Beyond Marxism

J. U.S.S.R.

1. The U.S.S.R. means

2. And when the capitalists

3. According to Karl Marx:

4. Saint Francis desired

5. Saint Francis desired

6. Saint Francis desired

7. And the Pagans

I. What St. Francis Desired

Il. Primitive Charitabily

1. In the beginning of Christianity

2. And Page 99

3. Fr. Arthur Ryan,

4. But it is

5. Ill. What St. Francis Desired

1. St. Francis desired

2. St. Francis desired

3. St. Francis desired

4. St. Francis desired

5. St. Francis desired

6. St. Francis desired

7. St. Francis desired

I. Selling Their Labor

1. When the laborers

2. And when the capitalists

3. And when the laborers

4. Selling their labor

5. Their labor

EASY ESSAYS

by PETER MAURIN

Open Letter To Browder

By Editors

Dear Brother Browder:

As rank and file Catholics,

1. The U.S.S.R. means

2. And when the capitalists

We are excoriated

(Continued on Page 6)

Catholics Must Help Refugees

And when did we see that

(Continued on Page 6)

Explains CW Stand on Use of Force

Rev. Dear Father:

You are one of many priests and

(Continued on Page 3)

SEPTEMBER, 1938

CW Editor

Back From

Nova Scotia

Speaks of Steel Workers, Housing, Mine Workers

D A Y A F T E R D A Y

There are all sorts of odds and

(Continued on Page 3)

Cost of War in Spain

Estimates Tremendous Losses on Both Sides and Proves Neither Benefits

Till June, 1938

It is very difficult to measure the cost of war (a cost to be measured not only in terms of currency), when both sides are solely concerned with propaganda abroad; in order to gain sympathy for their cause and to create hostilities, or at least mistrust, towards that of their opponents. Amongst all the estimates I have read, that recently published by the United Press seems me the most authentic.

In as much as the dead, civilian and military, on both sides are counted at about 490,000.

Loss of gold reserve and goods destroyed represents a total of 15,000,000,000 gold pesos.

Emigration abroad or the dispersion of populations over the Spanish provinces, involves more than 4,000,000 persons and at least 400,000 are in prison.

A year ago the Cardinal of Toledo spoke of half a million victims, and the Daily Telegraph about 400,000. But now the number of dead at 460,000. Spanish historians have never counted the dead, but I think they exaggerated. Even the figure of 460,000 given by the United Press should, I believe, be somewhat reduced. But whether 460,000 or 500,000 dead, the number remains enormous, and I think it is the other sufferings and atrocities of the war, which are literally inconceivable.

How many have been wounded?

How many wounded have received no attention, or proper attention?

How many families have been ruined? How many sufferers want? Hunger? Disease?

A strange war it is! At every phase people have believed that Franco was on the eve of final victory, or nearly; and a short while later, the impression returned that the war would go on indefinitely.

This in 1936: In August at Toledo in November before Madrid,—in 1937: in February at Malaga, in March once more before Madrid (Guadalajara), in June at Bilboa, in July at San Sebastian, in August at Valencia and Oviedo,—in 1938: in January at Teruel, in April, before Barcelona.

The Times itself on May 20 confessed that in April (during the Anglo-Italian negotiations) it put the number of dead at about 400,000. Spaniards have spoken to me of a million persons, and at least 400,000 are in prison.

(Continued on Page 3)

Neutrality


Wishing those who are concerned to avoid war to be compelled to admit today that the number of Catholic newspapers in Spain is an unfavorable factor of a Catholic neutrality in the Spanish war, increases every month. Some wonder and are even scandalized about this fact, but there is no reason.

The central do not pass a judgment on the merits of the parties in war. They take only into consideration that this destructive Spanish war is going to unite in its opposing sides, and yet, there will be a continuous war, or a permanent conflict involving all Europe.

A conclusion, then, of Christian prudence and Christian charity, after two years will convince any sensible man that the only way is to bring the fire to the fire, but the war need not last at least three years.

Christianists must try to convince and edify the faithful who come to a truce, which may give the final solution of the war. Christians must consider the terrible consequences of this war and see if there is any chance of a compromise, by which a truce could be established, and the sides, may be brought about.

It seems to me that the real Christian contribution to the present terrible state of war is a very difficult task in Spain.

A few more street corner discussions of Catholics Workers, Housing, Mine Workers

Price One Cent

Open Letter To Browder

By Editors

Dear Brother Browder:

As rank and file Catholics, virtually interested in the recons- truction of the country and Com- munity and placing all discussions on the plane of a brother- hood and charity. In doing so, both parties are then fulfilling several of the spiritual works of mercy: "in- structing the ignorant" and "re- marv.'ing the sinner."

It is also true that many wealthy Catholics side with the re- publicans and vice versa. We rank and file Catholics laymen fight everybody, but we try to employ anti- social ideologies from which Catho- lis are excluded. We do not understand this whole world and we offer our co-operation to men of good will to sketch them wherever they are. Depending on the place.

Yet let us place first things first. We can not possibly answer in a paltry

(Continued on Page 3)

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(Continued on Page 3)
The Poor You Have Always Had With You

Harlingen, Pa.

Dear Milton:

It does not take us long to find out whether or not we are in the right place.

It was brought to my attention of a meeting in the C.A. C. a week ago Thursday that a German woman suffering from a chronic lung disease was lying in a garbage can in the back yard of the hospital where she worked. The Wingler. I neglected to do anything about it. So she gave up and stumbled around the neighborhood on the kitchen beggar for someone to take her in. An old nun took her in. The gate to the right next door did so, and on Friday morning one of our neighbors told us about it. I thought it was time to act.

The situation was that the woman was a member of the Catholic Church and had been married and the husband had left her. With the help of the Catholic Worker we found a home for her.

Sincerely yours,

WILLIAM M. O'CARROLL, M. I.

The Catholic Worker

Letter to Brodzer

Catholic Editors Reject Offer of Cooperation And State Reasons

(Excerpted from Page 11)

Both materialistic and atheistic interpretations of the divine element in society are the inevitable result of the Christian concept. Our concept of man forbids accepting evolution as a foundation of the Christian church, for it is not material but essentially spiritual. If it is impossible in this light to appeal to the church, how can other human beings, including ourselves, influence your personality, as you put it? In the case of social and political relations among men, we are not talking about love, with great vigor the impulse, but the entire man. The world was made up of material things, machinery exists to move, move, move, and to make, make, make. On the other hand, the development of mankind is based on another kind of production, action, morally. You are saying that—"The Communist does not have to be present or to control them. We feel that they have been trained by the Church to operate with their own initiative and will contribute to social betterment."

In "Analysis to Catholics" you refer to questions of ethical standards as determined by the same doctrines, and further, you state that one of the differences between the Catholic and Communist in his standards, for example, is that the Communist will not respect the bourgeois, and has no reason to do so. You refer to your doctrinal belief in the superiority of our standards. Marxism indicates a trend to a conclusion when one is convinced that they are the same in doctrine. When the Commune on Marxism developmentally come, it is again true that you will correct in us our misunderstanding. Now you say that according to Dr. Paul, the Catholic doctrine of ethics is different from the Communist. That Dr. Paul has been a friend of Dr. Paul who wrote his "The Human Being in Society" because the Church in this case believes that the human being is the whole person of man, that is, his spirit, his body, and his soul, with a will of his own. The Communist, you say, does not believe that the human being is the whole person, his spirit, his body, and his soul, but that the economy is the most important thing. You say that in the Communist standards ethics are not considered in the same degree as in the Catholic standards.

You state that Dr. Paul also believes that the human being is to be regarded as a single entity, you say, and if so, you feel that Dr. Paul is correct in his belief. You say that Dr. Paul comes to a conclusion when one is convinced that they are the same in ideology. In the case of the Communist, you say, it is true that you will correct in us our misunderstanding. Now you say that according to Dr. Paul the Catholic doctrine of ethics is different from the Communist. That Dr. Paul has been a friend of Dr. Paul who wrote his "The Human Being in Society" because the Church in this case believes that the human being is the whole person of man, that is, his spirit, his body, and his soul, with a will of his own. The Communist, you say, does not believe that the human being is the whole person, his spirit, his body, and his soul, but that the economy is the most important thing. You say that in the Communist standards ethics are not considered in the same degree as in the Catholic standards.

There is no such thing as evolution. The evolution of man is an illusion. The evolution of man is an illusion, and all these beliefs, and all the ideas, and all these ideas, are based on the illusion of evolution. But the Church cannot believe—men cannot believe with any degree of certainty, and men cannot believe that the Church in this case believes that the human being is the whole person of man, that is, his spirit, his body, and his soul, with a will of his own. The Communist, you say, does not believe that the human being is the whole person, his spirit, his body, and his soul, but that the economy is the most important thing. You say that in the Communist standards ethics are not considered in the same degree as in the Catholic standards.

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The fellowship of men is a fundamental fact and through it alone comes the growth of personality. —Earl Adon. 
On Use of Force

(Continued from page 1)

ed and deceptively, priests and monks have been tortured and murdered in great numbers.

In the light of this fact is it inconceivable to write as we have done thus far?—to say as we do—"we are opposed to the use of force as a means of settling personal, national, or international disputes"? It is perhaps less effective to appeal to public opinion to take this stand. We feel that if the press and the public throughout the world do not speak in terms of the counsel of the bands of the Holy Ghost, then the Holy Ghost will speak for us.

We pray those martyrs of Spain to help us, to pray for us, to guide us in the stand we take. We pray that their blood cries out against the shedding of more blood to wash out theirs. Their blood cries out against a spirit of hatred and wariness which almost always precedes brutality and which leaves the conscience of the world as bare and hatred enduring for years to come. Do you suppose they died, saying grimly—"Alright—we accept martyrdom?" This would be martyrdom was wasted. Blood spilt in vain. Or rather cries out again to the shedding of more blood to wash out the wrongs of the past. This would be a victory for brutality, for the lay troops will avenge us.

We are afraid of the word love and yet love is stronger than hatred. Who of those who are combatting to effect public opinion we take this stand. We feel that if the present and the future generations in the world are not working for the future, that the world will become a better world.

Today the whole world has turned to the use of force.

The Holy Father in his call for Catholic Action, for the lay apostolate, is calling for Saints. We must prepare now for martyrdom which is inevitable. Who of us if he were in Spain today, could tell what he would do. Or in China? From the human natural standpoint man is doing good to defend their faith, their country. From the standpoint of the Supernatural—there is the "better way"—the way of the Saints—the way of love.

Who of those who are combating The Catholic Worker stand would wish to be found in the company of Christ as the First of the Martyrs? Not one.

Yet again and again it is said that Christianity is not:—

Age of Revolt

Today the whole world is in the midst of a revolution. We are living through it now—all of us. History will record this time as the Age of Revolt. Never before in the annals of the human race have so many men, so much energy and such a will to combat—

Yes, war will go on. We are living in a world where even Nature itself travails and groans" due to the Fall. But we cannot help it. The否則 the First of the Martyrs, for himself with any forceful means in his power? We must prepare. We must prepare for martyrdom, which if not inevitable, is a dismaying of the heart.

Yes, war will go on. We are living in a world where even "Nature itself travails and groans" due to the Fall. But we cannot help it. The否则 the First of the Martyrs, for himself with any forceful means in his power? We must prepare. We must prepare for martyrdom, which if not inevitable, is a dismaying of the heart. If we do not, as the press, emphasize the law of love, we are damned.
"Blockade"

West Side News Agency
Grand Rapids, Mich.

Dear Editor:
The West Side News Agency has been glad to handle all bona fide workers and labor publications as long as they served the organizations they represented. We have sold many of these publications for considerable prices, so long as they pursued a policy consistent, and in concurrence with the best interests of the trade union movement, both in the metropolis and throughout the world. The Catholic Worker as a newspaper and as an organization spokesmen and publicist for the Catholic Church's foreign policy, may be considered as having just the type of organization and public spirit that we are trying to promote in the cause of the Church.

We are glad to have the opportunity of being yours.

Sincerely yours,
Francis J. Rainis,
Rome, Italy.

Young CW


My name is Joseph Carpenter, a member of the Young Catholic Workers on Sundays with my other members.

I am writing to you to tell you about our work. We have a lot of good work to do in the community. I think you will be glad to make a donation to our cause and help us in our work.

Sincerely yours,
Joseph Carpenter

Sacrifice

Dear Editor:
I am an Irish Catholic girl married to an Italian-American boy. We have been living together in New York.

One day we were in the park. We had a great time. We talked about our future and how we would be able to do the work.

Sincerely yours,
[No signature]

Missionaries

Dear Editor:
On behalf of the Catholic Workers' Mission Society of Narrows, Connecticut, Inc., it is our pleasure to invite you to a talk on the subject of Five Dollars Being a Donation to the Catholic Church in the United States and Canada.

In order to help the poor and underprivileged, we are asking for donations. All donations will be used for the support of the Catholic Church in the United States and Canada.

We hope that you will join us in our efforts to make the world a better place.

Sincerely yours,
Catholic Girls' Mission Society
Florence J. Hamilton

From Rome

AmERICAN College

Dear Editor:
Residing in the splendid work you have created, I am very happy. I am very grateful for your efforts.

Sincerely yours,
J. P. Duran, G.M.

THE CATHOLIC WORKER

Page Five

LETTERS FROM OUR READERS

Mercy

St. Anthony Messenger
1651 Republic Street
Cincinnati, Ohio

Dear Father:
Perhaps the following account will prove interesting to you:

Last Thursday, the office of the faculty of St. Anthony Messenger was visited by an old man, a small swimming and picnic resort about two miles from the city. He said that he had beenSIMPLEIDY AN UNUSUALLY Decz.

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Study of Medieval Theologians and Conscientious Objectors

It seems superfluous to repeat that we are living in a period of international armament. Every day sees the task of war growing and growing. There is a civil war in Asia, a civil war in Europe, and a civil war in the Near East. There is a civil war in China, a civil war in Japan, a civil war in Russia, and the United States and the United Kingdom are preparing for another war. It is possible to call this another world war.

I shall discuss the causes of war as well as the general problem of war. The moment that the men, some persons, or realists, say that they accept the just war doctrine, the face of war and peace in international life is changed. When they have practically wished to do anything and everything, they still accept our consciences. Generally they accept the doctrine of just war, as a such a degree that they do not accept a return to this doctrine would constitute an immediate present to the whole Latin and Vanderpolt's Peace teachings in one word, that it is necessary to consider in the war in which he was in to a run and a non-insurrection.

Vanderpolt died in 1915, and in 1914 his chief work was published posthumously, La Doctrine sociale et pacifique, 106 pages, with a biography, re-ordered to do is not con-

BOOK REVIEW


St. Thomas Aquinas was recognized even during his lifetime, the thirteenth century to be one of the greatest of theologians, and was fully

appropriated, and enriched the intellectual life of the Church. It is natural that his Dominical comen

sations are available to them. My friends who read newspapers and magazines, look at newsreels, listen to radio broadcasts, and then very carefully depict what they have read, seen, and heard, always question the validity of their information in order to be on guard against any imposition of pro-war propaganda.

If we should ever happen—and some persons, or realists, say that it happens a good deal—United States is confronted with the duty of declaring war or not, on whom do we see the face of war in America? Do the people of the country along with everyone else, will we see the face of war in America? Then, we shall support the government in all of its war. Each individual must make up his own mind, and let it be known that he does not denounce his own mind, whether or not to take part, necessarily.

Objectors

Now, there are undoubtedly today many persons—true conscientious objectors, call them what you will, who will probably be, when the time comes, that the war in which they will be called to take part.

What support will these Catholics get from their religious leaders? I know that in the United States, the Catholic Church will not be ac-

cepted by the Catholic Church. The Catholic Church will not allow the Catholic Church to be a part of all wars, objectors, to war. The Catholics will find themselves in a position to protest against their religious leaders as well as against their consciences, objectors that the fact. I am sure that the Catholic Church, a church in America, may need the conscience of its own individual will.

All that I have to offer to this very general and very broad question is a series of questions taken from the writings of the great medieval and Renaissance theologians, and a statement of an action that a Catholic who sincerely be

lieves in the inferences which have been drawn upon to engage should, may, even, must, be united with the other persons, Catholics, and, who may show in any question, will be permitted to reflect

and to more religious leaders, or to (which present in these questions is an opinion which Catholic conscientious objectors that the fact. I am sure that the Catholic Church, a church in America, may need the conscience of its own individual will.

The gnostic of just and unjust war, the duties of each in war, the duty of the sovereign authority (or the subject of the authority), and of the subject of the state (or of the state), were all discussed very fully by our great medieval and Renaissance theologians. In the sixteenth century, St. Augustine, St. Isidore of Seville, St. Thomas Aquinas, St. Vincent, St. Francis of Assisi, St. Francis of Assisi, St. Martin de Porres, and many others, have given us a great deal of material in these questions. I will try to present these questions in our opinion that Catholic conscientious objectors that the fact. I am sure that the Catholic Church, a church in America, may need the conscience of its own individual will.

Peace League

Shortly before the World War a French peace league was organized, the Peace League, Alfred Vanderpolt by name, and with the support of the people.

In 1811 in Paris and in other parts of France, there had been a peace league called Le Droit de guerre d'abord, but it was afterwards changed to Le Droit de l'homme, de l'age, which married with the Catholic Church. In this work the author, Alfred Vanderpolt, speaks of the Ligue des catholiques francs

la Pauze" (Peace League of French Catholics), presented the teaching of the great theologians of the Middle Ages and of the Renaissance, and compiled the teaching of St. Thomas Aquinas, which was published in 1914. In these teachings, the face of war and peace in international life is changed. When they have practically wished to do anything and everything, they still accept our consciences.

Generally they accept the doctrine of just war, as a such a degree that they do not accept a return to this doctrine would constitute an immediate present to the whole Latin and Vanderpolt's Peace teachings in one word, that it is necessary to consider in the war in which he was in to a run and a non-insurrection.

Vanderpolt died in 1915, and in 1914 his chief work was published posthumously, La Doctrine sociale et pacifique, 106 pages, with a biography, re-ordered to do is not con-

It follows that if in their con-

sentation the subjects are convicts of the injustice of the war, it is not (Vanderpolt, p. 114). "Are the sub-

jects who follow their lord in an unjust war, a war in which they have been called to take part, objectors? It is not in for us to form our own opinion on different phases of the Catholic Church's position on the war. The Catholic Church will find themselves in a position to protest against their religious leaders as well as against their consciences, objectors that the fact. I am sure that the Catholic Church, a church in America, may need the conscience of its own individual will.

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On Use of Force

(Continued from page 4)

betray our trust, our vocation. We must stand opposed to the use of force.

St. Paul, burning with zeal, persecuted the church. But he was converted.

Again and again in the history of the church, the conqueror overcomes the conqueror.

We are not talking of passive resistance. Love and prayer are not passive but a most active glowing force.

We and those who are amongst us who pray, who work with love, and so powerfully that they can move the mountains of hatred that stand in our path. The soul needs exercise as well as the body and if we do not exercise our soul in prayer now we will be puny and ineffective in the trials that await us.

Peace Not Victory

We are not praying for victory for Franco in Spain, a victory won with the aid of Mussolini’s son who gets a heart of stone and gives me a heart.

We are not praying for victory for Hitler in Germany. No, we are praying for victory for the League of Nations, for the League of Nations.

We are not praying for victory for the Spanish people—all of them our brothers in Christ—all of them Temples of the Holy Ghost, all of them members or potential members of the Mystical Body of Christ. We are praying for victory for the League of Nations, for the League of Nations.

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Antigonish Prison Scores Over-Organization

By MR. J. J. TOMPKINS

If there is one warning, it is this -- beware of institutionalization! I can illustrate this with a story. I heard a friend of mine, who is a librarian, relating a story which he had heard from another friend who had been an intern at a mental institution. He told of Mr. Steffens that in his office one day there was an intern who was working very hard to get the patients out of bed, because it was his idea that that would help them. The librarian made a suggestion, and Mr. Steffens thought it was a good one, but the intern didn't do it. The librarian said, "Why not?" Mr. Steffens said, "Oh, no," and the devil, "It'll keep him out of the business of helping the patients." So, don't be afraid of the devil's work. The devil seems to think that he can do it, but he can't.

When a thing becomes overinstitutionalized, it becomes sterile. It seems to me that this is what is happening in the Antigonish Movement. They are building up a system of war. Enthusiasm can be whipped up by militarists. The working people are not interested in that. People are not interested in fighting. They just want to build a better world. They want to do something constructive. That is the thing that is needed.

In the Heights

Our experience in the Antigonish Movement, we have seen that in a real adult education at the pitch of the动s, among the fisherman's schools, along the wharves, and wherever the farmers gather to sit and talk in the evenings, that you can get one hundred thousand dollars worth of formal education in five or six years. It springs from the hearts and the minds of the people. It is independent. It is vibrant with motivation. It is dynamic. It is the kind of learning.

As between the formal, opiate type of education and the spontaneity, the ennobled, the creator-building type, if you will -- I vote for the creator-building. The former demands an empty pan. It doesn't make sense to build back to babies bunched with malnutrition in their little shoes. We want ideas with marrow --

It Will Be Done

It may be said by oracles of the canons of education that our pretenses of dope and drags in the realm of ideas -- that education, as I am talking about, smarts of people. That is the ball game. Would you accuse a man, looking for a place to build a house, of planning on propagandists? If so, we are propagandists of truth, then it is not our business.

The work is always liable to cause distortions. The pictures will be better. It is not starvation which leads to revolution. It is the vulgar prodigious economic things alone. For 150 years, we have been looking at the propaganda --

Man From Man

There is no man who cannot be a spiritual desperately important. The fact that laissez-faire industrialism is resting with the worker is enough to cause the worker to understand the order in the world. And the peculiar thing about this whole question of education, is that the machine will come to an end. The problem of education does not exist.

It may be said by oracles of the canons of education that we are too close to the problem of education. As between the formal, opiate type of education and the spontaneity, the ennobled, the creator-building type, if you will -- I vote for the creator-building. The former demands an empty pan. It doesn't make sense to build back to babies bunched with malnutrition in their little shoes. We want ideas with marrow --

Paper Pictures

When the world is going to the various pro-possible fields of adult education, this work can be done by the multitudes, that education can be done by the multitudes, that education can be
direct in statement -- no useless di-gressions or distractions. When they are made in particular for a purpose -- the purpose for justice and not for the purpose of profit. Business is a different kind of business.

Let's take newspaper illustrations.

1. What are they made for?
2. Who makes them?
3. And if the best kind of organization is self-organization, then the best kind of organization is self-organization.

Economics of Loneliness

The world being full of war and worse than that, the world belongs to the man who can use the horizon without towers and barbed wire. He can drink deep of the sea from which the devil, "That is going to be bad for the poor man."

The problem of education is not condensed things alone. For 150 years, we have been looking at the propaganda --

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