

The Literary Cavalade

Dusting the Desk

By John O'Connor

We'll have to run down the list rather rapidly this week for the Spring-Summer lists are upon us and the pressure of a weekly stint forces a cut in reviews if you want to mention some of the more desirable works.

Bryant Waugh is with us again — but it is a return engagement. The book is *Edmond Campion* (Little, Brown, \$2.75), the biography of the famous Jesuit martyr of Elizabethan days. Strictly speaking this is the first edition of the book having been sold out of the country several years ago.

At present the publishers are evidently capitalizing on the public demand for Waugh's superlative work. They may well capitalize on it — it is the reader who will profit. I first read the book in college — and again the other evening when the new edition came. I still think it is one of the finest biographies of our contemporary period.

It is a fine book not only because of the sympathetic portrayal of Waugh. It is fine by reason of its message and theme; the opposition of a high creature to the pressure and tortures of the omnipotent state. So much of the persecution and techniques of those days have been repeated in our own. The defiant steps and the odorous breath of Russian inspiration are old as date with new labels.

"We have come much closer to Campion," writes Mr. Waugh in a new introduction. "We have seen the Church driven underground in one country after another. The martyrdom of Father Pruden, Mexican Jesuit, Campion's fragments and whippers are not news of other souls in the prison camps of Eastern and South-Eastern Europe, of Canada and the United States."

It will be interesting to note the reaction of people who have read Waugh's *John Bull* in the field of fiction. In considering and watching what they think he is still a genius when they learn that he has written the biography of a martyr — a Jesuit martyr!

I CHOSE FREEDOM

By VICTOR KRAVCHENKO

(THE COURIER-JOURNAL to-day offers the fourth chapter of "I Chose Freedom," by Victor Kravchenko, an astonishing human document and a stern indictment of the Soviet regime. Kravchenko, who broke with the Kirovka two years ago when he came to this country as a member of a Soviet purchasing commission, is one of perhaps two or three men who have lived through the Lenin and Stalin regimes, renounced Sovietism and told about it.)

CHAPTER IV Harvest in Hell

At the January, 1933, session of the Party's Central Committee, Stalin told our country that the collectivization of farming had been victoriously finished.

The session, according to the press account, broke into stormy applause. The delegates shouted, "Hurrah for the great and wise Father and Teacher, Comrade Stalin!"

Readers of the proceedings, I suspect of the liquidation of the kulaks . . . the terrorized population . . . of Soviet agents beating the peasants . . . obdemented peasants setting their houses on fire . . . of ragged creatures being herded into the back part of barnyards. Like everyone else in the Ukraine, I was aware that a famine was taking place and that it had lasted through more than a decade ago was already sweeping the land of total collectivization and the "happy life."

No, we could not be fooled by Stalin's words. To restore our faith, or at least to keep from sinking into despair, we had to avert our eyes from the village and contemplate other parts of the picture. The inkblot that followed, for instance, and which still lives in my mind in a painful remembrance.

"I am writing this," he said, "to avert our eyes from the village and contemplate other parts of the picture. The inkblot that followed, for instance, and which still lives in my mind in a painful remembrance."

"I am writing this," he said, "to avert our eyes from the village and contemplate other parts of the picture. The inkblot that followed, for instance, and which still lives in my mind in a painful remembrance."



Driven from their land by famine and the collectivization of their farms many peasants sought refuge in the cities. Victor Kravchenko tells of the terror of the liquidation of the kulaks in this week's chapter of "I Chose Freedom."

At the January, 1933, session of the Party's Central Committee, Stalin told our country that the collectivization of farming had been victoriously finished.

The session, according to the press account, broke into stormy applause. The delegates shouted, "Hurrah for the great and wise Father and Teacher, Comrade Stalin!"

Readers of the proceedings, I suspect of the liquidation of the kulaks . . . the terrorized population . . . of Soviet agents beating the peasants . . . obdemented peasants setting their houses on fire . . . of ragged creatures being herded into the back part of barnyards. Like everyone else in the Ukraine, I was aware that a famine was taking place and that it had lasted through more than a decade ago was already sweeping the land of total collectivization and the "happy life."

No, we could not be fooled by Stalin's words. To restore our faith, or at least to keep from sinking into despair, we had to avert our eyes from the village and contemplate other parts of the picture. The inkblot that followed, for instance, and which still lives in my mind in a painful remembrance.

"I am writing this," he said, "to avert our eyes from the village and contemplate other parts of the picture. The inkblot that followed, for instance, and which still lives in my mind in a painful remembrance."

It is Dukhovtsov. He has been working with his hands since he was eight years old, he became a foreman and was selected among the "thousands" to become an engineer. He makes a first-rate impression. His answers to political questions and trick questions about Party history are flawless.

"Comrade Dukhovtsov, are you married?" the chairman inquires almost casually.

"Yes, I am. I was married last year. My wife is the daughter of a bookkeeper and is now a nurse in a hospital."

"Tell me, did you register your marriage or not? In other words, how was your marriage consecrated?"

Dukhovtsov turns red. He fidgets in embarrassment. "I was married in church," he says dejectedly.

The tension is broken. The audience rocks with laughter.

"I know, comrades, that it sounds funny," Dukhovtsov raises his voice above the laughter. "It's ridiculous and I admit it. A church ceremony means nothing to me, believe me. But I was in love with my wife and her parents just wouldn't let her marry me unless I agreed to a church ceremony. They're backward people. My wife doesn't follow superstitions any more than I do but she is an only daughter and didn't want to hurt her old people."

"We are not believers, I can assure you. My wife is working in an institute. We have a child. I beg you, comrades, to forgive my mistake. I confess that I'm guilty for having hidden this crime from the Party."

Although several people come to his defense, he is expelled.

I hear my name called and hurry to the stage. I tell the story of my life — in the farm commune, the factory, military service on the Persian frontier, back in the institute. I feel as I talk, that it is an impressive biography. My original, my destiny, my proletarian, my activities have been consistently Communist.

"Under what circumstances did you lose your Party card? Are you aware that it is a serious breach of Party regulations?"

"I know and I am sorry, comrades. It was during the heat of the harvest. I replaced a collective farmer who had suddenly fainted and in the excitement lost my wallet. Here is a certificate of the fact from the local Political Department."

The Commission inspects the document, adds it to my dossier and proceeds with the questioning.

"We have evidence that you were opposed to the energetic measures applied in the grain collection and that you discredited an Authorized Representative of the Party."

"On the contrary, comrades. It was he who discredited the Party. Here's a copy of my report to the Regional Committee and to the Pravda."

The chairman is embarrassed. I have come well documented. If he has planned to push the case against me, he now wavers. I may still be saved. He takes another tack and I breathe more easily.

"What is your father's occupation?"

"He works in the Petrovsky-Lenin plant along with my younger brother, and my elder brother is an accountant in a chemical factory."

"Is your father a Party member?"

"No."

"Your brothers?"

"No."

"Why was your father in prison before the revolution?"

"For revolutionary activities in the 1905 insurrection and afterwards, too."

"To what party did he belong?"

"He never belonged to any party."

"Well, does anyone care to say anything?"

The comrades rise to attack me. Several others groan. But there are no growlers. People stroll out to smoke and chat. A dull case . . . I receive my card.

Friends surround me, pump my hand. Life is an open road ahead of us — we are still Party men in good standing.

Early in 1935 Comrade Lazar Kaganovich in Moscow announced that 182,500 members had been driven out of the Party. The final figures will be even larger, because in some districts the purge was not yet finished. Over 200,000 Party careers were thus ended. This, however, did not prove as Kaganovich claimed that the Party had been "cleansed," and that it was now "monolithic."

The proof to the contrary was in myself. Though I had passed the test, I was without doubt more skeptical, more deeply disturbed, than thousands of the men and women thrown on the political scrap heap. The same was true of tens of thousands of others. The leaders might tell themselves that the "last remnants of deviation and disloyalty" had been liquidated. The rank and file of the membership knew better.

Next week: "Elena's Secret" (Copyright 1945 by Victor Kravchenko) continued next week.

Library Signpost What Comes Natur'ly

By Rev. Benedict Ehmann

The Divine Piety, by Gerald Vann, O.P. (Sheed & Ward, \$2.50)

1. 2. 3. 4. I can look at these as separate numbers, such as one rose, two chocolates, three keys, and four books . . . and then I have no way of adding them up to anything, except perhaps where the one rose, the two chocolates, the three keys, and the four books are assembled in a painting which sells for ten dollars. But I can also look at these numbers as the components of a sum total which is ten, and then I observe that they are indistinctly connected in their relation to number ten.

There is a suggestion in this of the way different people look at the teachings of their Catholic faith. Some can say the Apostles' Creed, but fully meaning it, of course, but seeing no more relationship between its articles than between the separate units in the above-mentioned miscellaneous painting. And there are others who, through study and striving in prayer, have come to see the articles of the Creed as components of a total plan whereby God has chosen to enter into Communion with man. It is these latter who are prepared to get more of a thrill from their faith. But one has to search and labor to arrive at such a view of the faith. We at least have to have the spirit of the blind man who called out, "Lord, that I may see."

And even before that we have to have the conviction that there is something there to see, which we at least dimly glimpse as beautiful and gladdening to the heart.

An English-Dominican, Father Gerald Vann, has been doing some remarkable writing in the last few years to enable these "blind" Christians to "see" the faith and to acquire a total view of their faith and its divine expression of it in their lives. His latest book is called *The Divine Piety* and is in many ways his best for simplicity, beauty of expression, and the comprehensive view it unfolds.

Its subtitle, *Father Vann calls it "A Study in the Social Implications of the Beatitudes."* It is that and more. It is a study of the Relation between the Beatitudes, the Gifts of the Holy Ghost, and the Sacraments. The idea of this relation is not original with Father Vann. It is good sound Catholic theology, hallowed and clarified by St. Thomas Aquinas. But the material is no rehash of older writings. Father Vann has always been original.

"So God has made us 'new men' giving us divine life in a second birth. When we know Him, we know Him somehow as He knows Himself, through His Son in us. When we love Him, we love Him somehow as He loves Himself, through His Holy Spirit in us. He has called us up to be instruments of divine grace and redeeming good. Between God and us there is not so much a relation of Thou and I, but of Thou in me. And all the faithful together form one great supernatural organism through which pulsates the life of the Trinity, through their union with Christ the Head. All this was put so simply by Christ when He prayed at the Last Supper, 'That they all may be one in us, as Thou, Father, in Me and I in Thee, that the world may believe that Thou hast sent Me.' And clearly has God made Himself to us such a divine family united with the Trinity, both in worship and in work, striving to perfect our oneness with God and to bring that oneness with God to those who are still separate numbers outside it.

There is a new popular song, somewhat suggestive, which sings of 'doit' what comes natur'ly.' That isn't what God wills for us, and therefore those who stick by it find themselves bogging down into sin. By God's glorious gift, we of the Faith have been made supernatural, through the Sacraments, the divine infused virtues, and the Gifts of the Holy Ghost. We are meant by God to qualify as those whom Christ has beatified as poor in spirit, meek, clean of heart, merciful, and the rest: not 'doit' what comes natur'ly,' but what God-in-us helps us do supernaturally, even in such simple-humble matters as our chores and our games.

It is good for us, and important, to know how the Sacraments and the Gifts of the Holy Ghost operate in us to accomplish all this, so that we may be enlightened and inspired to learn what is the character of the Christian 'new man' as Christ's Beatitudes define him. That is the burden of Father Vann's book, charmingly developed and persuasively eloquent, with a host of quotable sentences and paragraphs that are witty and wise, and in close touch with the problems of our daily living.

Washington — (NC) — The Church's mission in the attainment of world unity and peace will be the principal topic of discussion at the Second International Pattern Institute to be held at the National Catholic School of Social Service here June 23 to 30.

The Institute is being sponsored by the International Relations Commission of the National Federation of Catholic College Students and the Newman Club Federation, and the program is being arranged with the assistance of the Catholic Association for International Peace and the Social Action Department of the National Catholic Welfare Conference.

Vocations in Village

Paris — (NC) — In touching tribute to the small village of Savoy, France, for its fruitfulness in vocations, Bishop August Cesbron of Anney ordained one of the village seminarians in his native church. The village with less than 900 inhabitants has 24 living priests, 35 nuns and ten seminarians.

Church Peace Role Institute Topic

Washington — (NC) — Called the international military tribunal at Nuremberg, N. Y. State University, Georgetown University, and the University of Notre Dame, are sponsoring a series of lectures and a symposium on the subject of "The Role of the Church in the Attainment of World Peace." The lectures will be given by prominent theologians and social scientists from various parts of the world.

The first lecture will be given by Father John C. Ford, S.J., of the University of Notre Dame, on "The Church and the Problem of War." The second lecture will be given by Father Thomas M. Shannon, S.J., of the University of Notre Dame, on "The Church and the Problem of Peace." The symposium will be held on June 23-24 at the National Catholic School of Social Service.

Georgetown Professor At Tokyo War Trials

Washington — (NC) — Called to the international military tribunal at Nuremberg, N. Y. State University, Georgetown University, and the University of Notre Dame, are sponsoring a series of lectures and a symposium on the subject of "The Role of the Church in the Attainment of World Peace." The lectures will be given by prominent theologians and social scientists from various parts of the world.

The first lecture will be given by Father John C. Ford, S.J., of the University of Notre Dame, on "The Church and the Problem of War." The second lecture will be given by Father Thomas M. Shannon, S.J., of the University of Notre Dame, on "The Church and the Problem of Peace." The symposium will be held on June 23-24 at the National Catholic School of Social Service.

SALES GIRLS and DEPARTMENT HEADS

your future is assured... LINCOLN STORES, Inc.

Ask About Our Special Offer on Storage... FUR STORAGE... CROSBY-FRISIAN FUR CO.

OLD RANGER BEER AND ALE

QUALITY IS OUR BEST ADVERTISEMENT

The Finest and Most Carefully Selected Malt and Hops That Nature Can Produce

Try a Bottle Today!

HORNELL BEER

Delicious Beyond Words

A Malt Beverage

Brewed in The Sparkling Soft Water of Old Ranger Springs

RDK CREAM ALE

HORNELL BREWING CO., INC.

HORNELL, N. Y. — Tel. 25