Prisons as Business

(Continued from page 20)

Prisons as Business

I started this column innumerable times since I returned home a month ago from my travels and have been interrupted as many times by emergencies in the house. I shall start it again with two quotations which somehow clarified the situation, our life and our work for me. The first is from Jan Adams' last article in the CW, "Farm Workers in Perspective." She writes, "There does not seem to be any dynamism inherent in the mere existence of a meaningful social alternative that enables all people to make it more than an insulated haven." The other quote is from "Signs in the Wind" in New Blackfriars, by Rosemary Haughton. "It is this earthy spirituality that Christians need to recover if the Church is to be prophetic, wild and holy, and not merely socially enlightened.... It is time to take the lid once more off the well of truth from which the mystics and saints drew."

So, since Jan Adams mentioned in her article all those social alternatives that mean working from the bottom up and with people as they are, rather than from the top down (government), I'd like to write about the "earthly spirituality that Christians need to recover," that Rosemary refers to. In a way, "Christians" is not quite the right word. The Jews in the tales of the Hasidim show themselves to be masters of that earthly spirituality. There is certainly more than a touch of the "wild, prophetic and the holy" in movements like Cesar Chavez. It is "alive" in the sense that Jesus Christ meant when He said He has come "to bring life and to bring it more abundantly."

I am sure that it is in the Catholic Worker movement too, and I sensed it in the new houses of hospitality, in San Francisco, run by Chris Monte­sano; the house in Los Angeles, run by Dan Delaney, Jeff Dietrich, Sue Pol­lack (whose article appears in this issue) and several other young men. It is the only thing which keeps me from falling into a state of despair when I see the apparent hopelessness of the destitution situation around us here in New York.

La Paz

Sue and Jeff drove me from Los Angeles to La Paz on a clear and beautiful Fall day. Thirty miles from Bakerfield we turned off the throughway and onto a narrow road where immediately the sign struck our eyes, Nuestra Senora de la Paz, Education Center. Almost immediately we were stopped by a chain across the road with a little gate house to one side. Of course they have such a guard at the U.N. office building and at most colleges too, but I was immediately and forcibly reminded of what I had heard from friends in San Francisco, that there had indeed been uncovered evidence of a real plot to assassinate Cesar Chavez. He had been told by Federal officials in fact, not to go to a certain convention or meeting. But he went just the same. There have been threatening letters and phone calls and he has for some years been guarded closely by relatives and other farm workers who have guarded his home and office in shifts, night and day. There are in addition to the silent and ever present guard, two beautiful German shepherd dogs whose names are Boycott and Huelga, who accompany him. On a seventy mile drive from La Paz to Delano late one Saturday night, I sat in the seat behind (Continued on page 21)

As we go to press we receive the happy news that our Associate Editor and brother, Pat Jordan, who was tried and found guilty in December for refusing to cooperate with the draft (see article page 3), has been given a sentence of 30 months probation, 24 of which are to be spent at the Catholic Worker. We are awaiting Pat's return with gratitude and joy.

By DOROTHY DAY

ON PILGRIMAGE

The Prisoner's Free Press may be con­tained c/o James Magberry, P.O. Box 6731, Philadelphia, Pa. 19134.

"We should lock 'em up and throw away the keys—who the hell are they anyway?" exclaimed numerous times. These are the typical words of most prison guards, their living at the expense of some­one else's misery.

Recently, I heard a guard raved on to his colleague, "I'd like to write about the "earthy spirituality that Christians need to recovery."" He then went on to say, "There does not seem to be any dynamism inherent in the mere existence of a meaningful social alternative that enables all people to make it more than an insulated haven."

For Jan Adams' last article in the CW, "Farm Workers in Perspective." She writes, "There does not seem to be any dynamism inherent in the mere existence of a meaningful social alternative that enables all people to make it more than an insulated haven." The other quote is from "Signs in the Wind" in New Blackfriars, by Rosemary Haughton. "It is this earthy spirituality that Christians need to recover if the Church is to be prophetic, wild and holy, and not merely socially enlightened.... It is time to take the lid once more off the well of truth from which the mystics and saints drew."
On Pilgrimage

(Continued from page 1)

Cesar and his driver, with the two dogs behind me, was almost with their chins on my shoulder, I felt them so close. There was the strong smell of the horse and the car. It made me think of how my sister and I used, as children, to go to the zoo in Lincoln Park after school to see the wolves and lions fed.

Old T.B. Hospital

La Paz is practically a village, being so small. It is still known as the strait headquarters, and sharing what they do, is housing only a few others, including the Jews, for whom no insurance has been had. There was no kitchen or toilet facilities for them. The dining room and kitchen were used since there was no cook or kitchen by the hospital. Appeals were being sent out for the hospital buildings at San Murumo, which was still in use for the younger generation. They were still being used for the children of the Jewish people, because it is in itself a preventorium, and a large incinerator, a sewage treatment plant, was still needed.

The High Priests and those who followed them demanded the crucifixion of Jesus, almost with their teeth set. It gave me an opportunity to see how the old T.B. Hospital and the Preventorium, and a large hospital building which was to be used as a national hospital for all the Jews then living, without distinction, nor upon the Jews of today.

The declaration of the Jews of Vatican Two has clearly stated that we have the right to be Jews, for we have the right to the freedom of religion and the right to practice our religion as we please. The declaration of the Jews of Vatican Two has clearly stated that we have the right to be Jews, for we have the right to the freedom of religion and the right to practice our religion as we please. The declaration of the Jews of Vatican Two has clearly stated that we have the right to be Jews, for we have the right to the freedom of religion and the right to practice our religion as we please.

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December 7, 1971. Los Angeles Fed­eral Court. "The U.S.A. versus Patrick William Jordan." Charges: failing to report for induction, failing to report for pre-induction physical, and failing to report for jury duty. As part of the many friends and supporters present for Pat’s trial, the event is perhaps best captured in the words from long ago—a strength to your bones and you shall be like a watered garden, like a spring for pre-induction physical. For me, Pat’s trial, the event is perhaps best come like noon. Yahweh will give strength to your bones and you shall be like a watered garden, like a spring for pre-induction physical.

RURAL RENAISSANCE

By JAN ADAMS

The International Independence Institute, headed by Bob Swann, seeks to revitalize the economic and community life of the rural areas of the U.S. Two premises shape its efforts. The first is ecological: we live in a finite world on "spaceship earth." The second is the realization and use of our resources must take into account not only our immediate beneficiaries in future generations. "The rights of productive usufruct of land in wise trust for fellow mankind are not the exclusive rights of private ownership." The second premise is economic: more than anything else, the economy is the availability of credit for development. I.I.I. extends credit,plus educational materials, to farmers in the form of low-cost credit to small farmers, including more than 1000 families. It also extends low-cost credit to small farmers more than 1000 families. Its small loans have been repaid at the record rate of 100%. The success of this program leads to plans for similar projects in Central and South America.

The Ninth St. School

By ANN HAGEN

Walking down Avenue C in Manhattan’s Lower East Side, you will find the Ninth Street School. On the surface it looks like another old and deteriorated storefront where another useless “educational” program goes on. But if you walk inside, you will find students and teachers involved in a very exciting educational process. Per se, I will not meet Jose. He is 17 years old and very upright about reading. In October, he started doing some reading with one of the teachers. He could only work for about 30 minutes and was convinced that he would never learn to read. A year later, this teacher came in and invited Jose should do some math. The pressure now was heavier and Jose became more upright. A few weeks ago, Jose walked into the school with a sense of new determination. He told the new teacher that he did not want to do math, and screamed with all his strength, “I want to read!” Since then, Jose is coming every day to help with the teachers. He now reads for 2 or 3 hours. What happened? We don’t know. We only can point to Jose’s new behavior as the teachers simply know the materials and resources available, and fill the gaps in information. Lectures are reduced to a minimum. Right now, Carlos is translating into English a book on the Taos Indians which he wants to present to his community. Pete is getting credits in something called Social Studies. Pete is interested in rock and the cultural revolution in the U.S.A. We started the class from that point and, along the road, he discovered other things which he wanted to know about—like surrealism, the Utopian communities in America, social democracy. These “social studies” have become an interesting experiment in interdisciplinary and multimedia approaches to learning. The class includes history, politics, psychology, art, religion etc. We use everything we can think of, like books, films, slides, music, tapes, magazines, films, videocassettes, and records. Thanks to the sweet pill of enthusiasm, the students can swallow the bitter pill of math.

These 3 persons are some of the students at the Ninth Street School. The students are all young people who live in the area and who have been given the right to choose their own workshops and racial system of the regular schools. The community is one full of violence and, therefore, where survival is a struggle.

The Ninth St. School is an alternative to the public school system—just this point we all know (or should know) what is wrong with this system. But we do not try to copy the models of other free and alternative schools that exist around the country. These “alternative schools” have become an interesting experiment in interdisciplinary and multimedia approaches to learning. The class includes history, politics, psychology, art, religion etc. We use everything we can think of, like books, films, slides, music, tapes, magazines, films, videocassettes, and records. Thanks to the sweet pill of enthusiasm, the students can swallow the bitter pill of math.

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On Pilgrimage

(Continued from page 3)

McIlvenn, Hope Lopes—one cannot list them all.

Conference at Maryknoll

La Fe is a village; an adult education center primarily, where eventually El Matrizero will be published again.

Presses have been purchased, the editorial office is already open and work is being done on the first issue of the paper, which will probably be called El Matrizero. It will be printed at the same time, in the same building, by a stringed orchestra and soles by accomplished violinists and will be released every two weeks. The women who cooked roasts and tapas, and Mexican and Filipino dishes.

Larry Hilson

Larry Hilson was one of the speakers and was attacked with tumultuous plauase as he urged all his fellow Filipinos to support the union and to detest capitalism in the industrial struggle. He said that he had been dropped from his position of vice president or as it was in the past.

He is a strong and good man, and I thought of his testimony before a Congressional committee some years ago, when he told how he had come from the age when the United States to continue his education, had been forced to go into the fields to earn his own bread, and never gone back to school. But he had worked in the northwest canning and fishing industries, where he helped organize his contemporaries.

Delano

I stayed at the house of celery near Co. This was the house of Hospitality in Rochester. There were Neruda's poems, a book by Marklynw's, Fr. Eddie Gerlock, and Paulo Freire's Pedagogy of the Oppressed.

Fasting

I learned then that Ceasar is on a vegetable diet, eating no meat or fish, cheese or eggs. "I eat plenty of bread," he said. "Work like this needs sacrifice. One must sacrifice." He said this not in front of the others, but once when he was talking to me about voluntary poverty.

"We all receive five dollars a week, and our expenses paid, such as rent and food and travel, and we have to keep on subsistence level."

Be clearly recognized voluntary poverty, and fasted, is one of great power. "As long as there is a man who will not eat, there will be no end to the-commission of evil."

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In 1938, he was asked to go to Florida to help the workers. By the time I went to Florida, the workers were already on strike.

"Farmers are willing to talk about the contract, as they knew they could talk about the contract, in their contract. Machines are necessary. They are not wedded to their short-handled hoes, to their shinga labor, their back-breaking work. While we talked Cesar lay flat on his back, evidently in pain. I asked him if he had a Mexican assistant. He told me he had a Mexican assistant nurse at Maryknoll who had given him a massage which put him to sleep for four good hours.

Before I left I looked at the books on his bedside table. There were a half-dozen poems, a book by Marklynn's, Fr. Eddie Gerlock, and Paulo Freire's Pedagogy of the Oppressed.

Our Involvement

Why do we give so much attention in the Catholic Worker to such matters as the Farm Workers, the miners and the credit unions? This month I have had several letters, written undoubtly by sincere Democrats, who protest against any involvement only of contributing to bread lines and immediate needs of the poor. "Please don't send this money for bread," they write, "not on propaganda."

I say to my friends that the sight of a line of men, walking for food, ragged, dirty, obviously "sleeping out" in empty boxes that they can't get used.

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Credit Unions

Ammon Hennacy House
341 Charles
Grand Rapids, Michigan 49503

Hello Dorothy,

I come to you with a problem that plagues our new health food co-op here in Grand Rapids. The co-op is operating from a basement that was donated to us for a distribution point. We are able to get non-perishable foods out at phenomenally cheap prices. Thus we, as a membership co-op, seek viable alternatives to the rtp-oft controversy here in Grand Rapids. The co-op plagues our new health food CO-Op members of the co-op. And the members are going to ask for security of their money.

Can you (or some of your readers) help us in seeking an alternative to the inhumane and dehumanized manner of investing and saving money and supporting the capitalist structure of banks and credit unions?

Love,
Paul Gunster

Martin de Porres House

Martin de Porres House
1151 10th St.
San Francisco, Calif. 94110

Dear Friends,

We are happy to see you and also Michael Cullen couldn’t be with us. We met Michael in Madison, however. And David Dold was there. He was the same vibrant self. We miss him.

Milwaukee

1915 N. Prospect Ave.
Milwaukee, Wisconsin 53205

Dear Dorothy,

Father Alexis and I talked about you in Thursday’s Mass. We are sorry that you and also Michael Cullen couldn’t be with us. We met Michael in Madison, however. And David Dold was there. He was the same vibrant self. We miss him.

Milwaukee is blessed with Larry Rosebaugh, who has beautiful influence on the Peace Movement, and Father Alexis, and the meal plan. Brother Charles, at the meal, is now an avid Catholic Worker and Catholic Agrarian reader, finding the problems much the same. Father Alexis came out strongly against the war and had many “Court House” people walk out, which disturbed him greatly. Mary Durin has had to deal with violence in her own household with teenagers, but is finding relief in going to school and working with the poor this summer. My father, Dan, who was part of the Casa Community, returned from Europe on $2.00 a day, and is in town helping, but knows that comes only within ourselves.

I’ve been trying to get rehomed for St. Henry’s. We’ve been more intense since returning from CIDOC and Zapata territory in Mexico.

Peace,
Cecile Bremner

Route 1, Box 113
Ogema, Wisconsin 54459

Dear Dorothy,

Peace and love to you from Netty, myself and our children. We are all thank God—growing stronger with time. At the moment we are trying to roof a barn—trying to have it finished before the snow.

I speak when time permits—around the state—and a little outside of the state. (The dates you asked me in the letter of November 9 and 11, at the invitation of the program on Non-Violence.) I sell the CW traveling through the Midwest, in the small towns here in North Wisconsin.

If there are friends of the CW traveling through your area, please feel free to come visit us.

Our love to you, Dorothy, and our prayers are with you.

In Love and Peace always,
Mike, Netty, Willie, Brennan and Brigit Cullen

Koinonia House

1000 21 St.
Rock Island, Ill. 61201

Dear Dorothy,

It seems like it has been months since your visit here in the Quad-Cities, but it has been only four weeks. Judy and I can’t begin to tell you how much we enjoyed our visit with you.

We hope to have a Christmas—event celebration for peace in one of the local parks in which we will sing peace songs and hymns and celebrate the mass by candle-light.

We have not forgotten our promise to send you a friendship flag for 39 East First and one for Tivoli. We have ordered the material and will forward the flags to you soon as they are completed. If any of your readers are interested in making their own for their communities it is a simple task. The flag consists of equal widths of red, white, black, yellow, and brown (if possible) material of any kind sewed together. The response to the flags has been very favorable even with all the John Birchers around.

It looks as if our plans for a preschool may materialize in January and it looks as if I may get to be one of the teachers. Our long-range plan is to evolve into an alternative school. Also we continue to discuss the possibilities for a work coop and the farm community. We probably will quit school before they become realities. Our little Jimmy had quite a time with the box you gave him (box held up in Terris medal you received). We were all interested in learning that he got it from Dorothy Day who flew away in the airplane.

Please ask that you know we’re alive and well out here in the Bible Belt.

In Christ,
Chuck Quilty
Chuck Quilty for all of us at Koinonia House and Omega House.

Resisters in Canada

General Delivery
Ottawa, Ontario Canada

Dear Dorothy Day,

I am an American Army deseter and have been living in Canada since August, 1969, when I received orders for Vietnam. I want CW readers to know that I and my many deserter friends live in Canada and live in many spiritual ways. Many Americans think we are unhappy and regretful, especially with the Church.

This is not the case. Most of us are glad we are poor. Those of us who are employed help out those who are not employed and we feel that we have with those in need. Many of us are considering communal farming and group living. We do not act from the example set forth by those of us who are most gifted with faith, and who are more communitarian in different houses about town (Ottawa, Ont.). We share many thoughts, feelings, experiences and charities. We are glad to help others to help themselves and to be helped when necessary. We try to cheer, comfort and counsel one another daily. We all came to Canada for various personal, political, or religious reasons. Some of us have married and begun our own families.

We have heard of the new bill in Congress to grant amnesty but most of us are of the opinion that we will continue to live in Canada unless the amnesty is totally free and without conditions. Still, we are hoping for the passing of the bill for the sake of our fellowiors who are in prison in the states. Some were caught while trying to visit their families.

My own family back home (St. Louis, Mo. and Brockton, Mass.) wishes that they could understand, and accept me, and their new and togetherness brings me great comfort.

I have subscribed to the Catholic Worker off and on since my high school days when you, Dorothy, (as my son-in-law Carl Wolin High in St. Louis) during the term 1964-65. The CW has given me much encouragement and I am happy already its good works.

I would like to ask your readers to pray for those of us in prisons in the states and to let you all know that we are happy here in Canada and gladly doing the work of God, which is sharing.

Love and Peace in Jesus Christ,
Michael Camp

MAIL LETTERS

Resqueisat in Pace

George Ribar

He helped start and supported the CW house in Cleveland in the late Thirties, with Carlotta, his wife, and their sister, Monica Davis, and Jack English. He raised two daughters and four foster children. He started working with “Black” community in Cleveland in 1947, and worked on electrical drawings for the plant through the thirties. He died last month.

He fed the hungry, clothed the naked, and visited the prisoner. His gentle faithfulness was a comfort to the doubtful, light to the ignorant and reproach to the sinner. He offered his suffering for the faithfulness of nuns and priests. Pray for us.

Tom Cornell,
George Ribar’s son-in-law
**The Ninth Street School**

(Continued from page 3)

**firmness and flexibility which is very difficult to put down on paper.** They are not judging regarding drugs and violence; in terms of lateness and absences, teachers and students work together in trying to solve the problem. In general, what the teachers try to do is avoid falling into the role of the mother who for freedom or of the tyrant who mistakes domination for guidance.

We are happy with the school but not satisfied. There are lots of things that we can do and improve. Our goals are to have a real process of learning going on, and the creation of genuine and humane relations among students and teachers. As for the means of doing this, there are a lot of ways. We use the free verse of the great Irish poet, Antonio Machado: "Only the walker can make a road."

We also need books, desks and chairs. If you can donate money, we will appreciate it (unfortunately we are not tax-exempt). Our address is:

**Our address is:**

The Ninth Street School 136 Avenue C NYC 10003

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**Catholic Worker 1972 CALENDAR with Illustrations by Rita Corbin**

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Zapata and the Ejidos

36 East First

By JEAN-PIERRE BOYETTE

Of all the seasons in the year, it seems that winter is the means by which freedom of movement is somewhat limited, and they experience a great deal of psychological strain. Remaining to this closeness, attempting to minimize human friction, demands a great deal of patience, understanding, and compassion.

In a community where many persons are together in an enclosed space, these seasonal changes and the response to them are greatly intensified. The isolation and the darkness of the season cause some thirty or more people brought together in residence, that live together day lives are continually affected by the thoughts and actions of one another.

We are a family, living together at times in tranquillity and harmony, at other times in friction and conflict.

With the winter’s arrival at the community, the number of people who come to us for help is relatively small. In the cold months, many of the community members experience emotional distress, and they are emotionally disturbed, tend to extend far beyond the material. And while we often direct some persons to centers offering specialized services, for the help they seek, the strain on the person and community of persons dealing with them at times becomes overwhelming.

Having such a coalition of people living together, and becoming one over time, there are needs, has it’s disadvantages. Likewise it has its strengths. Differences are bound to arise among us, but at the same time we are given countless opportunities to reconcile differences and come together in our work toward a common goal. Overcoming interpersonal differences gives each the chance to experience the human touches which is called “brotherhood.”

Perhaps the greatest test of our Christian strength is that which comes from within. Often times, under the strain of work, the many and constant works of charity undertaken by others, and our own work, the strains and hardships of life lead us to the point of thinking that “brotherhood” are abound. But such negative feelings can be transformed into something that will be shared among all. It is important to recognize the many and constant works of charity undertaken by others, and our own personal experiences.

Although often buried beneath the constant confusion, and perhaps lacking a brief instant, such acts of love take place daily here, and their greatness is impressive. I’ve seen Mervel, for instance, with his colorful French temperament, carefully bandage the cut of a man who came in from the Bowery, Louie, John, Wong, Charlie and others live their acts of charity in their utter devotion and example in mailing out the paper. And of course John Mobert and the young people that work among them in times of need, there are countless acts of charity lived in the course of a day.

We learn daily at the Worker that the Lord comes in small and humble ways, truly as One among the poor. Christmas at the Worker this year was truly beautiful, with the hard work, thoughtfulness and generosity of so many making it a time of special joy.

Carmen Matthews gave a fantastic reading of Dickens’ “The Christmas Carol” in the true spirit of the season. Commerce demands that we pay our debts in all under the tree, the tree which Earl Evers for years had so carefully selected and all of us used to hang our gifts from. Christmas gifts for a religious leader is a strange idea which we know Larry Evers for years had never seen him perform, and this year, with the advent of this new era, we see smile smiling so hard tears came to their eyes.

A beautiful meal for the Christmas night, and Ed Parnell’s elegant dinner Christmas night were the finishing touches to the celebration. We look forward to the New Year’s “with the rains of peace and joy to be with all the earth.”
THERE IS A SIGN OUTSIDE THE UNIÓN RESCUE MISSION ON MAIN AND SECOND STREETS—‘THE STREET.’ "IT IS A PASSAGE FROM ONE DAY TO ANOTHER. IT IS WASTED ONE ANOTHER."

SUNDANCE TELLS ME "I THINK WE COME AGAIN INTO THEIR OWN LAND."

I ASKED HIM "HOW IS THIS GOING US ALWAYS AND THAT RESONDS FROM OUR NEED FOR SHELTER AND HUMAN WARMTH."

HE ASKED "WHAT IF THERE CAN BE ANY HOPE LEFT IN HIM UNTIL THE WORST HAS PASSED."

"IT IS THE NOBLEST OF MEN TO MANAGE HIS BODY," HE WRITTEN IN HIS NOTEBOOK. "WE HAVE TO BEGIN BY NOT RIpping OFF THOSE PAINFUL BODIES."

"OR HE CAN STOP AT ANOTHER HOME AND THEN WALK INTO THE REVIVAL CHURCH."

"AND THEN WHEN HE WANTS TO COME TO THE STREET AGAIN, WE WILL BEGIN TO BE PEACEMAKERS WHEN WE ARE READY TO SUFFER AND DIE WITH CHRIST."