciated, since we have no paid staff, and there is usually a shortage of help for essential routine work. Visitors who can, should also bring sleeping bags since often there are no beds available. All who wish to visit should contact Marge Hughes either by phone or mail.

Among the visitors whom we particularly enjoyed recently were our old friends Joe and Audrey Monroe.

For my part I am very happy about the trip they are planning for Africa this summer, and look forward to hearing all about it when they return. It was good also to have Fr. Lyle Young, Fr. David Kirk, and Jim Forest—all of Emmaus House—here recently on an overnight visit. They gave us a beautiful Mass before leaving, and sang Compline with us the night of their arrival. We hope that Fr. David's health will continue to improve, and that they will be able to visit us again.



BOOK REVIEWS

JESUS AND ISRAEL by Jules Isaac, ed. and with a foreword by Claire Huchet Bishop translated from the French by Sally Gran. Reviewed by Helene Iswolsky. (Holt, Rinehart and Winston, \$12).

This book of high scholarship written by a distinguished Jewish historian shows Christ's close relationship with his land and his people. It has a tragic overtone, for it was conceived and written in part during the occupation of France by the Nazis. Among the millions of Jews who died in Hitler's concentration camps were the author's wife and daughter to whom these pages are dedicated. It was this holocaust which incited Jules Isaac to examine and to disclose the sources and spread of anti-semitism. Though the Nazi's hatred of the Jews was not emulated by religious motives, but by pagan racism, and by the cult of the Aryan superman, this ideology had sprung on a ground where Christian culture had developed for many centuries. From Christianity's early years, the seeds of persecution against the Jews had been sown and allowed to grow; Christian theologians, preachers and authors of devotional books had heaped upon the entire people of Israel past and present the guilt of Christ's passion and death. The chosen people became the Chris-

tian Church's chosen victim long before concentration camps and gas-chambers had been invented. It was Jules Isaac's task to expose these continuous distortions. One of the most frequent ones was to separate the New Testament from the Old Testament, thus cutting Christ himself off from Israel.

Jules Isaac examines these facts with impartiality; he seeks to restore the severed link, thus placing the scriptures in their true perspective. He writes, that he belongs neither to the Jewish nor the Christian religion, but, as he puts it: "the whole book witnesses to the fervor that inspires and guides (his work): fervor for Jesus, son of Israel."

After its publication in France and its revision in 1959, Isaac's monumental work was destined to play an important role under the auspices of the Second Vatican Council. Preoccupied as the Council was with rectifying the Church's approach to the Jews in reparation for what they had suffered, "Jesus and Israel" is said to have been a source-material. Isaac was received in private audience by Pope John XXIII, and the Vatican Two declaration on the Jews seem to follow very closely the pattern worked out by the author throughout the time which he calls his "years of intense tribulation." In the Vatican document, the Church solemnly condemned anti-semitism; "the spiritual patrimony common to Christians and Jews" was recognized as commanding "mutual understanding and respect which is the fruit above all of biblical and theological studies and of a brotherly dialogue." The Statement clearly says that Christ was a Jew "according to the flesh" and that from the Jewish people sprang the apostles. (See "The Documents of Vatican Two," Guild press PP:664-668.)

As we turn to Jules Isaac's work, we find developed and widely extended the theme presented in the Vatican statement. The book offers 21 propositions; it begins by asserting: "The Christian religion is the daughter of the Jewish religion." (9:3-5 (as in the Vatican declaration)) that Jesus in his human life was a Jew, an artisan, a carpenter, the son of a carpenter, more exactly a woodworker, simultaneously a carpenter, joiner and wheelwright, living and working in Nazareth, a small town in Galilee, in Northern Palestine."

This is a fact well known to all who read the Gospel, but somehow the reality of such a simple event has been blurred like a picture many times painted over. And here, in the next proposition is Jesus' Jewish mother, Mary, and his relatives and friends all belonging to the same people. Most appropriately Isaac quotes the lines of the French poet, Peguy, concerning the Mother of Christ:

"The one who is infinitely meek
Because she is the humblest of
creatures.

Because she was a poor woman, a
pitiful woman, a poor Jewess of
Judea."

Jules Isaac goes on to contest the current opinion that the New Testament marks a complete break with Mosale tradition. He shows how deeply Christ's teaching is rooted in the Bible. Suffice it to recall the words: "Do not think that I have come to destroy the law or the prophets, I am not come to destroy, but to fulfill" (Matthew 5:17).

Isaac points out that the rationalist historians of Christ, Ernest Renan who recognized and admired Jesus the man, but did not believe in the Son of God, considered him as a reformer, a rebel, for whom the abrogation of the law of the pharisees had become a primary goal. Protestant and Catholic writers who did not share Renan's merely human conception of Christ, followed him in certain of his ideas and considered that the New Testament abrogated the Law; by developing this view they contributed in "de-judaizing" Christ.

If we re-read the gospels attentively we shall be convinced that Jesus lived and taught in a traditional Jewish setting. His presence in the synagogue is described by the Evangelists, as well as his appearance at the Temple. According to Jewish tradition he was permitted to speak there as a layman, a carpenter's son. The language he used was

Aramaic, his native tongue closely related to Hebrew. He attended the feasts of his people celebrated in the Temple of Jerusalem where great crowds, assembled on these occasions, gathered. Dedication, Passover, and he never stopped practicing the basic rites of Judaism. The last supper, we all know, was a Passover meal, but how often we forget that from this traditional gathering, recalling the Old Testament event, the Eucharist emerged.

The expulsion of the vendors from the temple is often quoted as an act of rebellion against the ancient law. Jules Isaac shows it as a manifestation of Jesus' respect for this sanctuary, which he called his "Father's house" (John 2:13). There are many Gospel scenes in which the Messiah's attitude toward his time and place (as the keeping of the Sabbath or fasting) have been interpreted as an overall rejection; Isaac rectifies this view by saying: "Jesus took a clear position not against the Law, not even against ritual practices, but against the excessive importance that particular Pharisee doctors attributed to them. He condemned those who put the letter before the spirit. The 'old wineskins' were not meant to symbolize an obsolete Old Testament tradition, incompatible with New Wine, but a pharisaical tradition which had outlived itself, not being God revealed, but merely human. God's Covenant survived. We read in Matthew (13:52): 'Every scribe who has been trained for the kingdom of heaven is like a householder who brings out of his treasure what is new and what is old.'"

By taking the Gospel scenes and parables in their true perspective, Jules Isaac gives them a new coloring, or, to be more exact, he restores their original coloring. This does in no way diminish the unique character of Christ's teaching, on the contrary, it makes his words resound even clearer, as they were said in their original milieu. Thus we see that the Beatitudes, for instance, are closely related in structure and wording to the psalms, so are many other of Christ's utterances, full of his people's poetic imagery. And yet, Christ filled these traditional forms with a new, dazzling light.

The long journey through the four Gospels and through many pages of the Old Testament offered in Jules Isaac's book would need an expert interpreter to follow up this complex analysis. But even a lay reader will be surprised how many distortions of the most obvious texts have been allowed to accumulate, as quoted by the author; he has sought, as he tells us "to remove this parasite vegetation."

The crucial point of this work is to reject the long repeated erroneous opinion that the entire Jewish people refused to recognize Christ, turned against him and had him crucified. As a historian, Isaac starts by showing us that in the days of Jesus, the dispersion of the Jews had already taken place, due to the destruction of two Hebrew kingdoms. The majority of the Jewish people no longer lived in Palestine. As to those who still lived there, it cannot be said that all of them knew Jesus or received his teaching. After having ascertained this fact, the author turns once more to the Gospels, to quote all the passages in which the people who did know and hear Christ followed him, not only individually, but in dense crowds. He also gives a table of comparison of the people's hostile reactions. The balance sheet shows that the crowds who heeded the evangelic ministry and did not "reject" it, as the usual accusation says, were far larger than a superficial glance through the Gospels might suggest.

Instead of heaping guilt on the shoulders of an entire people, let us look, as Jules Isaac invites us to do, at the Scriptures: in Matthew, Mark and Luke, Christ says very clearly that he will be put to death by the elders, the chief priests, the scribes, the gentiles. He thus named in advance those responsible for his passion and death. If there ever was any condemnation uttered by him, it was against pharisaism, and not against his people.

Thus in his book, Jules Isaac drew the outlines of Vatican Two declaration (Continued on page 6)

On Pilgrimage

(Continued from page 2)

more time for a public life, and again I could only point to my own experience among the poor and the most recent one of travelling through India and seeing women with baskets and trays of cement and bricks on their heads which they fed in long lines to the men who were working on the bamboo scaffolding around the new buildings going up for housing. The struggle as far as I could see was still a class struggle and the big issue today was world poverty. It is good to think of the way Cesar and Helen Chavez, Jim Drake and his wife work side by side in the building up of the first Farm Workers' union in the United States. Around the CW I like to remember those words of St. Paul, "neither bond nor free, neither Jew nor Greek, neither male nor female." Certainly we see plenty of men at the sink washing dishes and resetting tables for the lengthening soup line and stream of guests that are with us.

Folk University

The ideas of a Folk University are most appealing. It is three years old and began on the campus of the University of Missouri and soon involved working people—janitors, store keepers and farmers, and is made up of entire families. It is not youth group or leftist group but family group, and the people, committed to radical and profound changes. Local chapters are built around activities. In Kansas City they have a hootenany theater every Saturday night; they also put on old fashioned melodramas and the cast of twenty or so are made up of people in the neighborhood.

I was reminded while listening to this program of the Radical Book Shop in Chicago, on North Clark street where was a theater like the Provincetown Playhouse and Ibsen and Strindberg were performed in addition to modern American plays. I suddenly remembered how drama played quite a part in the radical movement of the twenties.

"Our aim is revolution—revolution in the finest sense of the word. We work for a cultural revolution which will precede a change in the political, social, and economic structure of American society. We wish to create a new life style of change in the fundamental ideals, values, aspirations, and actions of people, a life style which will lead to the creation of a good world."

"We use as tools of our trade the Art of Argument and the Argument of Art."

"Though the Art of Argument we make truth a weapon and a force in the community. We expose the myths which produce so much human unhappiness and wretchedness and

prevent us from seeing the nature of our true best interests."

make music, drama, poetry, literature, film, dancing, and painting a persuasive cultural force for the creation of a human society."

For more information write: Folk University Society, 3312 Summit, Kansas City, Missouri, 64111.

This seems far off from the problems of Pakistan and India, and the four million refugees from terror, bringing cholera and famine in their wake. Far off from Vietnam and even far off from the problems of the west coast and the south, the farm workers and the unemployment of the cities. But one begins where one is, with one's own neighbors and their problems. The Personalist and communitarian revolution is everywhere. There are three parts to their program: discussion; Art which includes pottery, painting, ceramics; and music and theatre-Art which is a catalyst for social talent. There are three folk houses in Kansas City and plans for more. There is a farm in Arkansas. A group has been started in St. Louis and even in far off Tallahassee.

Hutterites and Benedictines

I wish the Hutterites and Benedictines would get together. The Benedictine abbey of Blue Cloud in the north eastern corner of South Dakota was a pleasant place to visit one afternoon but I was not able to learn much about the plans to turn their missions over to the Indians. This means the schools which they have been maintaining. It is a plan which will take several years to accomplish, or more. But what the Indians are going to do with the schools, how to maintain them, heat them in those brutal winters, staff them with teachers is a question. This solution to the problem of property of religious orders and the poverty of the Indian solves nothing immediately. Perhaps the Indians don't want the schools. Perhaps they have thought along the lines of Ivan Illych and don't think the schools necessary. Will they turn them into apartment houses? What indeed will become of those mission schools? How much land is there around them? It is understood that the Benedictines will retain their churches and living quarters.

I visited another mission school once and I do not remember whether it was Franciscan, Jesuit or Benedictine, but it was a boarding school and far from the shacks the Indians came from.

My visit to the Hutterite community was a brief Sunday afternoon visit, and we did little besides talk to the children who sang for us in friendly fashion and gave us a chance to admire

(Continued on page 6)

LETTERS

From Prison

Sunday, May 30, 1971
Cook County Jail
Chicago, Illinois

Dear Dorothy and C. W. family,

I received a letter from Kathy Bredine telling me of your call, and I was very pleased to receive your message. Here I am permitted to write and receive mail from anyone, but I will probably be here only a few more days, before "shipment" to a federal "Facility." There I will have a restricted mailing list; how many names I will not know until I get there; but I have been planning to put you on the list, near the top. The letters will be for all of you, from A Prisoner. I hope that you will not be cut from the list for being a single woman and not a relative, even though more than twice my age. Rules are rules (though I am not sure that that is one of them), and the crime of which I stand convicted is that I claimed a familiar relationship of brotherly responsibility for the very lives of a people not in my own line of genetic descent, at least for several generations, and not even born on the same continent between the St. Lawrence River and the Rio Grande.

I was a little stunned to receive the maximum penalty for that crime, one year on each of two counts, to be served consecutively, plus \$1000 in fines, though it is my prudential practice to go into court prepared and expecting to get the maximum. Nevertheless, I keep forgetting that when these judges see a sheet of convictions as long as mine (however humane the motivations that lie behind it) going back for fourteen years, they can't seem to see beyond that sheet, and they have a reflexive reaction to go for the maximum. Of course it is appropriate that I should be the first person to start serving time for claiming exemptions from war taxes on the W-4 Form, since, being a child of Dorothy Day and Ammon Hennacy, it is not my way to conduct guided tours to the jailhouse door and not go in myself. A number of statements were torn from the context of my writings by the U. S. Attorney to be quoted against me, and he particularly dwelt on that prison aphorism, "If you can't do the time, don't commit the crime," which I have often repeated.

In the light of that reality, I might have done differently myself if I had known the severity of the penalty that would come down on me. For a person without a family of small children, two years is nothing to speak of; but for people having the care of small children such as my own, William—aged 7, Kristin—aged 4, and Eric—aged 5 months, it is a serious thing for them to be fatherless for such periods of time, I think; that is why we must emphasize that there are practical ways, fully within the range of any ordinary working person, to withdraw financial support from the murder of Vietnamese families, without going outside U. S. law and without taking the risks of imprisonment that I have unfortunately taken.

Now, after a year and a half of widespread experience, we can gauge the response of the federal government to the withholding exemption method of war tax resistance. Nine people have been prosecuted to date, and a sentencing pattern of one year on each count seems to be emerging. The withholding exemption method of war tax resistance remains very important and useful for persons who measure the personal risk and decide that it is proper for them to take it.

But, particularly for those of us with families, it will be useful to develop ideas on how we can be true to our deepest convictions about our responsibilities to mankind, without coming into such open confrontation with the laws of the U. S. Many people have talked with me about working toward conscientious objector provisions under the federal tax laws that would allow war objectors to earmark their social tax assessments for exclusively peaceful purposes. As to practical effect, such provisions already exist under the tax laws of the U.S. We need only the

generosity and honesty in our ideas to take advantage of them. For instance, under the present tax laws, a family of five could retain income of \$4350 for personal use without having to pay any income tax. In addition, they would be entitled to an itemized deduction from taxable income for up to 50% of their gross income if donated to broad categories of recognized charitable and socially positive purposes. Thus a family of five could easily have an income of at least \$8700, give half of it for peaceful purposes, and legally owe no federal tax on the balance. This is a general figure that does not take account of many deduc-



tions and exemptions that might increase that figure. Many people feel that it is not possible for a family of five to live decently on \$4350 a year in the United States. Our own family experience, in urban Chicago, one of the higher priced areas of the country, indicates that it is quite reasonable and possible to set a family budget at that level. The factor which has required

us to use a higher income has been our contributions to the support of several other people outside our immediate family, at St. Stephen's House of Hospitality, whom we could not legally claim as dependents for exemption from taxation.

Over the past three years our personal household has lived on a budget averaging about as follows: rent, including heat, \$135 a month; food, clothing and household items—\$135; hospitalization insurance—\$16; Social Security deductions—\$30; public transportation—\$23; gas—\$3; electricity—\$8; phone—\$8. That totals \$385 a month, very close to the minimum we are talking about; but we are far from having explored all potentials for less expensive living; our rent is higher than necessary because we live in a desirable location in northern Chicago, one block from the lakefront, and our food budget could be cut somewhat by different and more careful buying methods that we have not taken the time to explore; we could cut our electric bill in half and do without a phone, if necessary. Yet, I can not describe our life as one of sacrifice or hardship. Thus I believe that if we are honest about our commitment to a peaceful coexistence with other people and other societies, we must and can learn to live in a way of voluntary simplicity that is compatible with equality among people. And it isn't even illegal.

Yours, with a large part of my love,
Karl Meyer—a Prisoner for Peace

P.S. The Bldg. Dept. has been after us about the house on Mohawk St., which now stands alone amid vacant lots on all sides where other houses were torn down. I have found places for two of the three men who remained of our household there; Lemont had to go back to the TB Sanitarium; Roy, who was with us since 1960, I have gotten on public aid and found him a decent place in a residential hotel; Richard has been with us since 1960 but he is able to look after himself. The building will soon be condemned and torn down.

Frank Marfa, of our Alternative Fund group, will visit the men and look after them while I am in jail.

Book Reviews

(Continued from page 5)

on the Jews which states: "Authorities of the Jews and those who followed their lead pressed for the death of Christ. His passion cannot be blamed upon all the Jews then living without distinction, nor upon the Jews of today (opus. cit.)."

To fully realize the meaning of this text, we need Jules Isaac's commentaries, a historian's major work, but based on something deeper than history: the Gospels.

CATHOLICS IN REVOLUTION, edited by Paul Ormonde (Melbourne: Landsdowne Press, 1968) 199 pp. \$5.95 (Australian). (Obtainable from Ormonde, 51 Windermere Crescent, Brighton, Victoria, Australia 3186). Reviewed by Gordon Zahn.

These "challenging new views on communism and war" prepared for publication by our brothers of Australian PAX are an impressive and important contribution to peace literature. It is no mean accomplishment merely to organize a full-scale volume, but the real value lies in the quality of the nineteen contributions by fourteen different authors.

The book deals with three related problem areas: Catholicism and Communism; Christianity, War and Violence; and Catholics and Vietnam. The first section, constituting almost half of the volume, is obviously the most pressing concern of the authors. In this, Australia's PAX comes closer to interests and trends of English and Continental Catholics than to those of our fellow American Catholics. The "East/West" dialogue has occasionally received attention here—especially in such journals as *Cross Currents*, *Continuum*, and *The Catholic Worker*—but seldom have our efforts matched the level of discourse represented in the nine essays constituting Part I of this present volume. Nor is the discussion restricted to the philosophical and theological abstractions that charac-

terize so much of our thinking on the relationship (or conflict?) between Marxism and Christianity. Instead we find attempts, understandably superficial but nonetheless important, to see the issue in the specific frameworks of Cuba, Poland, and Mainland China.

The second section is a rather standard (from a more or less pacifist standpoint, that is) review of Catholic teachings on war and peace. The "just war" is reviewed and evaluated, and separate papers deal with such subjects as the morality of conscientious objection; the nature of violence and aggression; and nonviolence in theory, practice, and Biblical perspective. Even allowing for the occasional intrusions of doubt or reservations and qualifications of a prudential nature, this summary of the just war tradition and its shortcomings for our time is helpful. One might assume, too, that it sounds much more radical in Australia (where the struggle still centers on the recognition of a right to conscientious objection!) than it does in our country where the controversy point is a bit more advanced.

The final section, Catholics in Vietnam, is the least satisfying to this reviewer, but this, too, may be traceable to the difference in starting points. Denis Kenny's statement of the basic ideological conflict is excellent, but it shifts the focus back to the first section of the book whereas it might have been hoped that the emphasis would have been placed on specific events and practices. But this is a minor point perhaps and one which may be related to the fact that, even with its "superhawkish" tone and justifications, Australia's involvement in the Vietnam action does not approach the extent or depth of American involvement.

Be that as it may, we must welcome and admire this impressive volume. English PAX and American PAX might do well to begin thinking of what they must do to match the contribution of their brothers "down under."

ON Pilgrimage

(Continued from page 5)

their colorful long dresses and healthy smiling faces. There are nearly forty communities in South Dakota and a half dozen more scattered through the western states. There are more in Canada. These are communities of families, each with their own homes, a strict religious discipline and separation from the world. There is need for such communities, but for the poor, and it would be well to study them as well as the economy of the kibbutzim and moshavim of Israel which Martin Buber writes about in his book *Paths in Utopia*. In times of increasing unemployment and the disintegration of cities, country life is only conceivable as community life. Man is not meant to live alone. We ourselves have nothing to offer as a model. Our Farms have been more in the nature of houses of hospitality on the land and two of them have broken up into neighborly groups of family, dividing the land between them.

Houses

At last I have been inside one of those sod houses which I have read about but never could figure out. On the vast prairies of the west there was no lumber, no rocks as in New England, nothing but miles and miles of prairie grass. In Madison, South Dakota, through the enterprise of the aforementioned Mr. Redfield, there has been built up a place for vacations and tourists. A Prairie Village, a little railroad station, and various buildings have been assembled from neighboring towns to reproduce this village, together with a great collection of early machinery. For me, the sod house was the great attraction, just as the merri-go-round with its hand brawn horses and animals was for the children.

Bena Jacobs was raised in such a house in Amisk, Alberta, Canada, near Edmonton and walked three miles to the nearest school for her grade school education. With the help of a few of the men at Prairie Village, she built the sod house and displayed with pride the 22-inch walls and deep window seats which certainly must have kept out the cold.

"You plough a twelve inch wide furrow four inches deep as long as you wish, and cut it into three foot lengths. You lay it like bricks," and she drew a little picture to show me, two strips wide. It is the roots which hold it together,—the roots of this prairie grass." Twisted prairie grass was also used as fuel.

I'm not sure of the frame work of the roof, but I know the top was of sod also. The house was cozy enough inside and there was a good sized kitchen coal stove at one end for rainy damp days and to do some fall canning. She herself lived in this house part of the summer.

Fr. Marlon Casey

After my week's visit was over, Fr. Casey, who has given us many a retreat back east, called for me and drove me to Marshall, Minnesota where I found a lounge full of students waiting for me when I arrived. Joe Amato is now teaching at the Minnesota State College at Marshall and when the afternoon meeting was over (it lasted from two until supper time) we drove to his home in Cottonwood, a nearby town where his wife served a good spaghetti dinner to the crowd that accompanied us. They have a big house, plenty of room for their little children whose drawings covered the walls of the dining room, and for neighbors there are other teachers with children of the same age. It is a delightful set-up and the Amato family is happy there. He has a book coming out on Emanuel Mounier which we will certainly review some time in the future. Mounier's *Personalist Manifesto*, and the writings in the magazine he

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ANNUAL PAX TIVOLI CONFERENCE
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Culebra: The Problem of All Puerto Rico

(Continued from page 1)

which was active during the nineteen forties and fifties. Their main job was to present our struggle to the United States government, to the United Nations, and to the American public. Ruth Reynolds, the League's secretary, was sentenced to six years in prison for participating in the Nationalist uprising of 1950. She was later freed by a decision of the U. S. Supreme Court. She mentioned something in her defense that would be good to remember today: "No nation will be free as long as it holds another one in colonialism." A second group, Peacemakers, have also protested in Puerto Rico against the U. S. government.

In the spring of 1970, AQAG began to explore in detail the possibility of a joint action in Puerto Rico with the Puerto Rican Peace Center. I have been in contact with AQAG since 1968 when I attended a conference by Bob Eaton at the University of Scranton in Pennsylvania. Bob Eaton was the captain of the sailboat "Phoenix," which in 1967 took medical supplies to North Vietnam, thus violating the law against "trading with the enemy." Bob Eaton and AQAG became symbols for me of militant nonviolent revolutionaries.

The first action of AQAG came at a Conference about the "Progress and Democracy" of Puerto Rico in Oswego, New York when Joyce Barr and some Puerto Ricans disrupted the conference by exposing one example of the lack of progress and democracy in Puerto Rico: the U. S. Navy's hold on Culebra. Negotiations with regard to an action project on Culebra began in October. In early December an advance-man for AQAG came to Puerto Rico for ten days. There was some misunderstanding in the beginning because it was very difficult for even AQAG to grasp fully the political implications of their participation in our struggle. They thought that they could remain apolitical and at the same time help liberate Culebra and the rest of Puerto Rico.

Don Pedro Albizu Campos, the greatest Puerto Rican of this century, had predicted long before that American liberalism would not be able to face up to the realities of U. S. colonialism in Puerto Rico. Albizu Campos was telling the Quakers in advance that they would have to decide to side with the forces of colonialism and imperialism or with the forces of freedom and justice which have been struggling for our independence and for social justice since the beginning of the 19th century. Albizu's comment puts in proper perspective the liberalism of men like the Kennedys, Eugene McCarthy, Senators Fulbright and Jackson and the others who claim that they respect the self-determination of our people while they remain silent about the injustice perpetrated by their government in Puerto Rico. Ruth Reynolds did the same thing in a hearing on a Bill to Amend the Organic Act of Puerto Rico in 1948. She said that Congress should decide to act despotically or within the framework of liberty and justice.

This background is important because our colonial administrators wanted to solve the problems of Culebra within the present colonial relationship. They did not want our people to view this problem in terms of the problem of our independence. This corrupt leadership has insisted that the problem of Culebra is not a political one but a problem of human dignity: this is to say, the American citizens of Culebra were not being treated as full American citizens with equal rights. AQAG could have fitted into this scheme very easily: good Americans from the mainland would come to help their fellow Americans on Culebra to get equal rights as citizens of the U. S. This would only have ratified and deepened the colonial mentality of our people because this time the oppressors would not be the Navy, the Army or the big monopolistic corporations, but good and humble American pacifists who were against and were resisting the same injustices as the Culebrans.

The independence forces on the other hand, view the problem of Culebra as a consequence of the invasion of Puerto Rico by U. S. military and economic interests, with the result that basic human rights cannot exist. The island-

municipality of Culebra is the most dramatic example of United States domination of Puerto Rico. It is also the best example of the U. S.'s old but still present manifest destiny policy toward all of Latin America. U. S. militarism is the safeguard for the economic exploitation of third world countries.

The background of the signing of the so-called agreement of January 11, 1971 is very interesting because it shows precisely how the United States government has worked in Puerto Rico since the invasion of July 25, 1898. It also shows how the United States has worked to produce an impotent leadership which could accept the status of "colony by consent" on July 25, 1952, and ratify the "bombing by consent" of Culebra on January 11, 1971. Curiously enough, January 11th is precisely the day that our people set apart to commemorate the birthday of Eugenio Maria de Hostos, one of the most outstanding men in the struggle for the Independence of Puerto Rico and for the Confederation of the Islands of the Antilles in the Caribbean.

So the stage was set for a major



confrontation with the Navy. The government of the United States, through two American lawyers (Tom Jones and Richard Copaken) and the colonial leadership, decided to join their efforts to safeguard the colonial structure that was being challenged successfully by the forces of independence and by the patriotic conscience of the majority of our people. The week AQAG representatives went to see the mayor of Culebra about final details with regard to the upcoming protest, an agreement was signed between the Navy and the colonial administrators. The main objective of the agreement was to confuse the residents of Culebra and of Puerto Rico, those citizens of the United States who have heard about our struggle, and international public opinion.

Just as in 1952, the United States

government wanted to have a document which it could show other nations to demonstrate that our people had consented to the use of the western peninsula of Culebra as a target area for the U.S. Navy and its guests. For example, during this year's Operation Springboard naval units of seven other countries (Canada, Holland, England, Brazil, the Dominican Republic, Venezuela, and Colombia) paid for the privilege of bombing Culebra. The aim of the agreement of January 11, 1971 was to nullify the challenge of the independence forces.

The events that followed the signing of the agreement show very clearly the beginning of the bankruptcy of the United States domination of Puerto Rico, and at the same time, the beginning of the reconstruction of our future by our own people.

On January 18, 1971 a week after the so-called agreement was signed, a group of about seventy-five persons celebrated an ecumenical service in the town square of Culebra before marching to Flamingo beach to defy the Navy. Nobody really knew how our policemen would react to our challenge. One of the points of the so-called agreement was precisely that the colonial administrators would use all their power to insure that the Navy operations could go on without interruption. The United States strategy in Puerto Rico has been the same as that of all traditional colonial powers: to put the natives to fight among themselves in order to confuse them and to persuade international public opinion that no problem exists between the metropolis and the colony. The strategy failed this time because the Puerto Rican police were moved by the energetic and challenging words of Ruben Berrios Martinez, the 32-year-old president of the P.I.P. This was the second time that "pacific militancy" (our term for militant nonviolence) was used successfully by the Puerto Rican Independence Party. (The first time had been during a hunger strike which lasted for 28 days in the main foyer of the University of Puerto Rico in October of 1969 to protest the presence of the ROTC on the university campus.)

The People's Chapel was built in three days on the target area and an ecumenical service was held inside the chapel before the federal marshals came with their orders. The contrast of the fences and the armed marines surrounding our chapel shows very

concretely the moral and positive aspects of our action. Six persons were selected from the various groups to stay inside representing their groups and the will of our people to struggle against our invaders. It took three more days for the United States government to decide what it was going to do with the six patriots inside the chapel who refused to obey the immoral laws of the United States. During those three days our brothers were fed with clothes and food by the people of Culebra. U.S. Assistant Attorney General Richard Kleindienst just happened to be present in Puerto Rico during this time on his way to the Virgin Islands to address the Bar Association there on Operation Crimestop.

The U. S. government, always operating in the late hours of the night, took the six to the Federal District Court in San Juan. Nevertheless, around midnight about 1,000 supporters were on hand to greet the six men when they were released on their own recognizance.

During the weeks after these incidents other demonstrators, largely residents of Culebra, went inside the target area to disrupt Operation Springboard. The Navy destroyed our chapel twice, both times at late hours of the night. Apparently the all-powerful Navy of the United States could not stand the powerful symbol of our peaceful chapel. Morality was too obviously on our side. The Navy responded characteristically in the manner of paranoid colonial powers: destroying violently that which shows resistance to their AUTHORITY. When the Navy destroyed the chapel for the second time, most of the men and women of the town of Culebra went at once to Flamingo beach to express their indignation. They pulled down the ten-foot high cyclone fence, pulled apart the coils of barbed wire, burned the sentry box, and rescued the cross from the chapel. They also threw rocks and some molotov cocktails at the Navy people who were firing teargas at them. The discipline of pacific militancy had been well observed up until this incident in which three sailors were slightly burned by molotov cocktails.

On February 18, 1971, fourteen persons were tried for refusing to leave Flamingo beach (their land) and for disobeying the injunction of the U. S. Federal court in Puerto Rico. All of them refused any defense based on any technicality of an immoral law and refused to recognize any legal or moral authority of the U. S. Federal court over them. They affirmed very strongly that they had consciously violated the immoral laws imposed upon us by the U. S. in order to fulfill the moral laws of our country and of their conscience. They also expressed that their action was following the tradition of the prophets of the Old Testament, Isaiah and Daniel, of Jesus, Thoreau, Jose Marti, Martin Luther King, and Mahatma Gandhi. All of them, including a brother from the United States, were sentenced to three months in jail. They fulfilled this sentence in a high spirit because as Thoreau said: "Under an unjust government the place for a just man is in jail."

During the week of February 19-23, nine persons were detained for allegedly trespassing on the target area. In the hearing of the first cases only three people were actually charged with trespassing charges; two were released. Two others, members of the Pro Independence Movement, deliberately failed to show up for the hearing because they do not recognize the authority of the federal court in Puerto Rico. They joined the picket line in front of the Federal Building and said they recognize "no other tribunal but the revolutionary will of our people in their struggle to expel their aggressors." The other case is still pending.

Culebra like Vietnam is today a mirror where Americans can look at their real selves. The People's Chapel, like the sailboat Phoenix, is a constructive symbol for the emergence of a new America, a new Puerto Rico, and a new Man.

Wake up Americans! Our future is full of hope for the celebration of life if we can work together for the liberation of the United States by working together for the liberation of Puerto Rico.

Dear Dorothy,

I have been up here in Seattle for the past two months scratching out a meager living. There are many people unemployed due to layoffs at the Boeing Aircraft Corporation and a general "tightening up" in the whole area.

Those of us in the ranks of the unskilled hit the casual labor offices in the mornings and occasionally pick up a job longshoring (when the banana boats reach port), or as a carpenter's helper, or gardening, but it's pretty much like the third picking of a tomato field—you work harder looking than you do picking. We do a lot of standing around on rainy street corners watching for mythological labor trucks. But the comradeship is good. As you yourself have said, times of hardship seem to bring men together as brothers.

There isn't a House of Hospitality in Seattle anymore and the Church out in North East Seattle puts on a really fine dinner Sunday afternoons, and runs a bus down to pick up all of us "1st Avenue Boys." It's all you can eat and a friendly smile too and sometimes, even a cigar.

I remember the good days of the Peter Maurin House in Oakland, California. It was there that I learned that being "in charge" of a House of Hospitality was truly a cross to bear. But I kind of wish I was bearing it today. Old Hugh Madden would come down from Heaven in a wrath if he knew I wasn't cooking stew and handing out blankets. Perhaps the Lord will see us through to begin again.

God Bless You All!
Bill Briggs

During the month we received a long-distance call and later a letter from a friend in Cleveland, begging us to send her someone who could work in a store front and keep the soup line going. During the course of the last year or so, two houses of hospitality have opened and closed due to the fact that those who have started them have not been able to live in them and cope with them and the problems that arise. But in the past many times it was the men themselves who came to get help who stayed to give it, who made and served the stew or soup and kept things going, and if they fell by the wayside for a time (to pick themselves up later and resume their work), there were always others to take their place. They know each others' weaknesses and cooperate with each other. We must remember that the men can take care of things themselves! If all the students and volunteers left, as sometimes they did on one of our old retreats at the farm, the men were able to take over. Let's trust to their guardian angels, to St. Joseph, the patron of so many of our houses, and pray that the Lord send workers into the vineyard. We have no address right now for the man who wrote the above letter, but wish he could get to Cleveland to help out. D.D.

PEOPLE'S PRIORITIES IN HEALTH CARE

(Continued from Page 3)

"the ruthless priorities of the medical empires and corporations which dominate today's health scene. It reports from the front lines of ongoing community and workers struggles for humane and democratic alternatives in health." Recently a comprehensive report summarizing Health-Pac's findings has been published by Random House, under the title: **The American Health Empire: Power, Politics, and Profits.**

The Health Revolutionary Unity Movement has been particularly inspiring because it arose from workers themselves. It is composed mainly of Third World health workers—Puerto Rican and Black people, concerned about the obvious lack of good health care facilities for their people. H.R.U.M. has performed many constructive actions, some of which are: the setting up of information centers in some of the city hospitals, doing lead-testing of children, taking chest x-rays to diagnose tuberculosis, and demonstrating in support of workers whose rights had been denied in specific incidents in hospitals throughout the city. H.R.U.M. now has member groups in almost every section of the city, and recently when they held a two day workshop for Third World health workers, they had attendance from as far away as San Francisco, California. H.R.U.M. has developed a ten point health program which summarizes their philosophy and inspires their actions:

1) We want community worker control of all health services in our oppressed communities.

2) We want the right to form organizations of patients and workers to fight for improved working conditions, better patient care, and to make health policies.

3) We want all new hospitals currently under construction to be built immediately to serve the needs of our oppressed communities.

4) We want full employment and upgrading for our people in all health facilities, and open admissions to all health science schools.

5) We want free health care for all people.

6) We want community-run health clinics on every block to deal with minor health problems.

7) We want door-to-door preventive care to deal with sanitation control, nutrition, drug addiction, child day care, and senior citizens services.

8) We want educational programs that expose the leading health problems, such as unemployment, poor housing, racism, malnutrition, police brutality, and all other forms of exploitation.

9) We want community, students, unions, and workers' organizations to actively support and fight for this program in the interests of our people.

10) The role of the Health Revolutionary Unity Movement is to educate and unite all our people and to expose the corrupt health system that keeps our people weak and unable to fight for self-determination and complete liberation.

Several weeks ago I attended a conference at Bellevue Hospital titled, "Social Problems of the Non-Emergent Patient: The Impact on the Emergency Room," in which it was stated that 90% of the patients who come to the Emergency Department are not actual emergencies. A very large portion of this ninety per cent are the aged, the alcoholics, and the addicts. What is being done for these people? How are they being treated? We are only beginning to care for them as individual, sick, human beings.

At Bellevue, a new program was just begun in order for alcoholics to be admitted to the hospital for treatment of their alcoholism. This was a startling revelation to me when I first began working at the Catholic Worker, that is, that in order for alcoholics to become patients in the hospitals, they had to be admitted for some other medical or surgical problem. Now, for the first time, they will be able to be admitted and treated for their primary complaint. Hopefully, other hospitals will follow suit, and will offer these people non-judgmental, personal care.

Another group that seems to be doing

an outstanding job of helping alcoholics, is the group involved in the Bowery Project, which is located in the Mens' Municipal Lodging Center, (the MUNI), at 8 East 3rd St. in Manhattan. It was established by the Criminal Justice Coordinating Council of New York City and Vera Institute of Justice, in cooperation with the Department of Social Services, especially for the homeless alcoholics. Vera Institute, begun in 1966 with a grant from Ford Foundation, has as its aim to examine the criminal justice system and develop methods for improving it. The Institute was asked by Mayor Lindsay to develop a medically oriented program for removing destitute alcoholics from the criminal justice system, after two Federal Court decisions held that conviction of alcoholics on charges of public intoxication was tantamount to conviction of sick persons for symptoms of disease, and therefore, unconstitutional. The Bowery Project now has a forty-eight bed detoxification unit, in part of the MUNI, where men who have accepted the offer, are picked up off the streets by two plain-clothed policemen, and are taken to be dried out and treated. There they are given needed medical care and counseling. They may be referred, after treatment, to rehabilitation units of the State Hospitals, Camp LaGuardia, or the Project's own aftercare clinic. In its three years of existence, the Bowery Project has treated ten-thousand admissions—three-thousand three-hundred different men.

Drug programs have sprung up all over the city in recent years. (Information about any of these may be obtained from Addiction Services Agency, 71 Worth Street, New York, N.Y. Phone —226-6900). Many of these have had relatively meager success. Many have had very limited admission requirements.

Most require that an applicant be over 18 or 21 years of age, have been on hard drugs for over two years, and have no accompanying psychological problems. Again, the destitute, the people from the streets, the young, those with severe mental problems, were the people considered ineligible for help. If, by some rare chance they were admitted to a treatment center, upon discharge, their economic and social status demanded that they return to the same stifling and drug-filled culture from which they came. Soon they were back on drugs.

Recently a newer type of drug program, the Methadone Maintenance Program, has seemed to be meeting with a bit more success. Here the heroin addict takes a daily dose of an oral drug, Methadone, which blocks his compulsive craving for heroin. Freed from this hunger, he is more able to accept the personal counseling, help with family problems, and vocational guidance which the program personnel offer him. Critics of these programs say that this method cannot help patients because it still keeps them dependent on a substitute drug. Yet, some of these same persons think nothing of their own reliance on tranquilizers, diet-pills, sleeping pills, and numerous other "socially accepted" drugs. There are millions of persons dependent for their continued existence upon daily doses of insulin or anti-convulsants. Our perspective can be widened to see beyond our moralistic judgments, and our tolerance extended to appreciate whatever helps to restore persons to a meaningful and productive life.

A segment of the population also in need of better health care is the aged. There are one million people in New York City over 65 years of age. Medicare has been a very great help, but there are still those who do not receive these benefits and do not know how to use them. The Visiting Nurses Association has probably done the most in reaching the aged and the chronically ill, by visiting their homes, providing nursing care such as medications, treatments, exercises, teaching, counseling, support, and obtaining needed referrals and financial assistance. However, the needs are much greater than the existing number of nursing personnel engaged in this type of work can possibly reach.

An exciting development in health care in the last few years, is the Neighborhood Health Council and Neighborhood Health Center, in which the planning, policy-making, hiring of staff members, and running of the center is undertaken by the community served. (It is this which distinguishes them from the hospital-based comprehensive health clinics.) Care is given by a team composed of doctor, nurse, social-worker, nutritionist, and health aide. This enables them to truly give comprehensive care. The patient sees the same team each time he returns to the health center. It resembles in this way, the family-doctor type of care. All adults in a family see the same internist, and all children in the family see the same pediatrician. There are several of these neighborhood health centers in the city, but probably the best known is NENA (North East Neighborhood Association) on East 3rd St. It serves the community of Lower East Side Manhattan from Houston St. to 14th Street, Avenue A to the East River. It seems to be well liked by the people within that area, and to be giving good health care. The clinic is open several evenings each week as well as during the day, which allows working people to come at a time that is convenient for them. It is equipped with x-ray, dental equipment, laboratory, pharmacy, and an ambulance which transports patients unable to get there by themselves, to the clinic, or on to the hospital if they need this. This health center is backed up by New York Infirmary for services more intense or serious than the center is able to provide. Even then, the patient's own health center doctor supervises his care. At the center, child care is provided free of charge while parents are being seen at the center. Much emphasis is given to teaching families the basics of self-care and preventive health.

But all of these programs are only

On Pilgrimage

(Continued from Page 6)

founded at the same time the Catholic Worker began in this country, were introduced to us by Peter Maurin, our teacher.

Home Again

One returns after such a week spent far away, to the work at hand more than ever convinced that Peter Maurin was a prophet for his time. Discussions, houses of hospitality and farming groups,—the extended sense of family—personal responsibility, voluntary poverty,—these are the only solutions for our time. And over all, beyond all, without a strong faith, hope and love, the seeds of which we have implanted in us by our baptism in Christ, which need to be watered and tended by prayer and meditation (meditative reading too) there is no hope, no happiness, in these dire times.

Being confronted immediately on my return by particularly hopeless situations of a number of women, due to drink, drugs and sex, I can only propose in all seriousness that the Women's Liberation groups which are Catholic and so espousing only part of the program of the large general body, remain loyal to their sisters by finding concordances, but also to make the Mother of God, Mary most Holy, their patroness. If we believe in Jesus as Lord and Saviour, we must also believe in his humanity, and the flesh of Jesus is the flesh of Mary, as St. Augustine said. How can we put her to one side? The only way we can continue in hope and love is by putting these hopeless cases into her hands and begging her to share our responsibility. We may not see the results, but they will be there. It is an exercise in faith to believe this.

Next month I shall be away again for three weeks on a peace trip to Russia, leaving on July 15th and returning on August 5. I'll try to write a better travelogue than I have this month. Through the generosity of Corliss Lamont my trip is paid for by a travel fellowship, and the tour is sponsored by Promoting Permanent Peace, and led by Jerome Davis, who is eighty years old and has been conducting these tours for many years.

beginnings, and reach so few people of all those who need better health care. Something that has impressed me very frequently as I have attended these meetings and toured the projects, is the need for legislation which will help to ensure that proper and preventative health care are available to people. A few years ago this was not as obvious. Now health costs have soared. The medical field has become a complex industry in our capitalist society. There is no way that poor individuals can pay for all this. Hospitals and health centers cannot meet the needs of the people and their own rising bills. Equipment and drug companies have capitalized on the situation. Somehow, we the consumers, must become politically and socially aware. We must speak out and act so that our tax money and the minds of the legislators turn to humane concerns. We cannot tolerate the cuts in welfare and health budgets that lessen the quantity and quality of the health care our brothers receive. Health care IS a right of the people!

Peter Maurin Essays

Catholic Worker Farm

Route One, Box 308

West Hamlin, W. Va. 25571

The Lord give you his peace.

Dear Miss Day,

We are now ready to go to press with the book of Peter's essays. I arranged to get the money for it today. I am mailing you a rough-typed copy of it today. Would it be possible for you to write a short introduction for it? I've saved two pages (5½ x 8 inches) for an introduction. That space will take one-and-a-half pages of material typed double space. The booklet itself will be 48 pages long and will have a heavy paper cover. We plan to have 2,000 copies of the book printed.

Dan Delany, of the Los Angeles house of hospitality, has sent me copies of their paper THE CATHOLIC AGITATOR. I've enjoyed the two they mailed.

The biggest news from our farm is that we bought a new goat. He is only a kid, but is a registered Toggenburg from a champion milking line. We are hoping to breed up the quality of our herd with him. We drove up to Cumberland, Maryland to pick him up last weekend.

We are changing the type size in our newspaper to a larger one. A number of our readers have said it is hard to read.

Please let me know if it will be possible for you to do the introduction to the book. I hope to have it back from the printer by the end of April.

Peace,
Chuck Smith

I Am Staying

(Continued from page 4)

and power of Jesus, it can help men to live and to act, to suffer and to die in a truly human way in the world of today, because they are thoroughly supported by God and are committed to their fellow men unto the very end.

It depends on the Church how it gets through the present crisis. Its program is a good one. Why am I staying in the Church? Because I draw hope out of faith that, as in the past, the program, the cause of Jesus Himself is stronger than all the misconduct in the Church. In spite of everything, for the sake of the cause of Christ, it is worth-while to be involved in the Church as well as in the active ministry. I am not staying in the Church even though I am a Christian. I do not consider myself more Christian than the Church. On the contrary, I am staying in the Church because I am a Christian.

JEANS KUNG is a professor in the theology faculty of Tübingen. His writings prior to and since Vatican II have won him international attention.

THE WORM

Rabbi Mendel said: "I don't know wherein I could be better than the worm. For see: he does the will of his Maker and destroys nothing."

Tales of the Hasidim