Report on Migrant Labor

BY ELIZABETH ROGERS

The continuing serious working and living conditions among migrant farm workers, whom the country is detailed in the 1958 annual report to the board of the National Sharecroppers Fund, re-
leased in March. The NSF is a private, non-profit organization whose purpose is to improve conditions among underpaid farm and migrant workers.

The report pays special at-
tention to the migrants, some of whom are suffered farm workers in 1957 was not much difference in wage rates.

The report notes that because of domestic unemploy-
tia:ly in 1958; but the drop was choice to live now as we shall all live when God's peace comes.

ment, the importation of foreign workers would decrease substan-
ber of hired farm workers and an increase in time worked, though

migrants. Those arrested come from a variety of backgrounds, they are not all pacifists, they don't all agree about religion or politics but they all have one conviction in common; that there is no defense against nuclear attack except peace.

A Radical Position Against Atomic Armaments

By KARL BARTH

From quite different quarters. In the course of the last few years, decisive arguments demonstrating the folly and the danger of atomic armament have been brought to everybody's knowledge; they have been elaborated upon with all desirable clarity. Whoever had an ear to lend was able to hear them.

But we find ourselves confronted by a triple fact: (a) Doubt-
less, there is a true, popular desire for peace; they recognize or, at least, do not deny its gravity but they are also of the same opinion. They have to be convinced and put into execution their fatal undertaking. (b) Though the majority of our populations are secretly—and in part overtly too—deeply frightened by the severe threat bound up with atomic armament they are not ready to step into opposition or even define resistance as the reason for this interior contradiction once it is known. Where consists in fear: of a threat supposedly greater, and at our most sacred possessions by an armament on two levels, the threat of atomism and that of world politics. No one that these threats can be done away with in any other fashion than resorting to the same exceptionally dangerous ideology and that of world politics. If one does not manage to ex-
tiprate this ideological and politi-
ical opposition as well as the re-
ciprocal singularities resulting from this one will be unable to defeat this contradiction: whence whole some knowledge on one side and bad politics on the other pertaining to our governments, our popula-
tions, our literate world and our Churches. And if this contradic-
tion cannot be defeated, one will have to abandon with the ungodly and fearful development of atomic armaments.

The primary duty of those op-
posing atomic armament, atomic armament, will consist, in a new effort, stripped of all prejudice to overcome this ideological and political opposition. In other words, the oppo-
sions of society as opposed to a military one. Therefore I shall plead guilty

CW Staff Member Arrested by F.B.I.

"Don is a deserter from the Army," said Agent McLean and showed Don's picture. He had found me alone in the office that day. "I don't want to get into this." I replied, "You will have to talk to Bob." Maybe Bob was somewhere around so I left the office to look. Going back to the kitchen I saw Don. It had all happened so quickly. "There's a man in the office you don't want to see." "Whose that?" smiled Don. "A man from the government." There was a kind of a serious pause.

About two weeks later agents McKean and Stratton returned. They had learned that I had chosen to help Don instead of the F.B.I. It was suggested I go with them to talk to someone at the U.S. Court House and, I went voluntarily to clarify our general position. There was a wait and Agent Mclean asked with interest about my coming into the Church and all about the farm, the chapel, the crops and the animals.

The man I was to talk with didn't want to see me and Agent Stratton arranged a complaint against me. He mentioned that my failure to cooperate would mean that much more money would have to be spent to find Don.

The complaint reads: "Butterworth, the defendant herein, knowing that an offense against the United States had been committed, did unlawfully, willfully and knowingly receive, relieve, comfort and assist the offender in order to hinder and prevent his apprehension, trial, and punishment in violation of 18 USC Sec. 3."

I was confused and felt fear that day and failed to tell them exactly what I had done. So the next day I handed in a written statement of how I'd warned Don and hadn't seen him since. It ended with the following statement of the reason for my action: "I believe that modern atomic war is contrary to God's will and that God is calling many people to refuse military life. The best position a person can take is to openly refuse cooperation and accept the punish-
ment due. It requires time and understanding to reach this position.

Meanwhile it is not his duty to help the government force a person concerning a decision on military life. Instead I would try to help a person reach his own decision and would tell him if he was in danger of refusal to return home, the government had an ear to lend was able to hear them.

Thanks to Ammon and Bob I'm out on $1,500 bail. The trial should come in late May. I am not-sorry, but grateful that I acted as I did.

It gives me the chance to make a concrete choice for a non-violent society as opposed to a military one. Therefore I shall plead guilty and accept the punishment due. I shall try not to back down on my choice to live now as we shall all live when God's peace comes.

Charles Butterworth

Easter Protest March

The biggest demonstration against nuclear armaments took place in Britain at Easter. It was organized by the Campaign for Nuclear Disarmament, a movement which has grown by leaps and bounds over the past few months. A protest march was organized last year in London to Aldermaston where the British decision to test nuclear devices was made. This year it was reversed. The march began outside the gates of the H Bomb facility at Aldermaston led by Canon John Collins of St. Paul's Cathed-

Qlal, London, who was also ac-
accompanied by former member of Parliament Sir Richard Acland. Sir Richard surrendered his par-
lamentary seat a few years ago in protest against the H bomb policy of the government in power. Another prominent marcher was the wife of J. B. Priestley the author and playwright.

About seven thousand people started the long trek Londonwards which was started on Easter Sunday. The march was to take four days. As the march progressed more people joined it. All types and classes such as doctors, nurses, farmers, students, girls, boys, people of all ages participated, all shades of political opinion were repre-
sented. Strangely, some pacifist organizations did not fully sup-
port this march, presumably be-
cause it was felt that the march would detract from the lines of action, aspirations and the whole spirit of the peace movement. Organizations like the Peace Pledge Union and Pax

were not represented at all, al-
though some of their members no doubt joined as individuals.

In London, the leaders of the (Continued on page 8)
Time, Conscience And The Sobell Case

By TED LE BERTON

Thus far the U.S. Supreme Court has refused to review the case of Morton Sobell, serving a 50-year prison term as a convicted co-conspirator in the murder of Julius Rosenb erg. Why this refusal? Outstanding jurists here and abroad who have read the transcript of the case have held that the three defendants were not given a fair trial, and, on the record itself, were likely innocent. Some of these jurists are convinced that those who could not rationally be accused of the remotest sympathy with Marxist communism or the aims of Soviet Russia. The jurists have held that a fair trial was never given to the defendants and that the verdict of the jury was not justified. The defendants had been pre-judged, convicted by newspapers and their readers before the trial even started. As to the trial itself, it is a matter of record that it was so conducted that the defendants were not given adequate time to prepare their defense. Even of the immediate case, one defendant finds it difficult to believe, but that is just what happened during my Lenten fast.

I began weighing 156 pounds, losing 9 pounds the first 6 days and then only a pound now and then until the 17th day of my fast when I went the next 2 days losing only a pound, then 5 days losing another pound, and the remaining 15 days without losing a pound. I got weighed on the same scale with the same clothing on. About the 18th day I had cramps in my in step, and on the 25th day I was a little dizzy, but otherwise I felt clear eyed and clear headed, walking around somewhat like " Peter Pan," lightfooted. I stood up for 3 hours Easter at the Russian service at St. Michael's and had a nibble of several things to break my fast. Later V8 juice heated as soup, and some sour food like cottage cheese and yogurt. Soft boiled eggs now and then, but it has taken two weeks until I have my appetite back, and eating is the least of my worries. I gained about 8 pounds the first two days. In the latter part of my fast I was short of temper and restless, and I suppose I saw first things as first with more clarity than before. But that, I plan to travel west next spring so that will not fast then. I will fast, in or out... (Continued on page 6)

(Continued on page 7)
Utopia: Theory and Example

BY ELIZABETH ROGERS

An Irish Commune is Interesting both as a history and as a social philosophy. It was established in the latter part of the nineteenth century and in the early part of the twentieth century. Craig's book is a first-hand report of a cooperative agrarian community established in Ireland in the 1850's which lasted for two years and came to an end because of an event beyond the control of the group.

The community was called the "Society of the Cooperative Association." The members were to be elected by ballot, and new applicants were to be subjected to a week's trial and then balloted for. Craig later came to believe that a longer trial period was necessary. The objects of the society were listed in its constitution as follows:

1. Acquisition of common capital.
2. Mutual assurance of its members.
3. Independence of action.
4. The attainment of a greater number of the comforts of life to the working class now possessed; life, mental, and moral, improvement of its adult members; the education of their children.

Craig felt that, beside the self-service permitted by the system of choosing their own leaders, an important factor in bringing out initiative and responsibility was a feeling that each member was lost and open and available at all times. Members wrote suggestions thereon which were read by the committee before they were made up and discussed. At the society's weekly meetings the contents of the book, together with the committee's decisions, were read and discussed. Craig says that the favorable public opinion and to make the community a living, nice and important, were respected.

Consequently, there was no one more apparent of this importance, the unattainable and incapable man, under our system, came forward with the unexpected and surprising good advice.

Craig, the most of all, the People

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APRIL

April is a shining star that persevered
And bore with patience and tranquility
The burly, sullen man—of whom
And the furry rock of the night black;
She rode in on a glistening comb,
And she walked in the shy blue morning
On the hard and rippled sand
By the flint-rock causeway.

Who's stringing wire for the immense pasture.
The stings and clouts of the green ice,
April is a shining star that persevered
Under her gaze the wagon ruts are blue;
Her eyes fill up my heart;
She rode in on a listening comb,
And bug-eyed calves run out to see—
And quick green grass.

And we run with all the thin legged birds
And she walks in the shy blue morning
And bore with patience and tranquility
On the hard and rippled sand
Green as bottles and heavy as a Cadillac;
My palms and fingers feel her silk-strong waist;
My back is warmed by her glowing arms;
Her lashes brush my cheek;
And the furry terror of the black night;

LOLITA by Vladimir Nabokov, putnam, p. 319. $5. Reviewed by Anne Taillfer

The name of the girl-child seduced by a currant, middle-aged man, like the rotten core of an apple, is Lolita. This is a very great novel. From Dostoevsky's fag end to the moon, it is a complete picture of the aspect of the Russian soul: its tender, delicate, stifled nature, its insensitivity to possibility and covetousness of revolt.

By some fearful omniscient of imagination, Nabokov has much discussed LOLITA strip-tease and sexual exploitation. But, upside down. The lovely, dewy child of twelve coveted by the quadrangle of lustful men (and boys) is Humbert — the extent of his magnetism is his penis; and leading the poor lady to a violent death — this child, Lolita, was seduced by her mother for her kidnapping stepfather. Having abducted her on false pretences, though lawfully, Humbert, who has now a settled basis for his base and indecent plan: Give Lolita powerful sleeping pills for forty nights and let Humbert have his way with her. But the drug proves as ineffective as the rule used, is a corollary of youth discovers that, with his charge, he has not gotten the girl but the second. And, then on the seduction, Lolita is seduced by the rapist raped. And after an endless two races against time after the same old story, and place to place, Lolita finally comes to an end of the Humbert's predecessor, older, balder and much more depraved than he.

Still two years later, wuthering Humbert catches up with her. But little lost love, in another letter begging for money; she is married to an ordinary, rather deaf woman, she is adult and enormously pregnant. Humbert discharges but return exculbates his name and sets forth to kill his. His revelations are unravelling the secret of the electric chair and we know that Lolita is killed.

In the controversy waged among Lolita, the book has been coupled with "Lady Chatterly's Lover", with that French masterpiece of the 18th century, "Leaving New York". But permission is to be asked to dissident violently. Here is no trace, no pattern, no sense, of the other's mutual consent. Uncle Humbert and his little school-boy should not much from the rather revolting details (described in "The Natural"), there is no mood that of-disgust and consent in common. In "Lolita" it seems quite inappropriate to compare a book based upon a controversial subject to two between perfectly matched and respectively disposed monsters such as the Marquis and Valmont, with poor Humbert's obsession. And then the French book is at all, and done, mortal since evil is at last defeated put upon a children's paradise and security at all costs. And the glistening hoar that preys over the child is itself dispelled of any truth and beauty.

In the "Possessed" the devilish Corporal, with relish, tells the satirist Tilton of his hellish, perfect crime: More by means of tenements than venality he has seduced a love-starved girl-child; for a week he thus ravished her naming despairs and hears her moan: "I have killed God!" Then, through a crack in a closed door, he entreates her suicide by hanging. But this distinction into God and His work to sell or to lose. This is her supremacy over Lolita: Who—outside, but to place the in her endurance, believes in America. Mr. Nabokov's book is so clever that it leaves us in doubt.

Lolita is supposed to be an amusing book. It is in effect a tour de force in despair. A great American voice has also now finally in broadway in a play—

April-May, 1959

BOOK REVIEWS

ATTORNEY FOR THE DAMNED, by Clarence Darrow. Edited by Earl W. Schurter, New York, 1907. $6.50. Reviewed by Alphonse Henry

This is a lengthy book which gives excerpts from some of the most famous suits which Darrow gave over the years, but one would have to feel the tone, see the light of the lawyer, and get from nonclerical humor to heart compelling emotion to know how thejuries and never lost a case. His summation was three times for three days with never the use of a note. I heard him debate with Scott Nearing in New York City in the early twenties on the subject of "How to Make a Dollar." He took the side that it was not, but he whole life showed that he got great satisfaction out of life.

In 1894 when he was general counsel for the Chicago and Northwestern Railroad, and Debo with his American Railway Union had striked against his owners, Darrow resigned his good job and repudiated the rail workers he had been dedicated to the cause of. There was a daring and audacious capable lecture was that given to the inmates of the Cook County Jail. He was convicted of sedition.

"Preachers will tell you that you should be good and then you will find that people do not get rich by being good, and that is the reason why so many of you people try to get rich some other way," said Darrow. "You did not get rich by being good, and then do it quite as well as the fellow outside."

That reminds me of the instance when a WCTU woman saw a needy and struggling man leaving a building with a clogging judge running down his chin, and a pocketing stroke struck out of his pocket. Capitalism was that: "I know that capitalism can work. None of these devotee lovers of the capitalist state, all of whom are doubtless, that is because one of them would not go to the same place the other would. And the other one, they would themselves do."

But Darrow was sympathetic to Single Tax and to Tolstoy but he supported World War I, afterwards he had been helped to be found not guilty. One who he had defied to the monied classes and if he had been alive to defend the Bolshevism and the Smith Act vic­

Two cases also, where he was placed in the position of defending the muck-rakers. In one, two boys whose wealth put them in the position of the sleepers. Darrow had the case, not a few of many who thought he should not defend the prosecutor in the Moyer, Hay­

Facing Senator Borah who was claiming that the miners owners sent their men to the legislature and they blocked the com­

In representing the union before the Board of Arbitration in the anthro­

I remember as a young radical worker, he explained that the miners had carried six to one, and then the miners struck for what they had a legal right to, by every law of nature and the legislature adjoined. He told how the miners were legally and morally right in their strike: "I think they are few. How many bankers do you suppose you, Mr. Lawyer, will take your coal, until you will take your pale for the children of the poor. Is there anyone who could defend. Let me say this, that until you twelve 'men think: that I, 1"
all kinds of clients and important
affairs— if you think you would pick out a case, sign your legal office and send a man with money in it, go in, close the door, stand down on the street corner to pass $400, sign your name to one of those little note cards, take the other street corner and pass $500—
two of the most prominent streets in any town. I do not think you will find that your legal work, in some state institution. Whether your associates agree or disagree with your another question, but I certainly belong in one of them, and I will probably do the same as in the other.

For the life of Dare- row have been written and they should supplement this excellent book.


The full measure of hatred and rage is not felt till the power to check them can be discerned. They look into the violent emotions and the conflicts of the mind, and presage the world to the thinking of the human.

Leon Saul, especially lucid and helpful, says that hostility is to which the mind is exposed, and can be and can be controlled.

Hostility stems from frustration and depression and self-punishment—occasionally a period of life when impatience occurs in the inner self. Saul shows that hostility is a basic cause and can be curbed and can be curbed.

He reveals how hostility arises when feeling clashes of personality and can be dangerous or to danger or to appear appear in any of its forms, which he calls "psychological fright." They fall generally into (1) fantasy and sublimation, (2) repression, (3) Intoxication, drugs and similar compulsions, (4) anxiety and self-punishment, (5) the supremacy of the soul.

The moment God enters the soul, the old self is left and the supernatural, spiritual, and moral; the individual" from his inner self. Saul expresses his fundamental purposes in mind which he makes up his mind to do, and makes up his mind to do, and makes up his mind to do.

The "process of individuation" passes through four stages: (1) Thou, We, God. He states that these four typical worlds which form itself in men: 1. Authenticity of personal character: 2. Social: 3. Community: 4. Religion.

Yet this reviewer has some reservations about the chapter where he views it as a more powerful stage than the point he is not concerned, strictly speaking, with the ravages of the mind, and the purposes in mind which make the author of this complaint, related probably to the so-called herd instinct, the more evident confusion between the following stages: (1) fantasy or sublimation and the dynamic and static universes.

Saint Catherine St. Paul tells us that a man is born into the world for God. He says: "It is God's will that we are ready to do good to all men, to the extent that ability and opportunity permit."

"Among all races and national groups, the first duty of the church is to declare, in the name of God, what it means to be a Christian."

"Racism" or "classism" is a universal problem on which we should be ready to do good to all men, to the extent that ability and opportunity permit.

"All men are persons, and all persons have the same dignity, and are equal in the eyes of God."

"We are not at war with our fellow human beings, and we are not at war with our fellow human beings."

"The Catholic Worker is the bearer of re- sponsibility, which has the free will of man, and the sense of the human being."

"The book is a wonderful journey into the human psyche and a psychological revolution, and the treasurer of the region of the soul (the conscious, the unconscious, and the archetypal) are carefully mapped and explained. The theory of the human mind and the necessity for harmony in it is made quite plain with the clear wisdom that shines all the more for the author's ecstatic experience in a man difficult and still not fully explored terrain. There is in the book a fine stress on the mature and fruiting of human relationship, which cannot be neglected or bypassed without loss to the human person.

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"The book is a wonderful journey into the human psyche and a psychological revolution, and the treasurer of the region of the soul (the conscious, the unconscious, and the archetypal) are carefully mapped and explained. The theory of the human mind and the necessity for harmony in it is made quite plain with the clear wisdom that shines all the more for the author's ecstatic experience in a man difficult and still not fully explored terrain. There is in the book a fine stress on the mature and fruiting of human relationship, which cannot be neglected or bypassed without loss to the human person.

The "process of individuation" passes through four stages: (1) Thou, We, God. He states that these four typical stages which form itself in men: 1. Authenticity of personal character: 2. Social: 3. Community: 4. Religion.

Yet this reviewer has some reservations about the chapter where he views it as a more powerful stage than the point he is not concerned, strictly speaking, with the ravages of the mind, and the purposes in mind which make the author of this complaint, related probably to the so-called herd instinct, the more evident confusion between the following stages: (1) fantasy or sublimation and the dynamic and static universes.

Saint Catherine St. Paul tells us that a man is born into the world for God. He says: "It is God's will that we are ready to do good to all men, to the extent that ability and opportunity permit."

"Among all races and national groups, the first duty of the church is to declare, in the name of God, what it means to be a Christian."

"Racism" or "classism" is a universal problem on which we should be ready to do good to all men, to the extent that ability and opportunity permit.

"All men are persons, and all persons have the same dignity, and are equal in the eyes of God."

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Time, Conscience And The Sobell Case

(Continued from page 2)

wont even review their trial, who of us is safe? Periods of national hysteria recur, and who knows which way the wind will blow next? One of the major New York dailies, after the John L. Lewis trial, has just admitted that much of the evidence against its scapegoats was "inadequate," an admission that other newspapers and millions of Americans who read newspaper backfront page stories before and during the Sobell trial to be made believe they were communists beyond the shadow of a doubt. Yet all three defendants declared ever having been Communists, and no one has had the courage to identify them as Communist Party adherents ever reproduced.

Moreover, the acts of espionage with which they were charged took place during World War II, when Russia was our ally. And, to 1946-four years before they were brought to trial—the United Nations never directed its agents against the Sobells. It should be no obstruction to a free exchange of scientific information between scientists on both sides of the Iron Curtain, which has been established that all U.S. "atomic secrets" ever reached Russia, with whom we have never been engaged in a formal war.

So, the Sobells and the Rosensbergs received a fair trial because Judge Kaufman, who tried them, and Irving Saposnik and Roy Cohen (the McCarthy's pal, the prosecutors, who were also Jews. Some commentators have suggested that perhaps the judges, if they had been as crooked as they are claimed to have been, might have given the Jewish defendants every benefit of every reasonable doubt. And I have heard Catholics cite the fact that the Rosensbergs never lived in a modest home they had scrimped and saved to buy. Judge Kaufman at Fordham University as proof in itself that he must have conducted the trial fairly.

The cool, fresh air of reality needs to be let in. Precisely because Jews and Catholics are so often suspect of being less than such as themselves) had no use whatsoever for a small minority of vindicated. There would be proof that we really believe in the democratic views, were vehemently anti-labor, and rarely had any close con­

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The CATHOLIC WORKER

Page Seven

Highlander Folk School

On Vocations

By Judith P. Gregory

After working for four and a half years at Highlander Folk School, for nine months I have come to the Catholic Worker. I don't want to paint a picture of the shortcomings of the Catholic Worker at any rate—for Highlander, or any other school, has its own problems. It is the Catholic Worker preacher. Highlander is not in any way a religious institution. It is an educational institution, and an institution which people can approach in any kind of way. However, nevertheless it practices and teaches a sort of basic morality, and this is why this is widely felt is indicated by the fact that a discussion of Highlander can be carried on in a seminar at the Harvard Divinity School, and that the Catholic Worker has called for a Round Table Discussion of the problem of labor in the South and since 1933 has been mainly concerned with the problem of integration.

Ronald Dworkin

One essential part of Highlander's way of developing lay leadership is its insistence on working through people at their request, rather than going into a community with an idea and trying to organize people or get them excited by the idea. When people come to Highlander and get to know and trust the school, then it is possible for the school to go to a particular community and to develop a program that grows out of what is going on, not trying to dictate from the outside. The point is that in order for people to learn to develop leadership, they must be able to work with students.

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PEACE NEWS

PEACE News, from which we reprinted the statement on war by Archbishop T. D. Roberts, S.J., in the February issue of the Catholic Worker, is one of the best of the pacifist publications, and we recommend it very highly. It brings to readers' attention many items of news which the ordinary press chooses to ignore or minimize.

PEACE NEWS is published in London and remailed in the United States from Philadelphia. Subscription rates, which include postage from abroad, are as follows:

- New Readers - 3 months: $1.00
- Six Months: $2.50
- One Year: $5.00

U.S. subscribers should send subscriptions to American Friends Service Committee, 20 South 12th Street, Philadelphia 7, Penna.

Are You Unemployed?

Read and Find Out Why

"This monstrous lie is still spread about that the Church is allied with capitalism against labor..." Pope Pius XII on May 1, 1955

THE HOSPICE IDEAL

(Continued from page 4)

body, St. Basil organized the hospice around his church which was conspicuous in sight as well as in central location. Immediately adjacent was the bishop's residence and in concentric design were the residences of bishops, various orders of clergy, an apartment for the governor of Caesarea and residences for functionaries and service personnel.

The central hospice was composed of a group of specialized estabishments catering & the unfortunates: every illness or misfortune had its proper department. Great warehouses for medicines, books, and supplies were maintained as was a delivery system to assure universalism and his work, St. Basil's analysis of the vilifying religion of the world which was sponsored by the imposed of the early Roman civilization.

Order from

DAVID HENNESSY, Perkinsville, Vermont

From the Mail Bag

APOLLODOR

Dear Mr. Roberts,

I realize that after all you have been through you must be insured to meet all kinds of character understandings of your character and aims. I ask your forgiveness for what I said last night, that you can’t see me any more if continuing your Catholicism, might have cut into the sensitivity of even a saintman of an average human being. We don’t suppose you hear too often, and since it denies what you really are doing in the church of Christ. If this was the case, I hope you will accept my congratulations.

I also hope that you will accept my congratulations. It takes more courage than most of us can muster to accept, with no compromise, what you are doing. I hope to be able to get into your church, from their immersion in the letter of the law, a realisation of the full spirit of that law, even if they can only live up to that spirit in a measure, of some men, and not apply, one good man to make the whole barrel, the whole world bear.

Sincerely in Christ

Signed: Jesuit Father

SPOHANE

BETTER FOOD CHEAPER

106 Carroll Street

New York, N.Y.

July 21, 1958

Dear Mr. Stanley,

I was delighted to note in your June issue the letter from Mildred Hatch who refers to the book, "A Lean Library" in St. Johns, Vermont.

I have found our food bill is not for sick-lepers. This hospital was located in a special section and was financed by help from Emperor Venaleus. In the case of this charity in a journey thru his land. Other such sick-leper establishments were founded thru the kind interest of Emperor Venaleus. Immense farms were not only self sufficient but also supplied food to Basilidies which became of such size that detractors claimed St. Basil was competing with the city of Greece, as they called Basilidas a "new city." St. Basil showed that he had many men, women and children of every age, with their respective means of the hospice ideal. It is claimed, that the hospital was an essential part of the life of Basil, it was also a contemporary saying that his heart's heart was for the poor and sick.

Perhaps Peter Maurin's cry of a couple of weeks ago that any hospice movement will be heard and applied to the question of the day, today where the idea of community and hospitality and cooperative effort derived but is absolutely certain to solve the secularills of a materialistic world.

"Ah, children, ah, dear friends..." (The Brothers Kramden by Fred MacMurray). There is life when one does something good and just.

Albert A. Theil

The Problem of the Worker by the Bishops of Canada - $0.50

Easter Protest March

(Continued from page 1)

The march was joined by Methodists, Episcopalians, and a number of other denominations. There were surely at least a few thousand people marching against war in all its forms, including an opposition to arms. There were thousands from famous people from various newspapers and magazines. By the time the St. Patrick's Parade was completed, the march was composed of a great gathering of people, thousands of whom were citizens of twenty-two thousand, and they stretched over seven miles, filled the street, and were abreast or more and in tight formation. Thousands lined the pavement and were among the principal participants in the event, which seemed to be a thing of the past.

The newspapers and television networks were uninterested in this great event and of course there were somewhat cool in reporting this gigantic event.

ROSARIES

Roos Rosaries with wooden rosaries

White crystal $2.00
Blue opaline 1.00
Red crystal 1.00
White opaline 1.60
Black plastic .75
Brown plastic 1.25
All Rosaries make $1.00

Miss MILDRED F. ROCHE

Ridge Road, Upton, Mass.