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Report On Migrant Labor

By ELIZABETH ROGERS

The continuing serious working and living conditions among migrant workers throughout the country is detailed in the 1958 annual report to the board of the National Sharecroppers Fund, released 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 attention to the situation resulting from the failure of the cotton crop in Arizona early in 1959. Three hundred workers moved on from there to Nevada; drawn by rumors of work, but instead found the harvest late and other workers ahead of them. An Associated Press story on February 26 reported:

"For days they had barely enough to keep alive. They camped—men, women and children—in the open, along ditch banks, without protection from winter rains and freezing night temperatures. They took their drinking water from irrigation ditches used by cattle. Many children were sick. And they had no work."

"The only thing these people have to bargain with is their hunger," said Father Crowley, a Roman Catholic priest who brought relief collected locally.

Living Conditions

More generally, the report, which is based on investigations throughout the country, considers the serious health menace arising from the migrants' living conditions. Those mentioned most frequently are "bad housing, flies, mosquitoes, lack of screening, dirty beds and mattresses, unsanitary toilets and a lack of hot water and bathing facilities." There was one report of a camp without water or toilets. "Few migrants," it is pointed out "are immunized against common communicable diseases, and tuberculosis, diarrheal diseases and venereal disease are particularly common. To complicate matters, the migrants cannot afford private medical care because of their low wages, and local welfare help is usually not available because of residence requirements."

The federal government is taking some steps to help, particularly in improving transportation of workers through the ICC, and also in the distribution of health information. But the NSF report states: "The situation is still one in which electric 'blankets' protect crops while growers object to providing any blankets for men; cherries are better guarded in transit than children; and the United States takes a census of migratory birds but not of migratory workers."

Employment, Wage Figures

For the first time since 1950, 1958 saw a rise in the total number of hired farm workers and an increase in time worked, though not much difference in wage rates. The average annual income for hired farm workers in 1957 was \$892.

It had been generally expected that because of domestic unemployment, the importation of foreign workers would decrease substantially in 1958; but the drop was

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CW Staff Member Arrested by F. B. I.

"Don is a deserter from the Army," said Agent McLean and showed me 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 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 and then Don turned, got his jacket, and left.

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 McKean 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 in part, "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 punishment due. It requires time and understanding to reach this position."

"Meanwhile it is not my 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 forceful return to the military."

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

DOROTHY DAY SERVES 10 DAYS

Dorothy Day, Ammon Hennacy, Deane Mowrer and Karl Meyer from the Catholic Worker and thirteen others were sentenced to 10 days in jail or \$25 for refusing to take shelter during New York State's Civil Defense Air Raid Drill. Those who had broken the law for the first time were given suspended sentences. Dorothy, Ammon, Deane, Karl and Arthur Harvey had broken this law on previous occasions and refused to pay the fine; they are now serving their sentences. About fifty men, women and children have been picketing the Women's House of Detention each day for 2 hours where Dorothy is being held and distributing leaflets explaining this civil-disobedience action. 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.

R. S.

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 danger and injustice 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.

However we find ourselves confronted by a triple fact: (a) Doubtless our governments see the problem; they recognize or, at least, do not deny its gravity but they are all the same determined to pursue 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 definite resistance. (c) The reason for this interior contradiction everywhere consists in fear: fear of a threat supposedly graver aimed at our most sacred possessions by an adversary on two levels, that of ideology and that of world politics. No one believes that this threat can be done away with in any other fashion than resorting to the counter-threat of atomic arms.

If one does not manage to extirpate this ideological and political opposition as well as the reciprocal anguish resulting from it one will be unable to defeat this contradiction: wholesome knowledge on one side and bad politics on the other pertaining to our governments, our populations, our literate world and our Churches. And if this contradiction cannot be defeated, one will have to count with the ungodly and fearful development of atomic armaments.

The primary duty of those opposing atomic armament should consist, in a new effort, stripped of all prejudice to overcome this ideological and political opposition. In other words, the opponents of atomic armament must themselves adopt and bring to light a position which will be exempt from this reciprocal anguish, which will be solely oriented in the direction of God and authentic man. It follows that opposition to atomic armament must continue on every level (in each country and in each domain in the manner that circumstances will require) independently of this vaster context and, consequently, without

taking into account direct success or direct failure.

Since there has been quite enough discussion on this subject, the question now is to know whether this opposition ought not to concretize itself in an active resistance (perhaps taking the shape of a direct invitation to rejection of any military service).

COEXISTENCE
Jan.-Feb. 1959
Belgian monthly

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 that has grown by leaps and bounds over the past few months. A protest march was organized last year from London to Aldermaston where the Britains' so called deterrent is made. This year it was reversed. The march began outside the gates of the H Bomb factory at Aldermaston led by Canon John Collins of St. Paul's Cathedral, London, who was also accompanied by former member of Parliament Sir Richard Acland. Sir Richard surrendered his parliamentary 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. Priestly the author and playwright.

About seven thousand people started the long trek Londonwards which was scheduled to take four days. As the march progressed more people joined it. All types and conditions of people participated, all shades of religious and political opinion were represented. Strangely, some pacifist organizations did not fully support this march, presumably because it was felt that the march only protested against one aspect of armaments. Organizations like the Peace Pledge Union and Pax were not represented at all, although some of their members no doubt joined as individuals.

In London, the leaders of the
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Time, Conscience And The Sobell Case

By TED LE BERTHON

Thus far the U.S. Supreme Court has refused to review the case of Morton Sobell, serving a 30-year prison term as a convicted co-conspirator in the atomic espionage case that resulted in death in the electric chair for Mr. and Mrs. Julius Rosenberg.

Why this refusal? Outstanding jurists here and abroad who have read the transcript of the case have concluded that the three defendants were not given a fair trial, and, on the record itself, were likely innocent. Some of these jurists are distinguished Catholics 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 virtually impossible (the defendants were tried from March 6 to 29, 1951) because of the national hysteria, best identified as McCarthyism, then rampant.

Like a fair number of other Americans, I have read virtually everything extant on the case, pro and con, before, during and since the trial. I can only share the view of Dorothy Day that the defendants had been pre-judged, convicted by newspapers and their readers before the trial even started. As to the trial itself, I think it was shockingly, even grotesquely unfair, that the sentences were vengefully severe, and that the denials of new trials to all three defendants—to Sobell to this day—add up to a tragic travesty of justice painfully similar (and only superficially less revolting) to legal processes in Iron Curtain countries.

The Rosenbergs are dead, and one can only pray for the repose of their souls; and for the illumination of those who, in the frame of mind that amounted to a frenzy during the Korean War period, brought about their deaths. But Morton Sobell, arrested August 18, 1950, has been in prison for almost nine years. He spent almost eight months in prison until he was sentenced April 5, 1951. Although a sensitive, cultured man who had never before been convicted of even a traffic violation, he was transferred to Alcatraz prison on a steep, rocky island in San Francisco Bay on November 27, 1952. Alcatraz is presumably reserved for incorrigible murderers, gangsters, et al., who have violently attacked guards or fellow prisoners or incited riots in some other federal prison. He was transferred from there to Atlanta federal penitentiary February 14, 1958.

Sobell is not eligible for possible parole until April 5, 1961, when he will have served one-third of his 30-year sentence.

As that is only two years off, some unthinking persons may wonder why his mother, Mrs. Rose Sobell, and his wife, Helen Sobell, and the National Committee for Justice for Morton Sobell are still pressing for a new trial for him or, in lieu of that, a Presidential pardon. It is because they, and many others, believe in his utter and complete innocence. While legal pardon leaves the question of guilt or innocence unanswered, it would (Mrs. Rose Sobell recently told me) pave the way for his thorough vindication. On the other hand, as a paroled man, he would remain guilty in the opinion of millions who have not read (and who could not be expected to adequately analyze) the transcript of the case.

Supreme Court Justice Hugo Black's words should still ring in our ears: "The U.S. Supreme Court has never reviewed the record of this trial and therefore never affirmed the fairness of this trial." It seems fair to wonder if our nation's highest tribunal is afraid to review it, for fear it might find itself legally and morally obliged to order a new trial.

It must be remembered that when Federal Judge Irving Kaufman sentenced Sobell, he said: "I do not doubt for a moment that you were engaged in espionage activities; but the evidence in the case did not point to any activity on your part in connection with the atom bomb project." Yet, in his final instructions to the jury, Judge Kaufman had said they must convict or acquit Sobell on the sole testimony (none corroborated) of Max Elitcher, an admitted perjurer in another matter.

So does the U.S. Supreme Court fear to review the case because if it had to order a new trial, and Sobell was acquitted, it would seriously impugn the quality of justice that kept an innocent man in prison so long? Might not a review also cast stupendous doubt on the guilt of the executed Rosenbergs? Might not such findings adversely affect the United States in the eyes of neutral and uncommitted nations at a time when our country is trying to sell democracy, American style, to the rest of the world? Would not the communist bloc make capital of "belated vindications"?

Supreme Court members are only human, and may be swayed by such "patriotic considerations." They might even think it better to let Sobell rot in prison than risk jeopardizing this nation's honor.

But it is a democratic (and a Catholic) tenet that the State exists for the individual, not vice versa. This is the fundamental difference between a democracy and any form of totalitarianism, Marxist or otherwise. The State exists for the individual because "no man is an island." If a frightful injustice was done the dead Rosenbergs and the living Sobell as so many now believe, and if the U.S. Supreme Court

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On Vocations: Peter Maurin's Answers

By ARTHUR SHEEHAN

Dear Father:

Over a year has passed since you asked me the question. I am still puzzling over the answer. This letter may be a partial one, a sense of direction, as it were, towards a final one. I hope so.

Your Question was simple: how can we encourage vocations to the priesthood in our diocese for our parishes and not just be a supply depot for the foreign missionary societies.

There was a note of frustration, possibly resentment, in your voice when you said: the missionaries come and take away our best young men.

As you spoke, I thought of missionary groups I knew. In the old days, a missionary would come to our college and tell us startling, heroic stories of life in some mission field. It sounded exciting and so often the missionary struck a responsive spark in some young man. I often wondered how a most fastidious student who wouldn't



think of appearing in public without his shoes shined and his clothes perfectly creased would suddenly be drawn to work in Africa where life was crude and primitive and the food enough to stagger the toughest intestines. Yet the spark struck would be so real, the student went off gladly to the distant missionary work.

Peter Maurin gave me the answer or one of them to that action. Youth demands the heroic, he said so often. The human heart is made for heroism. It is its real food. Place challenges before young people and they will respond. It was one of the secrets of The Catholic Worker movement which enthused so many young persons to give up their jobs to work in houses of hospitality to create a new and better social order.

The missionary groups today use even more effective propaganda methods. They have glamorous color movies which hold attention and evoke enthusiasm. The far-off lands become even more exciting. The instinct to travel, so deep in all of us, is aroused. It is the same natural spirit which makes young fellows go to sea or to distant cities. The asphalt always seems greener in another city for some mysterious reason.

Contrariwise, the hometown seems boring. The young people think they have exhausted its potentialities for adventure. The

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In the Market Place

By AMMON HENNACY

"A bad law isn't any better than any other bad thing," was my answer to the Holy Name pledge to obey civil authority taken by the men to whom I spoke at a Communion breakfast at St. Frances of Rome Church in the Bronx on her Feast day recently, in response to a question about obeying civil authority as advised by St. Peter and St. Paul. And of course my admonition to follow Peter when he followed Christ rather than when he denied Him: "For Peter and all the apostles said to obey God rather than men."

The fine audience of men, composed mostly of Irish politicians and patriots, did not agree with my radical message but listened good-naturedly to me. Several young men spoke to me afterwards with appreciation of my ideas, and Father Hackett said that while he appreciated the fact that in the depression days the CW was the only Catholic group that seemed to care about the poor and we had kept up our activity in that respect all along, he did not agree with our more radical ideas. He felt though that I as an anarchist and pacifist could be just as good a Catholic as he was or any of those present.

I also spoke to a group of women belonging for the most part to the Women's International League for Peace and Freedom, in Long Island, stressing the example which parents should set before their children as to integrity being more important than dogmatic pacifism. The old pattern of losing your temper and slapping a child and then kissing the child cancelled out any conception of morality which the child was supposed to get. Wishy-washy sentimentalists confuse weakness with kindness. If a parent takes a stand as to what is right and wrong they should stand by this decision and not give in through weakness. No matter what is decided in a controversy there will be tears and recriminations either way. To give in and baby the child or adult does not solve the problem or help the person who is troubled to grow. Thus integrity is of more value than mere belief in any fraction of truth. A person may not be a pacifist, anarchist, vegetarian or Catholic and yet have integrity and capability of growth that will prove greater than nominal belief in any idea or religion.

I spent a day at a seminar of the Quakers at their Meetinghouse in Westbury, L. I. along with half a dozen others who were source material on the discussion of several subjects. While I might have offered more in those groups which discussed our attitude toward Russia, or the one where what the individual could do was discussed, I was assigned to the group where how to abolish poverty here and abroad was the topic. The dozen students gave their definitions of poverty. Only one seemed to understand the CW idea of voluntary poverty as a requisite to fight not only poverty but the whole economic system of exploitation that produces poverty. A discussion of migrant workers among the potato farms on Long Island as well as stoop labor in the southwest was interesting. The norm in this gathering was dependence upon the UN way of doing things. Two nuns and some Catholic students attended this seminar.

The next night I spoke to a large group at Drew University in Madison, N.J. Bus loads from this college had come up for some years to the CW to have our ideas explained. Chaplain Payne greeted me kindly and I had attention from the audience until quite late. Two nuns attended this meeting.

The following day I was a member of a panel which discussed capitalism, communism and anarchism at Hofstra College at Hempstead, Long Island. Arnold

Johnson, Educational Director of the Communist Party, gave a quiet and scholarly talk to the effect that Communism should be judged in its historical perspective. He admitted mistakes that they had made but felt that the future lay with Communism and peace rather than capitalism and war. Communists did not have air bases over the world against capitalist countries, as we have toward them. I was reminded of a minister who had been to Russia and reported that no military toys were on sale in stores there and children did not play war games as they do here. The emphasis is upon peace and construction. Opening my talk I shook hands with "Comrade" Johnson, saying that I used this word advisedly as we were with all radicals against the capitalist system of exploitation. I explained the Economic Interpretation of History, the Theory of Surplus Value and the resulting Class Struggle, saying that up to this point we agreed with the Communists, but that we felt that the state would not wither away under a Dictatorship of the Proletariat, and therefore we were anarchists and did not believe in any state. In Russia I would be against Communism, but here capitalism is the main enemy.

The professor who defended capitalism jeered at Russia for not having as high a standard of living as we had, and asked Johnson and me how about it: could we do better? In the question period most of the questions were red-baiting from dissident Communists or patriots asking about Hungary, Tibet, Stalin, etc.

My answer was that we did not live by "goods and services"; that we did not live by bread alone; that joy, an integrated life, and faith in God were more important than gadgets, especially when the brains that produced these gadgets produced bombs that would soon kill most of us. I pointed out the history of the Hopi Indians where they have lived a thousand years without jails, police, courts, big chiefs—or murder. The future lies with them rather than with we their exploiters. I felt that in asking Catholics to take part in the air raid drill and announcing this drill at Mass for the last two Sunday's the Church was placing that incense on the altar to Caesar which the early Christians died rather than do.

Fasting

If I had read of a person fasting 46 days and only losing 19 pounds, and not feeling weary but going ahead in daily work as before I would have found 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 7 days losing only a pound, then 5 days losing only 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 instep, and on the 8th 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. Michaels 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. If free, I plan to travel west next spring so will not fast then. I will fast, in or out

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Utopia: Theory and Example

By ELIZABETH ROGERS

An Irish Commune: The History of Ralahine, by E. T. Craig, with an introduction by George Russell (AE) and notes by Diarmuid O'Cooley. Dublin: Martin Lester, Ltd.

Journey through Utopia, by Marie Louise Berneri. Boston: Beacon Press, 1950.

These two books are rewarding reading for anyone interested in community or in utopian literature. The Berneri book, which the author did not live to see in print, is a survey and discussion of utopian literature from the time of the Greeks to the twentieth century. Craig's book is a first-hand report of a cooperative agrarian community established in Ireland in the 1830's which lasted for two years and came to an end because of an event beyond the control of the group.

An Irish Commune is interesting both as history and as social philosophy, reflecting in the latter, concepts prevailing in the nineteenth century. The present edition is based on a longer account by a man who helped to found and guide the cooperative, and thus was close to the experiment from the beginning.

Distress of the People

The book begins with an account of the conditions among the Irish peasants in the early 1830's, during the great potato famine. Absentee landlordism, corrupt and brutal overseers, exorbitant taxation and rents, plus the famine, had reduced the people to desperation. The government could think of nothing to do wiser than to apply more and more force and greater restrictive measures. "Many of the landlords," says Craig, "fled in terror . . . and left their mansions in the care of the police. Destitution, want, distress, and misery were widely spread, and no practical help at hand. In the west of Ireland there were 200,000 persons in want of food and the means of obtaining it." The peasants were in revolt, and formed themselves into armed bands which roamed at night looting, burning, and murdering landlords and overseers, and beating peasants who continued to pay taxes or rents. The priests tried to restore peace, but were as helpless as the civil authorities.

In the midst of this general upheaval, a remarkable thing took place in the county of Clare, where conditions were fully as bad as anywhere in Ireland. John Scott Vandaleur, who owned an estate there called Ralahine, determined to try to help the condition of the workers on his land by forming a cooperative association among them which should involve complete self-management on their part, profits to be divided among them after rent should have been paid to him as owner of the land. Stock, equipment, and other property were to remain in Vandaleur's possession until the society had saved enough to pay for them, at which time they were to become the joint property of the society, and any profits were then to be divided equally.

With this system in view, Vandaleur brought Craig from London to advise and help in the formation and operation of the society. Craig arrived in 1831, and the association was formed in November of that year.

Structure of the Cooperative

Though many of the workers employed on the estate were reluctant to agree to the new system, nevertheless it was decided to try it out. 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 against the evils of poverty, sickness, infirmity, and old age; 3. the attainment of a greater share of the comforts of life than the working class now possess; 4. the mental and moral improvement of its adult members; 5. the education of their children.

The membership at the time of formation totaled 40 adults, seven boys and girls under seventeen, and five children under nine years. When the experiment ended, the number had increased to 58 adults, seven youths under seventeen, and sixteen children and infants under nine years—a total of 81 persons as against 52 at the beginning of the society.

As far as possible, each person was to assist in the farm work, especially at harvest time. No one was to act as steward—the experience of the Irish with stewards was a sad one—but all were to work. Work assignments were made daily by a committee of nine chosen for a term of six months.

majority of the members had temporarily invested with authority, the development of character was very striking in the altered conditions. Men who had hitherto been sullen, moody, and discontented, were free, frank, and communicative.

Craig felt that, besides the self-rule permitted by the system of choosing their own leaders, an important factor in bringing out initiative and responsibility was a "suggestion book" which was kept open and available at all times. Members wrote suggestions therein, which were read by the committee before they made work assignments each day. 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 effect was to create a climate of healthy public opinion and to make the members feel that their ideas were respected. Consequently some of the most apparently unintelligent and incapable men, under this system, came forward with some surprisingly good ideas and advice.

"In less than six months," Craig says, "the moral aspect of the peasantry in our neighborhood had become changed. No agrarian

like that of Marie Louise Berneri is instructive indeed. It provides an opportunity to see put into practice some of the theories which have been proposed by social philosophers through the ages.

The Berneri book consists of excerpts from Utopian writings—some very famous ones such as the *Utopia* of St. Thomas More, and others less well known—with a discussion and critique, in general very satisfactory and to the point. She begins by mentioning the two main trends in utopian thought:

"One (trend) seeks the happiness of mankind through material well-being, the sinking of man's individuality into the group, and the greatness of the State. The other, while demanding a certain degree of material comfort, considers that happiness is the result of the free expression of man's personality and must not be sacrificed to an arbitrary moral code or to the interests of the State."

The authoritarian utopias, to be sure, are more common than the anti-authoritarian. The latter "oppose to the conception of the centralized State, that of a federation of free communities, where the individual can express his personality without being submitted to the censure of an artificial code, where freedom is not an abstract

our claims, and the poverty of our vision."

Berneri is particularly partial to William Morris' *News from Nowhere*, which seems to her to envision a life which is particularly congenial to man and the good ordering of his life. Morris does not provide a rigid blueprint, providing for all exigencies in the lives of his utopians, but writes of what he knows and leaves deliberately vague such matters as the details of production and distribution, in which he had no expertise. His book, therefore, has a ring of realism that some others do not. Finally, his approach seems to be to say, "This is the kind of society I should like to live in," rather than to describe a society claiming to be the only perfect or desirable one.

There is an interesting section on the utopias of the Renaissance; the influence on these of St. Augustine (whose *City of God* is mentioned as an example of utopian literature), the Fathers of the Church, and St. Thomas Aquinas is noted.

St. Thomas's *De Regimine Principum* is notable for several principles: first, that human happiness is dependent on ethical principles as well as material comfort, and second, that city and country should be integrated and the wants of the city supplied by the immediately surrounding land rather than by trade.

Where the Renaissance utopians differed most widely from the Greeks was in their respect for work, especially manual work; and this is attributable to the influence of Christianity. "For Plato manual work was merely a necessity of life and should be left to slaves and artisans . . . The experience of the mediaeval city had shown, on the contrary, that the whole community was capable of governing itself through its guilds and city councils, and this community was entirely composed of producers . . . During the fourteenth and fifteenth centuries the cities gradually lost their independence, their prosperity began to decline and soon the most abject poverty prevailed generally among working people. But the experience of the free cities was not lost and was consciously or unconsciously assimilated in the constitutions of ideal states."

The weakness of the medieval city was its failure to integrate the life of the peasantry with that of the artisan. In reaction, therefore, the utopian writers of the sixteenth and seventeenth centuries honored agricultural work as they did the other crafts. Their writings were influenced also by the monastic life, as shown by the place given in their utopias to "scientific cultivation of the land . . . rigid time-tables, the meals taken in common, the uniformity and austerity of clothes, (and) the considerable amount of time devoted to study and prayer . . ."

Lastly, that utopias of this period were in general a reaction against the excessive individualism of the Renaissance and the new aristocracy springing up, both of which trends were leading to a general disintegration of society.

The last chapter of the book is devoted to a discussion of some modern utopias. Berneri is particularly concerned about the relation of man to the State. She discusses the contention of some thinkers that we are entering an era in which many utopian ideas are being realized, but feels that this is due to the increase in the power of the State, the ascendancy of the machine, and an increasing state socialism, all of which were prominent features of nineteenth-century utopianism. Currently, we are seeing a reaction in the form of a literature of "anti-utopia," under which heading may be in-

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No member of the society was to be asked to perform any task disagreeable to him or for which he was unsuited. Servants' tasks were to be performed by boys and girls under seventeen, that being the age at which a young person became eligible to become a full member of the society. The children were to be left in the community nursery and school during the day under the supervision of a trained teacher, leaving the mothers free to take part in work of the estate.

Disputes were to be settled by arbitration. Alcohol and tobacco were prohibited. Meals in common were encouraged by providing that individuals or families eating in their own houses should pay for the fuel used. Workers were paid in labor notes and received the pay prevailing locally. The notes could be spent at the community store; if it became necessary to buy something unobtainable there, they were redeemable for cash.

Changes in the People

Craig's account of the history of Ralahine provides an amazing and all but incredible story of the transformation of a population from a state of brutishness to one of peace and industriousness. "The men were no longer slaves to their passions; no longer subject to the harassing control of a man imposed on them. Sons of the slaves of toil . . . they were now free men, subject to no laws but those which, having contributed to make, they willingly accepted; working with their equals, owing obedience only to the committee whom a

acts of violence were anywhere known around Ralahine. The peace of the district was . . . secure . . . It was seen that . . . the members forming the society . . . were now, under new circumstances, which made them instruments in their own improvement, quite changed in their thoughts, feelings, and conduct. They were no longer destroyers of property, nor did they join in midnight meetings to decree outrage or murder in revenge for some real or imaginary wrong . . . Ralahine had shown that it was possible to give peace to Ireland without force, by making the people the agents in their own elevation out of poverty and discontent."

End of the Experiment

Then, after the community had been in existence for two years, came the calamity which ended the experiment. John Vandaleur suddenly disappeared, having lost all his property, including the estate of Ralahine, at gambling. His family did not wish to continue the society, but to sell the farm. The association was found to have no legal status, so that the workers, to whose industry were owing many improvements in the land and buildings, could not be recompensed for their work. Craig, out of his own funds and with additional money which he borrowed for the purpose, redeemed all the outstanding labor checks of the tenants and returned to England.

The Literature of Utopia

To read an account such as that of Craig's in conjunction with a more general and scholarly work

word but manifests itself concretely in work, whether that of the painter or of the mason. These utopias are not concerned with the dead structure of the organization of society, but with the ideals on which a better society can be built." And she quotes Herbert Read's penetrating criticism:

"Plato, as is too often and too complacently recalled, banished the poet from his Republic. But that Republic was a deceptive model of perfection. It might be realized by some dictator, but it could only function as a machine functions—mechanically. And machines function mechanically only because they are made of dead inorganic materials. If you want to express the difference between an organic progressive society and a static totalitarian regime, you can do so in one word: this word art. Only on condition that the artist is allowed to function freely can society embody those ideals of liberty and intellectual development which to most of us seem the only worthy sanctions of life."

Berneri points out the fact that our ideas these days are much less daring than were those of our forebears. "Our age is an age of compromises, of half-measures, of the lesser evil. Visionaries are derided or despised, and 'practical men' rule our lives. We no longer seek radical solutions to the evils of society; but reforms; we no longer try to abolish war, but to avoid it for a period of a few years . . . We shall often feel humble as we read of these ideal states and cities, for we shall realize the modesty of

APRIL

April is a shining star that persevered
and bore with patience and tranquillity
the stings and clouts of the green ice,
and the furry terror of the black night;
she rode in on a glistening comber,
green as bottles and heavy as a Cadillac;
and she walks in the shy blue morning
on the hard and rippled sand
by the flint-rock causeway.

My palms and finger feel her silk-strong waist;
my back is warmed by her glowing arms;
her lashes brush my cheek;
her eyes fill up my heart;
and we run with all the thin legged birds
and quick green grass.

Under her gaze the wagon ruts are blue;
and bug-eyed calves run out to see
who's stringing wire for the immense pasture.

John Stanley

LOLITA by Vladimir Nabokov,
Putnam, p. 319. \$5. Reviewed
by Anne Taillefer

The theme of the girl-child seduced by a corrupt, middle-aged man, like the rotten core of an apple, lies at the center of many a great Russian novel. From Dostoevsky to Pasternak, from Grushenka to Lara it creeps up on us. One would be led to wonder if it might not symbolize some aspect of the Russian soul: its tender, delicate purity raped by the brutality and covetousness of revolt.

By some fearful somersault of immigration, Vladimir Nabokov's much discussed *LOLITA* strip-teases exuberantly this same theme but, upside down. The lovely, dewy child of twelve coveted by the quadragenarian pervert Humbert Humbert—to the extent of his marrying her mother, to sit nearer his prey, and leading the poor lady to a violent death—this child, Lolita, has some surprises in store for her kidnapping step-father. Having abducted her on false pretenses, though lawfully, Humbert, who has still a scruple or two puts into effect his diabolical 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 ruse is useless, for the corrupter of youth discovers that, with his charge, he is not the first nor even the second. And, from then on, the seducer, so to say, is seduced and the rapist raped. After an endless two years race against time and fate, from motel to motel and place to place, Lolita finally abducts herself away with Humbert's predecessor, older, balder and much, much more depraved than he.

Still two years later, wuthering Humbert catches up with little lost love, in answer to a letter begging for money; she is married to an ordinary, rather deaf young man, she is adult and enormously pregnant. Humbert disbursts but in return exacts his rival's name and sets forth to kill him. His revelations are written whilst awaiting the electric chair and we know that Lolita will die in childbirth.

In the controversy waged around Lolita, the book has been coupled with "Lady Chatterly's Lover" and with that French masterpiece of the 18th century "Les Liaisons Dangereuses." But permission must be asked to dissent violently. Here is no trace of the former's dyonysiac paeon, or of the lovers' mutual consuming passion; a smutty school-boy would not learn much from the rather revolting details included and Lolita's prevailing mood is that of disgust and contempt for Humbert. As for the "Liaisons" it seems quite inappropriate to compare a book based upon a competition in pure evil between two perfectly matched and responsible monsters such as the Marquise and Valmont, with poor Humbert's obsession. And then the French book is, all said and done, moral since evil is at last defeated

by Cecile's dauntless love and innocence.

The test of good fiction is identification of the reader with the characters. What respectable house-wife has not found herself passionately agreeing with Gide's rather strange tastes in the "Immoralist" or making excuses for Medea's definite disposal of her children. But there Mr. Nabokov does not quite make the grade. Orly unfortunate beings sharing Humbert's leanings will quite believe in him. Least of all his creator who treats him with biting irony, through his own voice, and a certain deadly casualness. As to Lolita, out of bed she must have been a raucous, gum-chewing illiterate young bore whose poor little snub nose would not have launched the smallest launch.

Is this evil for evil's sake? Certainly not! Secret as a ripple under water runs a thread of heart-rending compassion: "Our long journey had only defiled with a sinuous trail of slime the lovely trustful, dreamy, enormous country that was no more to us than . . . and her sobs in the night—every night, every night . . ."

"It struck me that I simply did not know a thing about my darling's mind and that quite possibly behind the awful juvenile clichés, there was in her a garden and a twilight and a palace gate—dim and adorable regions which happened to be lucidly and absolutely forbidden to me." And later on "Reader! What I heard was but the melody of children at play, nothing but that, and so limpid was the air that within this vapor of blended voices, majestic and minute, remote and magically near, frank and divinely enigmatic—and then I knew the hopelessly poignant thing was not Lolita's absence from my side, but the absence of her voice from the concord."

The style is exquisite, jewelled and multi-colored as humming-birds, a trifle precious and exasperating at times with its accumulation of nymphets, starlets, and faunlets; the word "pubescent" recurs every second line or so. But this is no mistake, it is perfectly controlled and the diminutives are used as is alliteration in poetry. For in spite of Mr. Nabokov's disclaimer in his "after-word" and, let it be said that this is quite possibly written with tongue in cheek—about the book not being un-American—he is then, quite unconsciously, one of the greatest satirists that ever wielded ferocious sarcasm. One puzzles at the inconsistencies of human nature. American readers have boycotted Graham Greene's far-seeing "Quiet American" which might have been called "The Cynical Englishman" and have ignored one of the best novels of the last twenty-five years, Gheorgiu's "Twenty-fifth Hour." Yet this over-sensitive public has swallowed like frosted milk the most terrible parody of American civilization, its women, school system, experiments and psychiatrists. The emphasis is above all

put upon a children's paradise and security at all costs. And the gloating horror that preys over the child is itself spoiled of any truth and beauty.

In the "Possessed" the devilish Stavrogin, with relish, tells the saintly Tihon of his heinous, perfect crime: More by means of tenderness than sensuousness he has seduced a love-starved girl-child; for a week he watches her mounting despair and hears her moan: "I have killed God!" then, through a crack in a closet door, he enjoys her suicide by hanging. But this desperate little Judas has a God to sell or to lose. This is her superiority over Lolita: Who—outside of church-going motions—could have told her or shown her what God can mean. And between her and some ridiculous taboos and absurd propositions and . . . eternity, grins a black void filled with noise.

Lolita is supposed to be an amusing book. It is in effect a tour de force in despair. A great American voice has also risen and very lately on Broadway in a play, that of William Faulkner, to denounce the mortal peril of childhood and the death of spiritual leadership; but he leaves us comforted with a willing victim and a cross to face. For Mr. Faulkner, in his endurance, believes in America. Mr. Nabokov's book is so clever that it leaves us in doubt.



ATTORNEY FOR THE DAMNED,
by Clarence Darrow. Edited by
Arthur Weinberg. Simon and
Schuster, New York, 1957. \$6.50.
Reviewed by Ammon Hennacy

This is a lengthy book which gives excerpts from some of the greatest summations which Darrow gave over the years, but one would have to feel the tone, see the light in his eyes, and observe the swing from nonchalant humor to heart-rending emotion to know how he swayed juries and never lost a case. His summations lasted at 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, "Is Life Worth Living?" He took the side that it was not, but his whole life showed that he got great satisfaction out of life.

In 1894 when he was general attorney for the Chicago and Northwestern Railroad, and Debs with his American Railway Union had a strike on the line, Darrow resigned his good job and represented Debs. From that time on he was dedicated to the cause of the downtrodden. His most memorable lecture was that given to the inmates of the Cook County Jail in Chicago in 1902.

"Preachers will tell you that you should be good and then you will get rich and be happy. Of course we know 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, only you do not understand how to do it quite as well as the fellow outside."

That reminds me of the instance when a WCTU woman saw a seedy looking man leaning up against a building with tobacco juice running down his chin, and a bottle sticking out of his pocket.

"My good man, you ought to be ashamed of yourself being a slave to these dirty habits." He looked at her unmoved, and she continued:

"If you braced up and quit spending your money so foolishly some day you might amount to something. Why, you might even own this building!"

"Madam, do you own this building?" he asked her.

"No," she replied.

"Well, I do," was his answer.

In his debate with Judge Talley in New York City in 1924 against capital punishment he further developed his ideas on crime:

"We teach people to kill, and the State is the one that teaches them. If the State wishes that its citizens respect human life then the State should stop killing. There are infinite circumstances under which there are more or less deaths. It never did depend . . . upon the severity of the punishment . . . If you are going to stop them you ought to hang them for robbery—which would be a good plan—and then, of course, if one started out to rob, he would kill the victim before he robbed him."

And in the Leopold-Loeb case where he was placed in the position of defending, not the poor, but two boys whose wealth put them in the position of the underdog, Darrow had to face the scorn of many who thought he should not defend the rich. He has been accused of doing this for money, but the fees in the case were determined by a group of lawyers of the bar association and all he got out of it was \$30,000. Here he gave as fine an example of argument against the whole legal system as it is possible to give:

"If a doctor were called upon to treat typhoid fever he would probably try to find out what kind of milk or water the patient drank, and perhaps clean out the well so that no one else could get typhoid from the same source. But if a lawyer was called upon to treat a typhoid patient, he would give him thirty days in jail, and then he would think that nobody else would ever dare to take it (that is the typhoid fever). If the patient got well in fifteen days, he would be kept until his time was up; if the disease was worse at the end of thirty days, the patient would be released because his time was out."

In the trial of twenty Communist Labor Party members, best known being the millionaire William Bross Lloyd, in Chicago in 1920 he brought out his views on patriotism and capitalism. One of my best friends was among those indicted but he died during the trial: Edwin Firth of Ohio. Darrow's defense of truth and new ideas is a gem:

"Gentlemen, nature works in a mysterious way. When a new truth comes upon the earth, or a great idea necessary for mankind is born, where does it come from? Not from the police force or the prosecuting attorneys or the judges or the lawyer or the doctors; not here. It comes from the despised, and the outcast; it comes perhaps from jails and prisons; it comes from men who have dared to be rebels and think their thoughts; and their fate has been the fate of rebels. This generation gives them graves while another builds them monuments; and there is no exception to it."

T. K. Quinn, former vice-president of General Electric says, "Despite popular beliefs to the contrary, modern home appliances and conveniences were all invented by

individuals, not big 'muscle-bound' corporations." So even in business it is the rebel individual that counts. One item of interest to Catholics, which I had never heard before, was about the red flag which flew under Washington at the battle of Brandywine being made by nuns of Bethlehem.

Darrow's opinion of capitalism was that: "I know that capitalism does not work and never can work. None of these devout lovers of the capitalist state, all of whom are sure they are going to heaven—not one of them would want to go to heaven if it was run on the same scheme as the earth. My clients believe that a system for heaven is fit for earth. They are dreamers."

Darrow was sympathetic to Single Tax and to Tolstoy but he supported World War I, afterwards feeling that he might have been wrong. One wonders if he had defended Sacco and Vanzetti and if he had been alive to defend the Rosenbergs and the Smith Act victims if he would have won these cases also.

In representing the union before the Board of Arbitration in the anthracite coal strike in Pennsylvania in 1903 he shamed the exploiters in magnificent language. The leader of the mine owners was that infamous George F. Baer who claimed that God in His infinite wisdom had given the mines to the mine owner. Darrow told them:

"Where are your sons and daughters? Let me say this, that until you, Mr. Railroad President, or you, Mr. Lawyer, will take your child by the hand and lead him up the breaker stairs and sit him down to pick at that trough of moving coal, until you will take your pale girl to the silk mills, let me speak for the children of the poor. Is there anyone who can defend it?"

Facing Senator Borah who was prosecutor in the Moyer, Haywood and Pettibone case in Boise, Idaho, in 1907, Darrow was at the height of his vituperation in describing the stool pigeon Harry Orchard. He told how the miners were legally and morally right in their strike:

"These fellows worked for an 8 hour law. It was submitted to the people and it passed. The mine owners sent their men to the legislature and they blocked the command of the Constitution with their gold, and the legislature adjourned without obeying the Constitution that the people had carried six to one, and then the miners struck for an 8 hour day. They struck for what the legislature had denied them at the behest of the rich, and they struck for what they had a legal right to, by every law of morals known to man."

He brought to light the idealism of these early-union men as contrasted to the monied classes:

"How many bankers do you suppose you have in Boise who would risk starvation for a cause? Well, I think they are few. How many lawyers would run the chance of starvation for themselves, their wives and their children, for a cause? Mighty few. That is what the working men do. They are bound, not to take their lives in their hand, but to place their lives in the hands of their fellow-men." It took, however, many years, and women and children burned at Ludlow, Colorado, by the Rockefeller thugs, the hounding of Mother Jones, before the miners had their rights.

I remember as a young radical how I felt when "our side" confessed and I had to admit that the McNamaras were guilty in blowing up the Times building in Los Angeles. Out of this case the opposition tried to prove that Darrow tried to bribe a juror. In his defense his logic and humor is shown:

"If you twelve men think that I, with 35 years of experience, general attorney of a railroad of the city of Chicago, attorney for the Elevated Railroad Company, with

REVIEWS

+ + + + +

all kinds of clients and important cases—if you think I would pick out a place half a block from my office and send a man with money in his hand in broad daylight to go down on the street corner to pass \$4,000, and then skip over to another street corner and pass \$500—two of the most prominent streets in the city of Los Angeles; if you think I did that, gentlemen, why, find me guilty. I certainly belong in some state institution. Whether you select the right one or not is another question, but I certainly belong in one of them, and I will probably get treated in one the same as in the other."

Other books on the life of Darwin have been written and they should supplement this excellent book.

THE HOSTILE MIND, by Leon J. Saul M.D. (Random House; 1956); reviewed by James E. Milord.

The full measure of hatred and rage in this world can only be rightly assessed by the mind of God Himself. Mens' minds reel about in circles while clumsily looking into the violent emotions and what these unpredictable expressions can do to the happiness of the world.

However, one thing is clear: no rage, no hostility is hermetically sealed in the chamber of our personality. It can be and is often highly explosive and deadly infectious.

Leon Saul, an especially lucid and thorough practitioner of psychiatry has attempted to show in microcosm the deadly manifestations of hostility of the mind. He declares after a decade of clinical experience that rage is really a full-fledged disease in the same light as TB or cancer and can be cured and prevented.

Hostility stems from frustration and repression and self-punishment occasioned at a period of life when impressions are lasting and damaging. Dr. Saul shows quite convincingly how it is a basic cause of family discord and criminal behavior and ultimately, warfare.

With a dozen simple and readable sample cases, he lays bare the symptoms, sources and mechanisms of the different forms which hostility assumes in our hectic world.

He adroitly and somewhat naively brushes aside the skirmishes held between religion and psychoanalysis as being a warfare of expression or idiom. He claims that the religionist and psychiatrist have the same goal, viz., the integral health of the human race. What theologians call original sin, Dr. Saul (idiomatically he says) labels as basic biological factors and the conflict between super-ego (conscience) and ego (integrative powers, reason and reality).

He reveals how hostility arises biologically: how our body instincts to flee danger or to fight it appear today in many forms which he calls "psychological flight." They fall generally into (1) fantasy or sublimation (daydreams or hard work), (2) Intoxicants, drugs and similar escapes, (3) Withdrawal states such as catatonia flight from responsibility, immobility) and (4) regression or childish behavior.

Although infinite in variety, Dr. Saul maintains that the causes of hostility can be reduced to relatively few: dependence, need for love, envy, competitiveness and sex.

Those who have felt a bit spooky about psychoanalysis and the controversial Dr. Freud can relax in these dynamic pages. The author is undoubtedly devoted to Freud but discriminatively devoted. He wipes away a number of common cobwebs about Freud's attachment to sex as being the sole source of mental troubles. In Freud's *Civilization and Its Discontents* we read: "I can no longer understand how we could have overlooked the universality of non-erotic aggression and destruction and could have

omitted to give it its due significance in our interpretation of life." Saul admits Dr. Freud perished this in the twilight of his life but it should help to shed a different light on the great pioneer's thinking. This line is especially revealing: "... I take up the standpoint that the tendency toward aggression is an innate, independent, instinctual disposition in man and that it constitutes the most powerful obstacle to culture." (*Civilization and Its Discontents*).

Leon Saul is a vigorous enemy of the Law of Grab. He abhors the jungle tactics of getting-without-giving and proves absolutely that the most important factors of life are love and the returning of good for evil.

There are times, when the medical jargon fades momentarily that you feel you are reading a stern Christian philosophy. He is relentless on the point of achieving "balance" in our lives and you seem to hear overtones of Cardinal Newman's "Via Media." Getting the two opposing forces of progression and regression into balance is becoming a high art in our complex society.

Above all do I hail *The Hostile Mind* for its support of nature. This is rare today with the world burgeoning with the growths of anti-life. Saul is significant of the mature, orthodox trend in psychiatry. He best expresses his fundamental



SAINT JOAN OF ARC

persuasion in a chapter called "Fighting the Devil and Seeking the Grail": "... Nature will not be outsmarted. We are born to a certain mold and our development follows nature's pattern; we age and mature according to her laws."

CURE OF MIND AND CURE OF SOUL. By Rev. Josef Goldbrunner, Pantheon, \$2.75. Reviewed by Anthony Aratari.

The very titles of Father Goldbrunner's books — *Holiness Is Wholeness, Individuation, Cure of Mind and Cure of Soul*—indicate the healthy direction of his thinking: for the person, a slow conquest of those "psychological steps which lead to the discovery of the self."

Using the depth psychology of Jung as a point of departure, he describes this "process of individuation" in terms of present-day educational and religious needs. This is to be a major task for the pastor and teacher: the nurture of whole persons, persons engaged in the realization of authentic, integrated, mature personalities as opposed to the false, corrupt, tiresome notion of the "culture of personality," that is, "determined ... by strong instinctive dispositions or by the fashionable tendencies of the time." He emphasizes the "core of the person": that

"centre which is the bearer of responsibility," which has the free capacity for decision and is the essence of the human being."

The book is a veritable journey into the human psyche with a psychological and theological expert as guide. All the regions of the soul (the conscious, the unconscious and so on) are carefully mapped out and explained. The intricacy of this rich, psychological world and the necessity for harmony in it is made quite plain with a rare, golden wisdom that shines all the more by the author's economical use of words in a most difficult and still not fully explored terrain. There is in the book a fine stress on the right and fruitful development of human relationships, a development which cannot be neglected or bypassed without loss to the fully human person.

The "process of individuation" passes through four stages: "1. Thou, We, God." He states that there are "four typical problems which life sets every man: 1. Authenticity of personal character; 2. Sex; 3. Community; 4. Religion."

Yet this reviewer has some reservations about the orientation of the book when he views it as a whole. Father Goldbrunner makes the point that he is not concerned, strictly speaking, with the ravages of sin upon the soul. He has other purposes in mind which he makes abundantly clear. My complaint is probably related to that seemingly endless discussion between the followers of Plato and Aristotle about dynamic and static universes.

Saint Catherine of Siena says in her *Dialogue* that there is no perfection without self-knowledge and no self-knowledge without God. The moment God enters the soul to claim what is rightfully His, there is tension between His and the human will. A schooling is begun where all the foreknowledge in on God's side. He gives us some knowledge to work with when He pleases and yet it cannot be clung to nor does it always please us. The ravages of sin and error upon the living soul reach into the inaccessible parts where only God can do anything.

The Epistles of Saint Paul tell a dynamic story of a great soul's ascent to the summits of personality and beyond and there we see plainly that God is leading all the way. In modern times, deep souls like Tolstoy and Simone Weil seemed to have lost their way in this very area: they clung passionately to their own opinions even concerning the nature of God. Was there in their cases a refusal to let go and to be led into regions of self-knowledge for which only God has the keys? Does the main dynamism come from God, who opens and no one shuts, who shuts and no one opens?

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 very 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 are as follows:

New readers—3 months for \$1.00.
Six months—\$2.50.
One year—\$5.00.

These rates include postage from abroad. U. S. subscribers should send subscriptions to American Friends Service Committee, 20 South 12th Street, Philadelphia 7, Penna.

To The Keeper Unkeeping

For filthy lucre's sake go sell your brother:
And hang his wretched carcass on a cross.
Fill up your cup with the price of his blood
And grind your meat from his bones.

What if your belly reek?
It is your own self you devour.

Build your house first and not your brother's:
Is he not able? Shut him up
Though his silence shout to heaven.

Give him no bread but pain
No wine but sorrow:
Let him wither from this world.

Leave him in his nakedness
To the cawing ravens of the night:
By dawn he'll mar the scene no more
And the sun will bleach his bones to light.

You'll live, at last,
Alone.

Richard Bousquet

Bishops' Statement On Discrimination

The statement on Discrimination and the Christian Conscience, issued by the Administrative Board of the N.C.W.C. following the annual meeting of the Cardinals, Archbishops and Bishops of the United States, sets out some important principles underlying the Christian attitude on race relations. They are as follows (quotations are from the NC release as it appeared in the *Catholic News*, New York diocesan paper):

Fundamental Human Equality
First, the fundamental equality of the human family arises from the fact that all men are "created by God and redeemed by His Divine Son, that they are bound by His Law, and that God desires them as His friends in the eternity of Heaven. This fact confers upon all men human dignity and human rights. . . .

"Discrimination based on the accidental fact of race or color, and as such injurious to human rights . . . cannot be reconciled with the truth that God has created all men with equal rights and equal dignity.

"Secondly, we are bound to love our fellow man. The Christian love we bespeak is not a matter of emotional likes or dislikes. It is a firm purpose to do good to all men, to the extent that ability and opportunity permit.

"Among all races and national groups, class distinctions are inevitably made on the basis of like-mindedness or a community of interests. Such distinctions are normal and constitute a universal social phenomenon. They are accidental, however, and are subject to change as conditions change. It is unreasonable and injurious to the rights of others that a factor such as race, by and of itself should be made a cause of discrimination and a basis for unequal treatment in our mutual relations.

"The question then arises: Can enforced segregation be reconciled with the Christian view of our fellow man? In our judgment it cannot, and this for two fundamental reasons.

"(1) Legal segregation, or any form of compulsory segregation, in itself and by its very nature imposes a stigma of inferiority upon the segregated people. Even if the now obsolete Court doctrine of 'separate but equal' had been carried out to the fullest extent, so that all public and semipublic facilities were in fact equal, there is nonetheless the judgment that an entire race, by the sole fact of race and regardless of individual qualities, is not fit to associate on equal terms with members of another race. We cannot reconcile such a judgment with the Christian view of man's nature and rights. . . .

"(2) It is a matter of historical fact that segregation in our country has led to oppressive conditions and the denial of basic human rights for the Negro."

Peter Maurin Wanted Us To Study Proverbs

Inspector Kennedy's proverb: A watched cop never collects.

Democratic proverb: Too many Tammany Indians, not enough generals—general motors, general electric, general eisenhower.

Republican proverb: Never set a Rockefeller to catch a Rockefeller.

Adult delinquency proverb: Whose home storing the mind?

Catholic Worker proverb: Isn't the sharing of the green part of the Green Revolution?

Communist proverb: Have you ever seen a Cardinal in the red?

Egghead proverb: I hear in the chamber near me the patter of little minds.

Irish proverb: The Lord's anointed don't always have to be oiled.

G. K. Chesterton's proverb: I'd rather sit in a field and watch the cars go by than sit in a car and watch the fields go by.

Knucklehead proverb: You've buttered your bread, now you must lie in it.

Pacifist proverb: Aren't we pressing the Iron Curtain too often?

Christian proverb: The great unwashed just need Baptism.

Foreign aid proverb: Have you aided any foreigners in your block recently?

Dietician's proverb: People who bolt their food are nuts.

Peter Maurin proverb: The way to be better off is to be better.

Catholic proverb: Followers of St. Peter too often peter out.

Tax proverb: A gruesome twosome, the state and federal tax.

Taft Republican proverb: Isn't the elephant making a jackass out of himself?

Author's proverb: Proverbs make sense but they don't make money.

Arthur T. Sheehan

For the Catholic Wedding

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Time, Conscience And The Sobell Case

(Continued from page 2)

won't even review their trial, who of us is safe? Periods of national hysteria recur, and who knows which way the wind will blow next?

Suppose the anti-Catholic activities of Protestants and Other Americans United for Separation of Church and State (POAU) should engender a national hysteria? What would be any Catholic's chances for a fair trial on charges of serving the Vatican, "a foreign power" according to POAU?

Chauvinists and jingoists have often charged Catholics and Jews with being supranationalists and internationalists, as if this was a frightful offense. Catholics and Jews are to be found in all lands, and do have a spiritual and natural unity that transcends political boundaries. Thus both are frequently charged by fanatical nationalists with a "dual allegiance." Catholics are said to have a higher allegiance to the Pope as the Vicar of Christ than to any nation; Jews a higher allegiance to "the invisible Kingdom of Israel." Super-patriots are continually dreaming up Popish plots and international Jewish conspiracies that have not the least foundation in fact. The since silenced and discredited Father Coughlin insisted Jews were the main driving force behind international Communism.

Millions of Americans who read newspaper scarehead frontpage stories before and during the Rosenberg-Sobell trial were made to believe they were communists beyond the shadow of a doubt. Yet all three defendants denied ever having been Communists, and no membership cards identifying them as Communist Party adherents were ever produced.

Moreover, the acts of espionage with which they were charged took place during World War II, when Russia was our ally! And in 1946—four years before they were brought to trial—the United Nations charter was adopted. One of its provisions was that there should be no obstruction to a free exchange of scientific information between scientists of all member nations. Finally, no proof has ever been established that any U.S. "atomic secrets" ever reached Russia, with whom we have never been engaged in a formal war.

Many Americans are convinced the Rosenbergs and Sobell received a fair trial because Judge Kaufman, who tried them, and Irving Saypol and Roy Cohn (McCarthy's pal), the prosecutors, were also Jews. Some Catholics who, like other Americans, believe what they read in newspapers (but who haven't read the transcript of the trial) have thought that surely a Jewish judge and Jewish prosecutors must have given the Jewish defendants every benefit of every reasonable doubt. I've also heard Catholics cite the fact that Judge Kaufman took both his liberal arts education and law course at Jesuit-conducted 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 ever suspect of being less than 100 percent Americans, many go to great extremes to prove they are super-patriots. Judge Kaufman and Prosecutors Cohn and Saypol may well have regarded the case as a golden opportunity to prove that all "good" Jews (such as themselves) had no use whatsoever for a small minority of "bad" Jews represented by the defendants.

It seems to me it was a cunning Administration strategy to put three Jewish careerists "on the spot" by placing the trial in their hands. For they would have to lean over backward to prove they would not show the least favoritism to the three Jewish defendants.

Then there is the fact that American capitalism had benefited the judge and the prosecutors. Judge Kaufman, at 30, had joined a law firm of which most of the senior members were Catholics. The firm specialized in representing multi-million-dollar hotel and grocery chains. At 33, lawyer Kaufman was earning around \$100,000 a year. At 39 he was appointed to a federal judgeship. A year later he tried the Rosenbergs and Sobell! He was wealthy and had everything to gain from ruling adversely on almost all significant legal questions—which he did.

On the other hand, the defendants were quite poor. That either Julius Rosenberg or Morton Sobell were "top atomic scientists" is utterly ridiculous, judging by their meager salaries.

The Rosenbergs had never owned a home, and lived in a low rent apartment in a rundown section of Manhattan. Sobell, his wife and children lived in a modest home they had scrimped and saved to buy on Long Island.

The September, 1944, issue of *The Catholic Mind* contained an article of mine titled "For Comfortable Catholics." In it I noted that, whatever their theological differences, well-to-do Catholics, Protestants and Jews in most cases had identical political, economic and social views, were vehemently anti-labor, and rarely had any close contact with the poor.

I still think this is true. As Christ put it "Where a man's treasure is, there is his heart also." I would hate to go to trial before a well-off Catholic, and be prosecuted by well-off Catholics on any charge impugning my patriotism, such as encouraging the Christian Pacifist movement. I would expect them to make it appear as if I were not a representative or "good" Catholic (like themselves) but one of a small group of "bad" Catholics. Were I convicted, I'd expect a maximum sentence. The judge and prosecutors would emerge—in the newspapers—as exemplary Catholics and patriots. I would emerge—in the newspapers—as a traitor to both my Church and my country.

Moreover, the Catholic judge and prosecutors would likely consider they had done the Church a great service by proving her another great American institution whose representative "good" members—among the vast majority—are 100 percent Americans to the core.

In the Rosenberg-Sobell case, not only could many of Judge Kaufman's rulings have gone the other way; he allowed the prosecutors to get away with many inuendos and dubious linkages of hearsay evidence. I'm told his voice was chill toward the defense lawyers; that his eyes often glared with boredom or exasperation over their reasonings. I have covered too many court trials for Los Angeles, Chicago and New York dailies to not realize that judges, being human and not robots, have difficulty concealing their feelings. Yet the look in a judge's eyes, his tone of voice, and perhaps impatient gestures, do not appear in the record examined by an appellate court. A jury, however, knows where his sympathies and antipathies lay.

It is my belief there was a "spy ring" and an espionage conspiracy. But I'm convinced the guilty persons were Soviet Vice-Consul Yakovlev, who made a successful get-away to Russia; Harry Gold, sentenced in an earlier trial to 30 years; David Greenglass, sentenced to 15 years,

and his wife Ruth, never even prosecuted; and Max Elitcher, never tried for one instance of admitted perjury, and who went scot free.

It is a tragic irony that the above persons, who all admitted their roles in the plot, are still alive, two of them free, whereas Mr. and Mrs. Rosenberg, who protested their innocence to their last breath, were put to death. Sobell, who still maintains his innocence, is serving a 30-year term.

That "lenience trades" were made by the prosecution to the Greenglasses for implicating the Rosenbergs, and to Elitcher for implicating Julius Rosenberg and Morton Sobell seems obvious. Greenglass was Mrs. Rosenberg's brother. One can only wonder now how he feels about having helped send her to the electric chair. He obviously detested Julius Rosenberg, and had every reason to wreak vengeance on him. They had once been business partners, had quarrelled, come to blows, and dissolved their partnership.

There is another saddening story that needs remembering. It was only learned on February 13, 1953, when Pope Pius XII appealed to President Eisenhower for clemency for Julius and Ethel Rosenberg, that the Holy Father had made an earlier appeal to former President Truman the prior December which was prevented from reaching him by Attorney General James P. McGranery, a prominent Catholic!

The Pontiff's second appeal came two days too late. For on February 11, the President had denied the Rosenbergs clemency, and could not be expected to suddenly change his mind. What had happened to the Pope's December, 1952, appeal? Protocol had obliged him to entrust the appeal to Archbishop Amleto Giovanni Cicognani, Apostolic Delegate to the United States. Archbishop Cicognani had turned over the appeal to Attorney General McGranery for delivery to President Truman, still in office until the inauguration of President Eisenhower in January. And what did McGranery do? He suppressed the Pope's appeal!

What was McGranery's motive for suppressing it? Did he fear the Vicar of Christ's most poignant appeal for a commutation of the Rosenbergs' death sentence would powerfully influence public opinion?

Six years and some months have passed. Many jurists who have read the transcript of the Rosenberg-Sobell trial have concluded neither of the three defendants had been at all necessary to the spy plot, and that they were convicted by the testimony of perjurers out to save themselves at any price—and what a price.

No one could possibly accuse William Randolph Hearst, Jr., publisher of the coast-to-coast Hearst newspapers, of being a Red sympathizer. Yet not long ago, he wrote the following editorial:

"If there is a repository for stubborn continued belief that Russian scientists can achieve nothing on their own, it must be in the Senate Internal Security Committee. One of the committee's latest declarations, by way of convicted spy David Greenglass, was a reiteration of the vague allegations made during the Rosenberg trial that Julius Rosenberg had delivered information about a 'space platform' to the Russians. The implication was that the Russians could be given no deserved kudos for launching the Sputniks during International Geophysical Year because, in all probability, they simply copied stolen plans. Unanswered is the question: 'Why didn't we use our own plans?'"

In the light of this and other calm, retrospective appraisals, a review of the Rosenberg-Sobell trial by the U.S. Supreme Court is long overdue. If the court, after reading the trial record, finds itself in conscience bound to order a new trial; and if this results in an acquittal for Sobell, this nation's honor would not be jeopardized but would be vindicated. There would be proof that we really believe in the democratic tenet that the State exists for the individual. It would eliminate worldwide suspicions that ours is merely a big business totalitarianism rather than a State totalitarianism.

It would further prove that the United States is big enough in moral stature to admit that mistakes can be made during a period of national hysteria, periods which have occurred in the histories of all nations. Catholics and persons of good will of all faiths would do well to work for and send contributions to the National Committee for Justice for Morton Sobell, 940 Broadway, New York 10, N.Y. The committee sorely needs help in its effort to create a climate of public opinion leading to a Supreme Court review or a Presidential pardon for Sobell.

From the committee one can secure a transcript of the trial and much thoughtful literature on the case, in book and pamphlet form. For anyone not up to wading through the lengthy transcript, I recommend a reading of two books. They are "The Judgment of Julius and Ethel Rosenberg" by John Wexley and "Was Justice Done?" by Professor Malcolm P. Sharp. Both are eye-openers.

I hope I have conveyed, in this article, that Catholics and Jews are especially vulnerable to hysterias engendered by chauvinists and jingoists. Catholics are obliged to regard Morton Sobell as belonging to the soul of the Church although not a member of the body. Therefore he is our brother, and we can no more exclude him from our love than Christ does from His. And what has happened to him can happen to any of us, depending on which way the winds of the next national hysteria blow.

The Hospice Ideal

By T. A. ZYWICKI

When Pope John visited St. Martha's Hospice recently the early Christian idea of hospitality as manifested in the Hospice movement emerged to view as if to say "I'm still with you."

It was only a few years ago that Peter Maurin, co-founder of the Catholic Worker movement in this country was beating the drums for establishing hospices and more hospices as a solution to the ills of the day. To the uninitiated a hospice is a place of hospitality, a refuge, of shelter, it is an external manifestation of the internal spirit of love; the visible expression of Christ's love one for another. Perhaps never has this love been shown so strongly in the hospice ideal as in the early days of the church.

In the fourth century of the Church in the archdiocese of St. Basil, many bishops as a regular part of their function established

a hospice. Most famous was that of St. Basil (329-379) himself who gave all his goods of which he had much because of noble birth, to his favorites: the poor. Gifted with a brilliant mind and excellent organizational ability St. Basil established his famous hospice called Basilades outside the city of Caesarea in the province of Cappadocia (now Turkey). It was called a "new city" because of its size and was built in order to absorb the overflow of needy from the small village hospices.

Basilades was a natural outgrowth of the church's manner of organically growing in and for the state of society and the spirit of the age. The early church fully recognized the duty of the community that all its members must be fed and so began the answer to the question of practical organization which ever presses on a grow-

(Continued on page 8)

IN THE MARKET PLACE

(Continued from page 2)

of jail, the 14 days from August 6th, Hiroshima Day, as a penance for our atomic sin in 1945.

My Radical Saints

When visitors come to the office they are bound to see, besides my daughter, and the Painted Desert of the west and beautiful Hopi and Navajo women, the pictures of what I call my radical saints. One of Christ on the Cross by Velasquez, and another one, a drawing by Art Young in the old Masses, given to me framed, by Gurley Flynn, the Communist, reads: "Reward, for information leading to the apprehension of Jesus Christ. Wanted for sedition, criminal anarchy, vagrancy, and conspiring to overthrow the established government. Dresses poorly. Said to be a carpenter by trade, ill-nourished, has visionary ideas, associates with common working people, the unemployed and bums. Alien. Believed to be a Jew. Alias, 'Prince of Peace,' 'Son of Man,' 'Light of the World,' etc. Professional agitator; red beard; marks on hands and feet the result of injuries inflicted by an angry mob led by respectable citizens and legal authorities."

Then a picture of Gandhi. St. Francis of Assisi I think comes next in my veneration, followed by St. Joan de Arc, who while not a pacifist, did listen to her "voices" and was not intimidated by the corrupt clergy who told her she would burn now and later in hell. She had that greatest of virtues: integrity. John the Baptist who lived the life of voluntary poverty and told off the rich of his time. St. Martin of Tours who refused to take a bonus from Caesar or to carry a sword or shield when as a soldier he became a Christian. Debs, the great souled labor leader and socialist. Tolstoy, whose "Kingdom of God is Within You" converted me to anarchism. Kropotkin, the kindly anarchist whose "Mutual Aid" refuted Darwin's and Spencer's survival of the fittest. Proudhon, whose anarchism inspired Peter Maurin, co-founder of the CW. Abdul Baha, leader of the dissident Mohamedans known now as the Bahai's, who while in prison for twenty-six years sent out to the world the message during World War I, "soldiers of the world, strike." Thomas Jefferson who said, "that government is best which governs least." Albert Parsons, who was hanged at the Haymarket, Nov. 11, 1887 for agitating for the 8 hour day. Joe Hill, the I.W.W. song writer who was framed by the capitalists in Utah and executed. Malatesta, the Italian anarchist and pacifist. Thoreau, who said that "one on the side of God is a majority." Sacco and Vanzetti whose brave lives and noble death will live when the names of the politicians who killed him will be forgotten. Daniel Dolci who today lives and works among the poor of Sicily. The old I.W.W. card of the Pyramid of Capitalism showing the working class at the bottom, with the dollar sign at the top, and the army, and bourgeois, and clergy in between. Also a post card of Atlanta prison that Tom Sullivan sent me when he was down at the Trappists nearby, and a snap of my picketing and fasting at the AEC last June in Washington, D.C., and one of my picketing with two Catholics at the Kohler plant at Kohler, Wisconsin, last fall. If any reader has a picture of William Lloyd Garrison or of Vinoba Bhave I will add them to these others.

FRIDAY NIGHT MEETINGS

In accordance with Peter Maurin's desire for clarification of thought one of the plans in his platform THE CATHOLIC WORKER held meetings every Friday night at 8:30. First there is a lecture and then a question period. Afterwards, tea and coffee are served downstairs and the discussions are continued. Every one is invited.

Highlander Folk School

By JUDITH P. GREGORY

After working for the Highlander Folk School for nine months I have come to the Catholic Worker, not a difficult step—for a Catholic at any rate—for Highlander practices part of what the Catholic Worker preaches. Highlander is not in any way a religious institution, nor is it attached to any institution at all, religious or secular, nor to any group. Nevertheless it practices and teaches a sort of secular apostolate. That this is widely felt is indicated by the fact that a discussion of Highlander was recently included in a seminar at the Harvard Divinity School called "The Ministry of the Laity," and it is interesting that when Myles Horton, the founder and director of Highlander, visited this seminar he shared the leading of the discussion with a former French worker-priest.

The particular "apostolate" that Highlander is involved in is what the Catholic Worker calls personal responsibility and what Myles Horton has called lay leadership. Of course at Highlander the nature and extent of responsibility are not defined by Christian doctrine, but democracy in the fullest possible sense is the goal. In terms of this goal, the following statement will explain what Horton means lay leadership:

The developing and spreading of voluntary community leadership is essential to a democracy. There can never be enough full time professional workers to release the energies and stimulate the ideas needed to make democracy a reality. We must have leadership rooted in the community.

By teaching people to train others we are spreading leadership and in so doing are reaching out in a manner that would otherwise be impossible. It is not enough for us to develop one leader after another. Instead we must develop leaders who in turn can develop more leaders.

Our chief task should be to stimulate people with whom we come in contact to assume responsibilities. We should not seek to impose our institutional ways but instead should encourage people to find their own ways of doing things. It is this lay leadership close to the people which will make it possible for people themselves to assume responsibility. Unless we develop an ever-increasing number of lay leaders more and more responsibility for making decisions will inevitably rest with those in authority.

When Myles Horton founded the school in 1932, in the midst of the Depression, among the terribly poor people of the Cumberland Mountains at Monteagle, Tennessee, he said, "What is too big for one person to handle can be figured out by all of us together. We will have a new kind of school—not for teaching reading, writing

and arithmetic, but a school for problems." It is a residential school for adults, who come from all over the South and from every possible background with respect to race, religion, economic status, education and employment. They live at the school for a week or two, studying and working together, on a basis of complete equality, and there is never any question of tests, credits or certificates.

An observer of the school has noted that "... a folk school cannot bother with scholarship or I.Q.'s in dealing with submerged people." This is far from meaning that educated people do not come to Highlander. On the contrary, many do; but they come with those of little education, those who are illiterate perhaps, or who have had little formal school training. It is exactly like Peter Maurin's statement about a "Catholic Workers' School," part of the program of which would be Round-Table Discussions.

"We need Round-Table Discussions to keep trained minds from being academic.

We need Round-Table Discussions to keep trained minds from being superficial.

We need Round-Table Discussions to learn from scholars how things would be, if they were as they should be.

We need Round-Table Discussions to learn from scholars how a path can be made from things as they are to things as they should be."

This is just what happens at Highlander, only instead of being a Catholic Workers' School it is a school for any group of people who want to work on a particular problem at a particular time. In general the program grows out of whatever is most pressing to the people of the South. Horton says, "The times determine our point of emphasis," which is clearly illustrated by the fact that in the 30's Highlander was largely concerned with the problems of labor in the South and since 1953 has been mainly concerned with the problems of integration.

Each particular program, or workshop, will be on a specific aspect of the general program. Some of the recent workshops have been on Voting & Registration, Public School Integration, non-violent action on integration, and this coming month (May 17-24) a workshop is to be held on Community Services & Segregation. It is for people working with social welfare and health organizations and is to help these people learn what is being done or can be done to promote integration in these services. Msgr. John O'Grady of the National Conference of Catholic Charities will speak, probably on the weekend of May 22-24. He has been a strong supporter of Highlander in its time of persecution by the Governor of Georgia who called it a "Communist training school."

How is a feeling of personal responsibility communicated at Highlander? How does this "apostolate" work? Of course those who come to Highlander are already interested in the subject under discussion, but they may or may not have any ideas about action or feel any personal responsibility to act. At Highlander it has been discovered that an excellent way to make sure the students get both of these is to help them, while at the school, to think in terms of getting other people involved through their personal example. If leading in action—assuming responsibility—and getting others to do the same, are parts of a single process, then succession of leadership becomes assured and domination by a single person or a few is avoided.

Talking to the students at a workshop on the U.N. in 1954, Horton summed up his feeling of what it is that happens at Highlander.

"You talk about two things when

you talk about leadership: the way of going at it and about why people are willing to go at it and work hard, and that gets you away from the mechanics into the place where people are committed to something and they find a way. I feel that the most important single thing is the desire, the motivation to do it and not the mechanics.

"I like to think that the experiences we have had here provide some of the motivation, some of the feeling that it can be done and it must be done and the cost is not the important thing you look at but the job to be done.

"We don't have any information that everyone else doesn't have. I think that if we contribute anything in addition, it is this motivation, the feeling that it can be done, because it is being done here. It isn't debatable. The living together and working these things out together provides this motivation."

Another essential part of Highlander's way of developing lay leadership is its insistence on working through local 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. The



school is there for people to use. When people come to Highlander and get to know and trust the school, then it is possible for the excitement of ideas to go back out through them. But it must work this way. "The thing we have learned," Myles Horton said, "is that only the people in the community, who are known by the people in the community, can influence the people in that community. In places where people are known, we can work with them, give them ideas. Then things happen."

Highlander has also always been willing to give whatever help it could to students who find, on returning home, that they need help putting these or other ideas into effect. A remarkable example of both these policies of the school is Highlander's involvement in the work of some former students from Charleston County, S. C., both the city of Charleston and the Sea Islands along the coast. These people, with Highlander's help, have developed an extensive program involving adult literacy and citizenship schools taught by local volunteers, political meetings, community work of other kinds, and sending potential leaders to Highlander to learn there what they learned before.

But this is a whole long story in itself—the story of these people of the islands and the city to gain recognition as people and citizens. I hope to be able to write it later, to show how Highlander's teaching can work an amazing change in a community when a few of its members see what can be done through accepting personal responsibility to act.

On Vocations

(Continued from page 2)

young person with the courage to pioneer is so often the leader type, the one most needed at home. His failure to stay is possibly due to a lack of leadership in his elders. The didn't give him what Peter used to call "the adventure of the spiritual."

Peter used to compare the Nazi method of recruiting the young with efforts of Catholic Action groups. The latter were holding out techniques asking little sacrifice. The Nazis were demanding great sacrifices, physical hardship, endurance.

The apostles, we are told, went out on the missionary trips without script or staff. In other words, no money. There is something of that same courage in youngsters who think little of hitch-hiking from city to city, picking up jobs at different places. The young hobo ranges the country widely. He works at times. Generally at a trade. The tramp wanders but rarely works, begging his way. There is the local variety which limits his excursions to ten miles from his home base. All have a moral and sometimes a magnificent supremacy over the tyranny of money. There are some persons who will hardly cross a street without a pocket book bulging with money or a bank book nestling their ribs.

Peter Maurin's ideas on starting houses of hospitality were known to me even before I met him. When I first came in contact with the Boston one and began to work with the group running it, I was so struck with its correct and historic place in Christianity that I sat down and wrote a long letter to a Bishop friend of mine. It must have been three thousand words long.

Like an ancient apostle I was full of the good news of my discovery. Sometime later, I visited my Bishop friend. He told me how impressed he had been by the house of hospitality idea. "I almost started one," he said. I looked at him questioningly and he went on, "Yes, I took the kitchen in our old school, put in stoves, tables, kitchen utensils but didn't go on with it." I asked him why. "Some business men discouraged me," he said. I felt like asking him why he didn't follow his own inspiration, not theirs, but his episcopal dignity made me refrain.

Why not encourage the starting of houses of hospitality in your diocese. The seminarians can help during their summer vacations, others will be attracted. Any latent vocations may come alive. Like the Bishop's business men, the bourgeois look askance for a time, but the people in your area with deep-down Christian instincts will gravitate towards the house, wanting to help. That is the experience of nearly everyone who has worked in this field. There is a lot of physical work to be done in a house which can best be done by young people. Painting, cleaning walls, trucking furniture, picking up food from restaurants and persons willing to help. The fishermen at Boston fish pier used to load down our old ambulance with hundreds of pounds of fish from their ships which had just arrived in port.

I really believe that people working in a house of hospitality get far more out of it than the people who come for help. There is a kind of bond of brotherhood developed which gives a sense of fulfillment. The poor will get their material aid without a lot of questioning. Many persons' eyes will be opened to the real meaning of Christ's words, "I was hungry and you gave me to eat, naked and you clothed me." There will even be the occasional man or woman who has been in prison. In the house of hospitality, they will find a renewed faith. Peter always suggested having these houses in the poor sections of cities where the poorly dressed

wouldn't be so noticed and giving could be less obtrusive.

When I first met Peter, I asked him a few questions about suicides. I had seen a friend commit suicide only a few hours after I had talked with him. It was over a girl. The contradiction between faith in God and loss of faith puzzled me. Peter said we had to rebuild people's faith in other people first, then let God renew the spiritual faith. The house of hospitality would help that natural rebirth of belief in one's fellow man.

The first time I sold *The Catholic Worker* on the streets of Boston on a week-day to help support the house, a woman jumped from the hotel window to the pavement where we stood. John Magee and I were frozen to the spot. We could only pray for her. I thought then as never before how terrifying is the problem of faith and how deep is our responsibility to show forth a full Christian way of life.

Arthur T. Sheehan

Utopia: Theory & Example

(Continued from page 3)

cluded the books of Aldous Huxley and George Orwell.

"But utopias," Berneri concludes, "have not always described regimented societies, centralized states and nations of robots. Diderot's *Tahiti* or Morris' *News* where gave us utopias where men were free from both physical and moral compulsion... Utopias have often been plans of societies functioning mechanically, dead structures conceived by economists, politicians and moralists; but they have also been the living dreams of poets."

Finally, the anti-religious bias of the book should be noted. Most utopian writers, from Zeno on, have been outspoken in their opposition to organized religion, and Berneri seems to go along with this. One has the strong suspicion that the "artificial moral code" which is so much inveighed against is, in the philosophy of most utopists, the Ten Commandments and the laws of religion. The viewpoint of the religious man on these matters is, of course, that the moral code is not an artificial one, imposed from without, but built into the nature of man by his Creator; and further, that it is not a system of taboos, but the means by which he is enabled to enter the life of love, which is the life of God. A society which is built on this morality, and which affords to man a public liturgy, thereby enables his nature to function at its deepest level. It is important, in reading the utopists, to separate the chaff of their anti-religious sentiments from the wheat of their genuinely valuable social thinking in other matters.

Israel has developed three types of cooperative agricultural villages, differing in the extent of their communal living and the degree of collective ownership practiced. These types are:

1. The *moshav ovdim*, or worker's settlement. An agricultural village in which all land is owned by the Jewish National Fund, but in which each family works its own allotted plot and retains the income therefrom for itself.

2. The *kibbutz*. All property is collectively owned, work is organized collectively, and living arrangements are to a great extent collective.

3. The *moshav shitufi*, a newer type. This is a compromise between the *kibbutz* and the *moshav*, combining the collective work and ownership of the *kibbutz* with the private living of the *moshav*.

In 1954 there were 227 *kibbutzim* with a total population of 76,000 members, divided into three federations and four minor groupings. More recent figures from the Israel Office of Information showed a population of 85,000 in the *kibbutzim*, a little less than 5% of Israel's 1,800,000 population.

"Business Is The Bunk"

"Again, if the citizens themselves devote their lives to matters of trade the way will be opened to many vices. For since the object of trading leads especially to the making of money, greed is awakened in the hearts of citizens through the pursuit of trade. The result is that everything in the city will be offered for sale; confidence will be destroyed and the way opened to all kinds of trickery; each one will work only for his own profit, despising the public good; the cultivation of virtue will fail, since honor, virtue's reward, will be bestowed upon everyone. Thus in such a city civic life will be corrupted."

St. Thomas Aquinas, in *De Regimine Principum*

Report On Migrant Labor

(Continued from page 1)

only one per cent. A total of 447,513 workers was imported during the year.

It is well established that wage cuts have been related to the importation of foreign workers. In 1958, immediately after the importation of 700 Mexican workers by peach growers, wage rates for pickers in one California county dropped to 12 cents per box from the previous 15 to 18 cents. During the past ten years, the wages of tomato pickers in the San Joaquin Valley dropped 40 per cent at the same time that the proportion of Mexican nationals in tomato picking rose to 90 per cent. More common than wage cuts are wage freezes. The hourly wage rate in the Imperial Valley in California, for example, has remained at 70 cents since 1951.

Mexican nationals are noted as replacing union labor. Lettuce packing, for example, has been moved from the union-organized packing shed to the fields, where it is packed by non-union labor.

There is a trend toward the hiring of more women and children in seasonal work.

Centralization and Mechanization

Farms continue to increase in size and the number of individual family farms to decrease. In 1958 there were more than two million fewer persons working on family-owned farms than in 1950. Vertical integration is on the increase. Under this system a central organization such as a packing house or large chain store controls the farmer's entire operation, including what and how much to grow, where to buy feed and fertilizer, and the purchasing and processing of his crop.

The report notes that in the process of mechanization there has been no adequate planning for the

surplus labor driven from the farms. During the next fifteen years it is estimated that a million people now making a living by farming will move on to other occupations.

Union Activity

In an effort to relieve the worst abuses, the National Agricultural Workers Union last year initiated an experiment in Pennsylvania to supply under contract to growers a group of experienced and capable farm workers who were members of the union. The workers received a minimum wage of 75 cents an hour, and were guaranteed 160 hours' work during each four-week period. The growers received in turn a trained and stable work crew. A union officer worked in the fields with the others and spent his free hours travelling from farm to farm adjusting grievances. Both workers and growers found the scheme satisfactory.

The NAWU hopes that the system can be extended to New York and New Jersey and eventually to other states. The AFL-CIO is reported as being prepared to back a drive to organize farm workers on the large corporate farms.

The address of the National Sharecroppers Fund is 112 East 19th Street, New York 3, N.Y. Those interested in its work should write Fay Bennett, Executive Secretary.

Catholic Action Summer School

Madonna House Apostolate, directed by Catherine de Hueck Doherty, announces its 11th SUMMER SCHOOL OF CATHOLIC ACTION.

Five weekly courses are given: July 6: SPIRITUAL FOUNDATIONS OF CATHOLIC ACTION, Fr. John Pesce, C.P.

July 13: THE MASS LIVED, a Benedictine Father.

July 20: MARY—THE ROYAL GATE TO GOD, a deMontfort Father.

July 27: THE SOCIAL APOSTOLATE, Fr. Francis Smyth of the Ottawa Social Life Conference.

August 3: VOCATION WEEK, a Dominican Father.

A contribution of \$25.00 for board and room is asked. We welcome all young men and women 18 years or over!

Concurrently with the Summer School for Single People, Madonna House conducts a Cana Colony of Cabins, Chapel and Community House for parents with children. Daily lectures for parents are provided by priests. No set fee is stipulated.

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INQUIRE: Registrar Madonna House, Combermere, Ontario.

The Hospice Ideal

(Continued from page 6)

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

The central Hospice was composed of a group of specialized establishments catering to the unfortunate; every illness or misery had its proper department. Great storehouses for medicines, food and supplies were maintained as was a delivery system to assure prompt receipt and dispersal of material. An accounting system was installed for the orderly day to day business operation of the plant.

Hordes of construction workers and maintenance men were organized at Basilades for community living. Stonemasons, carpenters and other tradesmen were included in this group, as well as artists. St. Basil knew that useful things must also be beautiful. In these early days of the church, strict organization and rigid discipline were the keys for the unifying religion of the world which for practical purpose was composed of the early Roman civiliza-



ST JOHN OF GOD

tion. Throughout this world, divided in space but not in idea the bishops ruled the community adhering to principles not in conflict with the church and overwhelming those which conflicted. St. Basil was one of the strongest exponents of those principles.

St. Gregory's funeral oration of St. Basil throws more light on the charity exemplified for the diocese of Caesarea. "During famine, by exhortation and his word, St. Basil opened up the storehouses of the rich and brought to realization the words of the scriptures; he fed the hungry and poor and those in famine and filled the hungry with good things. He set before them pea soup and salted meats, the sustenance of the poor. He ministered to the bodies and souls of the needy."

If the Emperor Julian (361-363) was astounded at the comparatively small hospices of the earlier church and which caused him to remark of the Christians' great love one for another, how much greater, remarks Paul Allard in his life of St. Basil would have been his surprise at the tremendous aggregation of Basilades. From correspondence we can presume the presence of schools of art, as well as schools for orphans and others who could not be trained thru private or local channels. Included in the circular concretion of buildings were hotels for travellers and pilgrims, a hospice for old-aged and a hospital

From the Mail Bag

APOLOGY

Dear Mr. Hennacy:

I realize that after all you have been through you must be inured to most kinds of insults and misunderstandings of your character and aims. But I am afraid that what I said last night, that you don't seem to go all out in accepting your Catholicism, might have cut into the sensitivity of even a man of such high ideals and contempt of human opinion as you are, since it was an accusation I don't suppose you hear too often, and since it denies what you really are doing to your fullest capacity. If this was the case, I hope you will accept my apology.

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 we know is the complete spirit of Christ's teaching. Christ didn't think too much of those who insisted on the letter of the law but didn't live the spirit. As you said last night, there must always be at least one to tell the emperor that he's naked. Maybe others will try to shut him up or embarrassedly ignore him, but they are still glad that he did say it, and do realize that there is still some hope for the survival of truth if there is at least one man living it.

I will pray that God will continue to give you the grace to fulfill your mission of shocking men from their immersion in the letter of the law to a realization of the full spirit of Christ's law, even if they can only live up to that spirit in a mediocre way. Since we are men, and not apples, one good man can make a whole barrel, the whole world better.

Sincerely in Christ

Signed: Jesuit Father
Spokane

BETTER FOOD CHEAPER

186 Carroll Street
Shreveport, Louisiana
July 21, 1958

Dear Mr. Stanley,

I was delighted to note in your June issue the letter from Mildred Hatch who runs the Nutrition Loan Library in St. Johnsbury, Vermont. Like the Hatches we 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 Valens (364-379) who had admired this charity in a journey thru his land. Other such sick-leper establishments were founded thru the kind interest of Emperor Valens.

Immense farms were not only self sufficient but also supplied food to Basilades which became of such size that detractors claimed St. Basil was competing with the city of Caesarea. Some writers called Basilades a "new city." St. Basil showed his care for distressed men, women and children of every age with this outstanding example of the hospice ideal. It is claimed, that to the Oriental, hospitality was an instinct rather than a virtue but it also was a contemporary saying that half of St. Basil's heart was for the poor and sick.

Perhaps Peter Maurin's cry of a couple of decades ago for a great hospice movement will be heard and applied in the freshness of today where the idea of community and hospitality and cooperative effort deriving from love can well solve the secular ills of a materialistic world.

"Ah, children, ah, dear friends, don't be afraid of life! How good life is when one does something good and just."

—Alyosha in The Brothers Karamazov by Fyodor Dostolevski

increased by following the advice of Adelle Davis in her book Let's Eat Right To Keep Fit. One point that Mrs. Hatch neglected to make is that many families who change over to this type of nutrition enjoy a marked decrease in medical and dental bills. We have found this true in our family. Another savings we noted was that our increased energy from sound nutrition has enabled us to do many things for ourselves which we previously had to pay to have done. I used to be too fatigued to iron my husbands shirts, in addition to the chores involved in tending small children, but now find that I can breeze through them as well as many added jobs such as making homemade bread and raising vegetable for the family.

Sincerely,

Jean Mitchell

APPEAL

Dear Miss Day:

Many of us have geared our interests to the problem of education. Educational need was directed to my attention in 1956 when I started to tutor four children. The group is constantly expanding.

The aim of the organization is to help control delinquency through the work of education and moral guidance. The children are given individual help in order that they may be able to work up to their full capacities. It is being realized that many of the children in our group work up to their full capabilities while they are being trained under our program.

We are constantly refusing applications because we are in small quarters. Our immediate needs consists of a larger space, equipment, and volunteer workers.

The children pay a small fee which is not enough to keep up the organization expenses.

The Guidance Association is incorporated in the State of New York as a non-profit tax-exempt organization.

We shall appreciate your help in trying to publish these needs for us.

Miss M. Brissette

Easter Protest March

(Continued from page 1)

march were joined by Methodist minister Dr. Donald Soper, a redoubtable opponent to war in all its forms for many years and many famous people from various newspapers and magazines. By the time Trafalgar Square was reached, the venue of the march, the marchers had grown to an estimated twenty-five thousand, and they stretched over seven miles walking about six abreast or more and in tight formation. Thousands lined the pavements and were in the main sympathetic, it seemed.

The newspapers and television were a little cool in reporting this event, which according to the police, was the biggest demonstration they had handled since the war. The press and television were somewhat cool in reporting this gigantic event.

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