Vocation to Prison

By DOROTHY DAY

Last month while I was in jail, I received a letter from a member of the Grail school of the Lay Apostolate, Mary Alice Duddy, who was about to be bracketed for some years. She wrote: 

"A year ago I was in jail and we visited the Little Sisters of Charles de Foucauld in the little hut in the corner of their yard, which is a place I hold dear. I thought of this so much these days, this relation to you, Darby. Even the little hut is overlooking the women's prison at Rio and there are two Little Sisters being bracketed at this time. I thought that since you always have been the writer—just out of love and to revere the Good Shepherd for all of us. I felt such an affinity between the Little Sisters who were weeping behind their incarcerated camaraderie in the little little room of the good shepherd, the Good Shepherd's harem, which is a very frightening prison. So much prayer going out to encourage and sustain the ones who were out free." 

Perhaps in Latin American countries it is possible to understand the Catholic background and understanding, to have one's self committed, but it would not be possible in New York or any American city. Hence I felt the need to touch with love, with understanding, and with the eyes of others a mark of God's blessing. 

So politics ceased to be policy and became just politics.

MIDDLEMAN—1400 A.D.

1. Around 1400 A.D. appeares the middle-man.

2. He offers to buy the goods and his producer.

3. The middle-man's thought is to think in terms of survival, his begginer to think in terms of production.

CALVINISM—1550 A.D.

1. The American revolution was to great extent an outgrowth of Calvinism.

2. Anotherbridfay says:— The Puritan is proud to be an Englishman. 

3. "If he makes money, he likes to tell himself that Divine Providence is verifying the principles on which he bases his wealth."

4. "His wealth itself becomes in his eyes as well as the eyes of others a mark of God's blessing."

5. "A time comes when he no longer knows he acts for (Continued on page 6)
Vocation to Jail
(Continued from page 1)

corridors at night while one tries to
sleep and to keep awake, to read or
to say the Jesus prayer, to know when
to back down. But the worst, so popular in Russia. One hostility of the Negro for the white
official atheism, it is still being helped as the prisoner may seem
strong healthy Polish Jewish girl They have undergone the “cold
ear, the mind . and in bearing children Night Beat, in a letter addressed
to her from the House of Detention, the pris­
son on each floor blared in the of furnishings they can be hosed
ediy loud,- television in the “ rec " tanks because they are so bare
pulling of the lever of each corri­
Each corridor, the noise of the
clamor and drugs, held
her hands and cried. To her 1 the House of Deten­
tion and dru­gs , held
one to a fl.oor :, has to have strong systems , no window, no open bars ,
is
ized . " The women respected her. themselves.

After all, I was only there for
about everything. The atmosphere,
ly and even roughly, dressed in

I heard various stories of padded
may be legends, but legends always
looked into at the time. Charges
were made then that several girls
were mistreated; that twenty girls have
been in prison 16 times since
had been in prison 16 times since
acceptance . A “good" officer had the
front of the cell, perhaps five
blocks away. I thought this was an un­
likely and even roughly, dressed in

\( \text{Continued on page 2} \)
Prison and Tax Picketing

By AMMON HENNACY

"ENTITY, Committee No. 383-384.
Ammon Henassy, Hartford, Conn., Department of Correction, 30 days..."

Dear Dorothy:

In the article by Ammon Henassy in your June issue, reporting on my release from the Wadsworth prison, he says:

"On the way we passed miles of fences, white fences bound the farm to the Wadsworth's. It was Senator Wadsworth who had been arrested on charges of sedition, during the war..."

I did not confer with the Catholic Chaplain for the first two Saturdays, but on the third Saturday, I was allowed to speak to another priest, Father Costello, about meeting another priest who upheld the Wadsworth family and men and outside of prison, but after hearing two sermons from Fr. Fitzgerald, I was permitted to speak to Fr. Costello and take a chance the third Saturday and the fourth to meet him. I had seen the Senator Wadsworth many times and I had sent him all my letters, and I was against it. We would sit on the bench in a white dress that we would be allowed to wear during our session..."

The Catholic bishops of South Africa have decided that the country's new church segregation law by which they take down the barriers of white churches and gives the government the power to ban such attendance..."
Peter Maurin Farm

BY BETH ROGERS

This summer has been the wettest Down East summer for many years, and we begin to imagine dimly what the Western world is like: still and cool, watered with similar weather conditions, and he visited them again this year. We have prayed for rain daily all summer, and our hopes were answered. There being answered in this area with a number of good thunderstorms June 4, 1957

Page Four

THE CATHOLIC WORKER

September, 1957

Page Four

GERMAN PILGRIMAGE

The year is half over and it has been a very crowded one. In January Deane was put on the boat for the cell for five days in the Woman’s House of Detention in New Jersey. In February I attended the first Communist Party Convention in New York. In April I spent two weeks in the Baptist community of Koinonapha at Amer-

PETER MAURIN FARM

FATHER-DAMIAN'S CHRYSLE STREET

BY KERRAN DUZAN

The summer had come, the north wall of our backyard, the sight of which still makes us wonder from the window on the second floor of our house. The Sum-mer Speakers day one group meets here in New York. The community is a pluralist one, with later in the evening a weavers, and a few minutes of Seegar’s singing). May 15th, Father spoke to us about the lines before empty shops.” The big bay he had picked up a newspaper search for a book on communism, and to study the leaders—Recovery. Recovery in group theory, with the leaders—Recovery, the central committee planning meetings. There would be long lines before empty shops.” The big bay he had picked up a newspaper search for a book on communism, and to study the leaders—Recovery. Recovery in group theory, with the leaders—Recovery, the central committee planning meetings. There would be long lines before empty shops.” The big bay he had picked up a newspaper search for a book on communism, and to study the leaders—Recovery. Recovery in group theory, with the leaders—Recovery, the central committee planning meetings. There would be long lines before empty shops.”

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One thing that helps my thinking about what man really is, is to remember that we are all children of one family with God as our Father. Heredity, history, and economic environment have something to do, but it's much more important that we understand our children better.

Our Faith explains why this is truly in spite of appearances. It follows that a person who drops simple objects on each other.

That is the kind of report that brought this group of Quakers and others to硅谷 Nevada to protect the nuclear tests. A group of atomic weapons by our government.

The test was held in the early hours of August 6, Hiroshima day, a group of people were gathered by a solicitation meeting in front of the test site which is about 70 miles NW of Las Vegas. Some from the group would rise, approach the test site, and submit to arrest. It was hoped that this speaking with the body would give voice to the moral people and all over the world who want us to conduct war in a more effective way.

Two of our leaders paid a personal visit to the Atomic Energy Commission representatives in Las Vegas. They seemed to know all about us. They showed us the 150 cool water at the test site before we were allowed to watch the blast. It can cause blindness for days or even weeks. We discussed setting up our present case in the event that we do not get their auditorium, but declared that there has been enough publicity already for them to go ahead.

The state highway police were also visited by the delegation. There was said to be 300 police around. There were no police this year and released them. That is one way to stop testing for a year and released them. That is one way to stop testing for a year.

The trial of the eleven who crossed the line was in the local courtroom and was heard with the basis of trespassing. They still went ahead with it. They thought they had done right and he construed this as a plea of not guilty. The people are being tried for a year and released them. That is one way to stop testing for a year and released them. That is one way to stop testing for a year.

Several incidents showed us that there is to be fought for. There was often great fear and distrust. We learned afterwards that no one had paid for the gate Tuesday morning. In their view anything could happen and there might be some trick.

The event of this case of the defendant took place Tuesday evening when we had decided to continue and crossed the line. There was to be a test blast in the test site. We felt it was his duty to put up strings around our group. Law enforcement officers were there too and no guard was needed. The people were stationed at the corners with their guns and proprietors of the strings. A guard sat up all night in each car to see no one crossed. The defendant who joined a guard, but decided that he should go on, and went on to do well.

As far as I can see this was just another case of persecution taken in a line of duty. When we stop watching, we should start watching everyone else with suspicion. And it gets more complicated.

Wednesday morning after the trial we attempted to leave by train back over the line was taken up. One said he was ready, but he felt we had not thought through that our relations with the American people. We now knew that crossing would strain them no more. A third felt that the line was a wall that could not be moved. The price had not been paid.
Vocation to Jail

(Continued from page 2)

father, "the Man Lives By Faith," and that there so few are called to this difficult life, that it is only for the elect, and to be the elect they must not only believe, but live by that faith. But man, that is the crux, that you may believe, "I, Lord, believe, help thou my unbelief." But I think also of the many who have tried to put it down, that when we come again, think that you will find that the same is still true.

Certainly when you lie in jail thinking of these things, thinking of the good and the evil, the beauty and the horror of human freedom, jails, drug addiction, assassins, the apathy of great masses of people who seem to go on from day to day, and the dungeon, I am all the more confirmed in the faith in the way of St. Thomas that 'if you can dream and can come to that end, we pray our prayers also, and the increase of faith—and God will do the rest.

One of the greatest evils of this path is the sense of futility. What good is it to do, when there is so much evil in this world? One of the most difficult of this sort of evil, we can only lay one brick at a time, one foot of plumbing at a time. But then there is only one aspect of the present moment which we can do anything about, the increase of love in our hearts that we can in some way transform these actions, and know that the rest of the world will follow them and multiply them, as Jesus multiplied the loaves and fishes in the small boy and feed a multitude.

Next year, perhaps, God willing, we will again go to jail and perhaps again put our heads in jail. To be charitable we can only say that the only thing to do is to commit them as they can, according to their understanding. In a public institution the only way that we can be charitable is to pay them. God will prevent world disaster. We can't do anything immediate, and we are totally inadequate, that what was built for a House of Detention for women is used for a workhouse for mothers and children. We can pay for a workhouse and penitentiary, but we cannot pay for the souls.

On Hart's Island and Ellis Island, for twenty years, to work out their sentences, not just for detention, but in high by walls, bars, complete isolation from the rest of the world, and, so that one's vision of the sky from the window is kind of a blue light of suffering from the strain. One's nerves that were under strain for open air surroundings.

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The Church and Christ
The Bracero

(Continued from page 1)

The Catholic Worker
September, 1957

The Church and Christ
The Bracero

(Continued from page 1)

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September, 1957

The Church and Christ
The Bracero

was that native-born workers—in
cluding those of Mexican parentage
who had lived in California long enough—could not do "stoop labor,"
and that the braceros did it much
cheaper. So they feared a trend toward unilat­
eralism among American seasonal
farm workers. They believed that the
result in perishable crops rearing should
growers and union represen­
tatives unable to agree as to wages, hours and working conditions, and to
run an annual survey of the living condi­
tions of braceros. This has involved
pooling their experiences. These meet­ings
and what happened at them will be
reported after the week after
in Catholic weeklies, especially those
published in the Western States.

At the same time, I must realize the
S. "The Braceros" are an arm of the
American Catholic families subscrib­
ing to Archbishop or Bishop. Not that I," he said, "wish to risk the possibility, even
doubly, that the braceros are so shamelessly ex­ploded, that the growers (backed by
to their appointments through the
Archbishop or Bishop. Not that I, California Hierarchy, created
of the gradual dwindling of the
testimony of priests representing
Church is doing toward preserving
Himself. Moreover, in another
province, that he alone lies are only about 20 percent of
California's total population to
achieve any credible result.

However, I am convinced that if;
as and when California's five
Churches should ever decide to
speak with one voice and constantly
on the rights of seasonal agricul­
tural workers in the San Joaquin
Valley, then they will accomplish
nothing. It is difficult for
daily newspapers to ignore any sig­
nificant stand taken or program
taken by an Archbishop or Bishop.

These daily newspapers have their Catholic lay leaders. The
braceros are an arm of the National
Catholic Rural Life Conference.

The Church press in California
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The Church and Christ the Bracero

SACCO - VANZETTI

Martyred August 23, 1927

"If it had not been for this thing, I would have been living a normal life, talking at street corners to stirring men. I might have liked a real job, a normal job, a job relating to labor, housing or sanitation, but these are the problems of today. The California Division of Housing, chronically understaffed, consistently improperly funded and inadequately supported, the vast number of labor camps and the thousands of farm workers who live in general a camp formal way, which "takes the rap." He is convinced, working conditions, better housing, labor, housing or sanitation, that in the next five to ten years, $200 or 600 dollars a day or both. In almost all cases it is the files that is expected, but the reader, the player, says it. And people there. Having pure alma

CHRISTIE STREET

FRIDAY NIGHT

In accordance with Peter Maurin's Rule of Four, the discussion starts with a prayer. Participants are encouraged to pray for the needs of others and to cultivate a spirit of generosity and community. The discussion continues with a brief overview of the historical context and key events related to the Sacco-Vanzetti trial.

In 1927, Sacco and Vanzetti were arrested for the murder of a guard and a local shopkeeper during a labor dispute in Massachusetts. The trial was marked by controversy and allegations of police misconduct, and the defendants were eventually convicted and executed.

The trial had a significant impact on the political and social landscape of the United States. It brought attention to issues of immigration, labor rights, and the role of the police in society.

Amidst the discussions, the participants swap personal stories and experiences that have influenced their understanding of justice and freedom. They share their reflections on the lingering questions surrounding the Sacco-Vanzetti case and its enduring relevance.

The session concludes with a call to action, urging participants to engage with these themes both in their personal lives and through community involvement. The group concludes with a brief moment of silence, reflecting on the legacy of Sacco and Vanzetti and the ongoing struggle for justice.