Educational Secularism
by Peter Maurin

I. To Worship God
1. Puritans came to America so they could worship God the way they wanted to worship God.
2. Quakers came to America so they could worship God the way they wanted to worship God.
3. Huguenots came to America so they could worship God the way they wanted to worship God.
4. English Catholics came to America so they could worship God the way they wanted to worship God.

II. In the Public Schools
1. The founders of America agreed in this that God wants and that God wants to be worshipped.
2. The founders of America did not agree about what God wants to be worshipped.
3. That religion is taught that God wants to be worshipped is a greater taunt in the public schools of America.
4. Religion is no longer taught in the public schools of America, but politics and business are still taught in the public schools of America.

III. Secularism
1. When religion has nothing to do with education, education is only informed with plenty of facts but no understanding.
2. When religion has nothing to do with politics, politics is only factionalism.
3. Let's turn the rascals out so our good friends can get in.
4. When religion has nothing to do with business, business is only commerce.

"One of the strongest arguments against war is that it necessitates the systematic suppression of school in order to circumvent the enemy. The enemy must be painted absolutely, and the fanatics of every imaginable cruelty as a monster outside the pale of human consideration. If this is not done the hateful work of killing and being killed would be impossible."—Fr. Keating, S.J.

(quoted in The Catholic Worker, November 1940)

Exploitation
By Ship Lines
In Crisis

According to a story in the last issue of The Pilot, the National Maritime Union paper, the so-called "mercy trips" talked about in the newspapers show mercy only to the American shipowners. We had received the same account during the month from a friend of the CW who is a seaman.

More than one thousand American citizens stranded in the Far East dependent upon American Shipowners to get them back home will be forced to cancel their passage, the story reads, because of the high and exorbitant rates charged on the SS Washington and other vessels.

The minimum rate charged on the Washington for a first-class passage to the states is $450, $315 above the normal third class rate of $100 charged.

This rate is prohibitive to American workers in China who receive their pay in Chinese dollars and others who are receiving low pay.

In Washington, officials of the Maritime Commission said that the rates are still in the "form" with rates normally charged.

On the United States Lines, costs can be obtained in public rooms for $50 under the minimum rates.

Hundreds of letters of protests are flooding the State Department demanding the rates be taken to prevent any further increases which might cause long delays with consequent evacuations.

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ST. MARTIN OF TOURS

"(St. Martin was a soldier but not a Christian. Encountering a beggar and being moved by compassion, he took his sword, cut his cloak in half and shared it with him. The next day Jesus Christ appeared to him, warning him to go and sell all he possessed.

—Ad e Bet hune"

Be Ye Therefore Perfect

The key which resolves this seeming paradox lies in the distinction between a Commandment and a Counsel. The injunction not to resist evil-doers is in the nature of a counsel of Christian perfection; it is not in the nature of a Commandment. Christ Himself draws this distinction in the words He addressed to the rich young man—"But if thou wilt enter into life, keep the Commandments... if thou wilt be perfect, go and sell all thou hast and give it to the poor..." (Matthew, XIX, 17-21).

The difference, therefore, between a Commandment and a counsel lies in the fact that the observance of the Commandment is binding upon all men as an indispensable condition of their salvation; whereas observance of the Counsel is an ideal recommended to the comparatively few who are generous enough to do more than they must in a sincere effort to arrive at Christian perfection. "All men take not this word," says Christ (speaking of the Counsel of Chastity), but they to whom it is given..." (Matthew, XIX, 17-19).

Take Up Your Cross and Follow

From this consideration an important corollary follows, that, namely, when a conflict arises between the fulfillment of the duties of one's state of life and the practice of a counsel of perfection, it is the duties of one's state of life that take precedence. Hence, a policeman or a soldier may not practice the counsel of non-resistance to evil; neither may those in the married state practice (except by mutual consent) the counsel of chastity; the father of a family may not practise the counsel of poverty, because the giving of all his goods to the poor conflicts with his duty to support his family.

From this it follows that the Christian, who has set himself the goal of imitating Christ by observing one or more of the counsels of Christian perfection, ought not to enter any state of life whose duties conflict with the observance of the counsel or counsels in question. And in order to make possible an integral observance of all the counsels of perfection, it is necessary for him to elect a special state releasing him from all mundane occupations—namely, the religious state. Consequently, if he wishes to observe Christ's injunction not to resist evil, he cannot accept the duties of a soldier though he is free to accept with a good conscience the non-combatant duties assigned to him in the army. Not that military duties are necessarily sinful. On the contrary, he who performs in a defensive war the duties of a soldier—even if these involve the killing of the guilty—does good, provided, of course, he performs them without hatred, in the right manner and with the right intention; but the conscientious objector who refuses to shed any blood other than his own, does better—as the Apostle Paul says of the counsel of virginity. "Therefore, both he that giveth his virgin in marriage, doth well; and he that giveth her not, doth better" (I Corinthians, XII, 1-2).
Jewish Holy Day

Yom Kippur, Oct., 12, 1940.

Dear Mr. Maurin:

In my new temporary position, which is a very busy one, I am not able to have much charge of a year old, etc., I am writing now with one eye on the short nap. I asked this orthodox woman last night the meaning of the rabbi shaking the ram’s horn on Rosh Hosonan and Yom Kippor in the Synagogue. She says that “the Angel makes a report against us.” Does that mean that we all have a good angel and a bad angel. On New Years Day and the Day of Atonement the Angel makes a report against us to God and tells Him all our sins, so that our blood will make the Angel cry, and God will be very much grieved by our sins.

Pavithram

In Wigan I am probably the only one that agrees with the poor man. The number of us who agree with the rest of England the numbers get fewer. Indeed I am one of them who works against it. And it is really on that pledge that I can go on, who do the way we do. It is to be done. As the tempo of the war rises higher I can only change the trumpets. The people have no patience for an Angel. People try and win encouragement others to better to speak to themselves of the Angel from their Angel.

Viewing the situation I can only listen to myself. I would rather have one of our own people and accept that other people who are better than our own and their own in the work we are doing.

In my present position I have to come up on Mott Street which literally reduced me to a poor old miser. But last night and kept me com­petently average.

The Angel and the Holy Name

Last Sunday the pastor of the Fifth Avenue Presbyterian Church called for the truce of God, asking men of all faiths and the Bishop of all the countries at war to appeal to the Holy Father to call for a truce of God.

Some years ago during the Spanish war the Catholic Worker movement was a regular meeting place for the men who had been in the wars. We had a number of these young men in the movement who were not able to continue to work in the movement, but who had given their lives to the movement.

We have now in this November issue to call upon our readers to write, cable, and pray the rulers of the world to arrange a truce of God for the holy season of Christmas.

We vainly try to persuade this intention at Mass in the morning. Remember it during the stations of the Cross. Remember it at the Rosary. And not only to pray, but to do penance for those who have broken this truce of God. Fastening our hearts a bit by bit by bit and our friends began to respond and the bills began to be paid and our creditors began to beam. Many said honestly, “You are not going to beat me down, Lord, seeing we are not going to be able to support the work you are doing.” But it is not so. This response has shown us overwhelmingly that our readers who have been carrying on this work with us these last eight years, are much anxious than ever that it should go on. We thank them with our whole hearts, and we beg them to continued to help us, for the bread on the bre-
Not A Commandment

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VII. 38). In saying, however, that to do a soldier's duties is to do good, we do not wish to understand the bygone drill as conducted in modern armies; nor does the Christian can conscientiously participate in a beastly practise involving deliberate excitation of hatred and the lust for blood, not to speak of profanation of the Holy Name of God. We have in mind here the things as they were then, when the idea in which involves an infradiction of the Divine commandments, even Christians who do not aspire to higher perfection are under obligation to be conscientious objects.

Love Your Enemies

That Christ truly counselled his followers against meeting violence with violence is apparent from many passages in the New Testament. I quote here only a few:

"If ye love them that love you, what do ye more than the publicans? 
"If ye do good to them that do good to you, what do ye more than publicans? 
"If ye lend to them of whom ye hope to receive, what do ye more than publicans? 
"But love ye your enemies, and do good, and hope for nothing, and ye shall be the Most High: for He is kind even to the unthankful and to the wicked."

"He Can That Can

Oh, yes, I know by the nose the cut-and-dried sophistries that the run of Catholic jingoist in clerical use, to explain all this away, to avoid the words of the Son of God. They will say, "There is no need that either John the Baptist or His Master teach you this. The publicans and the sinners go into the kingdom of heaven before you; for asmuch as you, when you correct men that are stained with the blood of innocent persons, say, "Go, sin no more": so these also. But when He spake these things unto them, His disciples asked him, saying, "Who then can be saved?""

"Heaven and Hell

Heaven and hell are the states for all men who take the sword shall perish with the sword (Matt., XXVIII. 50).

"Ye have heard that it hath been said, Thou shalt love thy neighbor and hate thine enemy. But I say unto you, Love your enemies, bless them that curse you, do good to them that hate you, and pray for them which despitefully use you and persecute you, that ye may be the children of your Father which is in heaven; for He maketh His sun to rise on the just and on the unjust. For if ye love them that love you, what do ye more than publicans? Do not even the heathens do the same? Be ye therefore perfect even as your heavenly Father is perfect (Matt., V. 44-48).

"Peace

And when His disciples James and John asked Him, saying, "Lord, shall we command fire to come down from heaven and consume them? But He turned, and rebuked them, and said, You know not what of spirit you are. For the Son of man is not to come to destroy men's lives, but to save them (Luke IX. 53-56).

"Peace on Earth

Christians, if ye love your enemies, and do good, and hope for nothing, and ye shall be children of the Most High: for He is kind even to the unthankful and to the wicked (Luke X. 46).

A Strong Conflict

It is so that the Catholic Church has always understood Christ's words. She enjoins on her faithful to shun bloodshed and blood-thirst, which is contrary to the precepts of Christ. Indeed, anyone who sheds blood or undertakes duties that normally involve claiamed that these voyages were aimed at "the destruction of 50,000 Spanish population."

Those Hounded Hares

Why are ye so unconfident, why so mute when justice groans? Is it because what is just is not always victorious? As they tramp the streets of chaos—tread the flimsy to calamity?

What ye varnished verbum—venders—purses of that divine, Think you of Christ's hungry brothers saving o'er the habits of wine! Are ye as calmly indifferent to any hare's condition that rain the lives of so many of our brothers?

Program Needed

I would like so much to see a Catholic Worker program here. Indeed, it is of great need, and we can only appeal to you to help develop it. We need a good youth movement, similar to the Jocists, for our Spanish young people. We need a Catholic Labor College of the type that the Catholic Worker paper in both Spanish and English. We need a Catholic newspaper, a Catholic Worker scholar program, for which you could send us? One of the most important things that we need, the means for developing effective Catholic Social Action now in Colorado. M. A. H.

Please—Clothes!

CLOTHES.

Every day finds more and more people in need of clothing. If you can spare the time to gather in any clothing that you do not need, we would be greatly pleased if you could send them to us here. We are in dire need of overcoats. We have always greatly appreciated any parcel of clothing that you would send us.

"Evolution of Peace

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But a Council

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do military service. Thus, under date of his feast-day, January 2nd, the Roman Martyrology—a chronicle which the Church uses in her liturgy—we read the following about St. Maximilian:

"At Tomi, in Pontus, St. Marcellinus, a youth who, under the Emperor Licinius (d. A.D. 324), being included among the recruits, and being unwilling to do military service, for this reason was dragged before a court to be deposed, and after being tortured in prison, was finally submerged in the sea, thus consumating his martyrdom."

Church history likewise records the fact that St. Maximilian, the son of a veteran, refused when he was called upon to join the army, saying that, as he was a Christian, it was not allowable for him to do this. Because of his refusal, he was decapitated in A.D. 285. Harnack, who made some research in this field, reaches the conclusion that agriculture is the first and most important of the pursuits of the tiller of the soil and enjoyment. So, exercising the mental powers of agrarian education, as one "who, by reason of religious training and belief, is conscientiously opposed to participation in war in any form," it will have to allow Catholics, who are opposed to war, to seek their livelihood in agriculture, and to have their right to be deprived of their civic rights by would-be casuists and moral theologians in Congress. Let Senators stick to their politics and leave moral theology to the Priests. At least we can say that the way in which we are going to sell our produce in the future will be regulated by Cardinal Colonna, on December 19, 1729, and appropriate penalties were attached to such oaths and to increased prices.

But the Papal document on agriculture is the motu proprio: "Agriculture embraces all rural economy. Let us then devise a varied (diversified) production so that one family and others will supply the needs." Leo XIII, in 1891, said: "Men always work harder and more readily when they work on that which is their own." Pius VII, in 1802, wrote: "The protection of honest hands is as good as that of the owner of the land." At the time of the issuance of this motu proprio a graduated land tax was applied to the proprietors in the Agro Romano so as to effect a re-division of the lands. But Pius VII carefully pointed out that this was not a tax in the sense of this taxation method. The provisions he made for a resettlement method and a combination of land owners and land tenants were not quite adequate. The motu propria form of action was to be accomplished in the following manner:

As now formulated, the Conscript Act smacks of the Catholic religion and the soldiery. As now formulated, the Conscript Act smacks of the Catholic religion and the soldiery. The law of the empire—the law of the Holy See was prepared to provide for the welfare of the people in the battle of the Roman Empire—the fact was just this: the baptized Christian did not become a soldier." (Militia Christiana, The Christian Religion and the City of God, in the 3rd Century, and in the 15th Century, 1595.)

Right to Objection

What we have said points to one inescapable conclusion and this conclusion is that Christ's injunction against bloodshed or violence under any form, while not a commandment, is nevertheless a counsel of Christian perfection proposed to all the faithful and impos ed upon Jews and non-Christians. Consequently Catholics have the right, though not the duty, to be conscientious objectors. The only condition upon which this right hinges is that their motivation must be a sincere desire for Christian perfection and not simply a truculent protest against the existing political order. Upon this right, I advise Catholics to insist, though it goes without saying that I advise no one to refuse to register. In this present time of crisis, such action, it seems to me, would be out of place. The important thing, I repeat, is for Catholics to insist on their right to be conscientious objectors if their conscience so dictates.

Law Discriminates

As now formulated, the Conscript Act annuls of an unjustifiable intent on the part of Congress to discriminate against Catholics, and to confine the right to be conscientious objectors to sectarians who, like the Quakers, are opposed to war in any form and do not admit even the connotation of the law. Consequently the law, a conscientious objector to be defined as one "who, by reason of religious training and belief, is conscientiously opposed to participation in war in any form." Because Catholics believe in the possibility of a justifiable participation in war, if that war were to be of a purely defensive nature, they are not excluded from the benefits of this provision. We Catholics, however, will not suffer ourselves to be deprived of our civic rights by being cast aside and made moral theologians in Congress. Let Senators stick to their politics and leave moral theology to the Priests. At any rate, we Catholics will demand for ourselves a most favored religion status. In China, whenever other nations secured special privileges, the United States invariably held in under its most favored nation clause, making its own whatever any other nation had managed to obtain. We American Catholics will profit by that lesson. If the law allows Quakers to follow their commandments against war "in any form," it will have to allow Catholics, too. Let there be no religious discrimination. Whatever is conceded to the most favored religion, is a right that we Catholics will insist on having. Congressional moral theologians to the contrary notwithstanding.