

The Forgotten Radical Peter Maurin

Easy Essays from the Catholic Worker

Annotated and Complete with Previously Unpublished Essays

Edited by Lincoln Rice

The Forgotten Radical Peter Maurin

CATHOLIC PRACTICE IN NORTH AMERICA

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EASY ESSAYS FROM THE CATHOLIC WORKER

Peter Maurin

Edited by *Lincoln Rice*

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The Forgotten Radical Peter Maurin

Introduction

Peter Maurin cofounded the Catholic Worker movement with Dorothy Day on 1 May 1933. During the 1930s, both Maurin and Day regularly gave talks on the Catholic Worker at churches and college campuses around the country. On one occasion, Maurin was scheduled to speak to a Knights of Columbus group. Maurin arrived in his usual shabby suit, and the pastor threw him out, complaining that he had been sent a “Bowery bum.” On another occasion, in 1939, he was invited for a meal at a professor’s home. The professor, believing that Maurin was extremely late to their home, complained to his wife. She responded that a poorly dressed man with a strong accent had arrived earlier. Thinking he was there to read the gas meter, she had sent him to the basement, where they discovered him patiently waiting in a chair.¹ During his lifetime and since, Peter Maurin has often been relegated to the basement and ignored both by those in the Catholic Worker movement and by its admirers.

In contrast, Dorothy Day was often revered by those in the movement during her lifetime, and her reputation has only increased in prominence since her death in 1980. In his 2015 speech to a joint session of Congress, Pope Francis singled out Day’s commitment to social justice as an example for Americans. Day’s cause for canonization is progressing, and she is a regular fixture in high school and college theology classes. On the other hand, her Catholic Worker cofounder, Peter Maurin, is relatively unknown. Not only were Maurin’s ideas foundational for Dorothy Day and the Catholic Worker movement, his writings in the *Catholic Worker* newspaper introduced to the United States Emmanuel Mounier’s personalism, which emphasized the primacy of the person over the dehumanizing effects of both rugged individualism and collectivism. Maurin promoted a return to village life and an agrarian society. He believed this was the only permanent solution for the Great Depression, of which he believed industrialism to be the primary cause. Although his message to

return to the land has often been scoffed at even in the Catholic Worker movement, Catholic Worker farmer Eric Anglada notes that Maurin's vision is being embraced by Catholic Workers in the twenty-first century, "with roughly two dozen farms all over the world—from New Zealand and England to Mexico and the far reaches of northern Canada, to numerous communities in the Midwest."² Before Day met Maurin in 1932, he had already formulated the basic ideas and tenets of the Catholic Worker program. He was simply looking for someone to believe in his vision and put it into action.

Maurin and Day met in December 1932, as the Great Depression worsened. Either at their initial meeting or on the following day, Maurin proposed to Dorothy a three-point program for creating a functional society: (1) round table discussions, (2) houses of hospitality, and (3) farming communes. He referred to his program as the Green Revolution, indicating that he was following the example of Irish missionaries to Europe in late antiquity as opposed to the Red revolutionaries of twentieth-century Russia. Communism grew in membership and influence in American society during the 1930s, and it often played the role of a foil for Maurin.³ Maurin not only opposed Communism but also regarded the Industrial Revolution as a harmful phase in human history in need of reversal. Maurin believed that industrialization removed creativity from the laborer and was incongruent with a localized economy because of its constant searching for new markets.⁴ He believed that only a return to village life on the land could promote personalism and suitably address the problems of unemployment and isolation caused by industrialization and the expansion of cities. Saint Francis of Assisi, a person who espoused voluntary poverty, performed manual labor, and offered his labor as a gift, was his paragon. A few years before meeting Day, Maurin began emulating these aspects of Francis in his daily life and continued to do so until his death.

Maurin presented his ideas in short poetic phrases that were soon referred to as Easy Essays. These essays became a regular feature in the *Catholic Worker* and represent the bulk of his writings.⁵ They were the *modus operandi* for communicating his vision. Even his letters to Day took the form of Easy Essays. At first glance, Maurin's Easy Essays appear overly simplistic and preposterous. Further investigation reveals complexity and nuance. The essays are packed with demanding ideas meant

to convey dense information and encourage the listener to ponder different ways to understand and interact with reality. Jesus preached parables; Peter Maurin recited Easy Essays.

Brendan O’Grady pointed out that Maurin’s essays encapsulate the teaching method of Jean-Baptiste De La Salle’s *Conduite Des Ecoles Chrétiennes*: “repetition of ideas, simplicity of expression, conciseness, accuracy, and phraseology adapted to the understanding of average students.”⁶ The Christian Brothers in France espoused this style of teaching in the late nineteenth century. As a Christian Brother during this era, Maurin employed this method to teach children in France. O’Grady noted ten characteristics of Maurin’s Easy Essays: (1) phrased format, (2) simplicity, (3) use of popular diction, (4) conciseness, (5) repetition, (6) definitions, (7) orderliness, (8) use of authorities and witnesses, (9) reading recommendations, and (10) humor.⁷

Each Easy Essay contained from one to ten or more stanzas and was part of a larger arrangement of essays. The arrangement was often titled, and within it, the individual essays, which were also titled, were arranged in such a manner as to support the overall thesis. Many individual essays were later repeated in slightly altered forms in new arrangements. It also happened that previous arrangements were repeated that omitted or added an essay. In some cases, the cause for omitting an essay from a repeated arrangement was probably space considerations.⁸ In almost all instances, the first few essays of an arrangement were prominently featured on the front page of the *Catholic Worker*, with the remainder of the arrangement continued inside the paper.

Annotated Edition with Unpublished Essays

The present edition of Maurin’s essays contains not only the 482 Easy Essays that were published in the *Catholic Worker* but also previously unpublished essays, in-depth explanations of obscure references, and improved formatting. Before this book, *Catholic Radicalism* (1949) was the most complete collection of Maurin’s essays.⁹ The foreword to that collection stated, “Everything written by Peter which he considered worthy of publication appeared in the *Catholic Worker* in his lifetime.”¹⁰ While this statement may be factual, 87 essays remained unpublished at the time of his death. Most of those essays are held at the Catholic Worker

Archives at Marquette University in Milwaukee, Wisconsin. The three essays not preserved at the archives were published in Arthur Sheehan's biography of Peter Maurin, *Peter Maurin: Gay Believer* (1959).¹¹ They are the last three essays presented in this volume. Maurin wrote 36 of the unpublished essays for instruction at the Catholic Worker farm near Easton, Pennsylvania, in 1938. It is uncertain why the remaining essays were never published. Of the essays not published during his lifetime, a few have been published in the newspaper and by different authors wishing to further investigate Maurin's thought. The decision by others to publish some of the essays after Maurin's death confirms that the publication and availability of these "lost" essays are essential for anyone hoping to increase his or her appreciation of Maurin's vision.

This edition also includes twenty essays published in the *Catholic Worker* during Maurin's lifetime that have not appeared in any published collection. Of the twenty essays, ten were authored by Maurin and ten were quotations from other authors. Even though these quotation essays were not original creations of Maurin's, they are included here because they were part of larger arrangements meant to be read as a whole.

As an annotated edition, this book contains more than 350 footnotes. Where Maurin published multiple versions of an essay, the original essay is always presented in this book. If future versions of an essay contained any differences, a footnote accompanying the original essay explains these differences. Footnotes also explain obscure references to historical events, most of which would have been common knowledge for *Catholic Worker* readers during the 1930s. At the end of the book is a biographical glossary with a brief biography for every person mentioned by Maurin in the Easy Essays. The entries often contain the reason Maurin was including this person in his essays and provide context for the source material if Maurin was citing something a person wrote. When possible, sources to quotations are indicated in the biographical glossary or in a footnote. This is not always possible owing to obscure sources or because Maurin often placed a statement in quotations when he was actually paraphrasing or generally stating someone's thought.

Ultimately, this edition is annotated because one's comprehension of the essays increases if one possesses a familiarity with Maurin's historical references. Although Day stressed that Maurin's thought was

in the realm of theory and ideas and that he shunned conversation about personalities and personal stories, his essays were usually inspired from, or in response to, historical realities and events.¹² Maurin, keenly aware of contemporary thought in history and economics, proposed solutions that he believed were realistic responses to the social ills of his day.

Maurin also copied selections from books and speeches that he favored into an Easy Essay format, many of which were published in the *Catholic Worker*. These digests are not included in this volume not only because they would expand this book tremendously, but also because of the difficulty of securing the copyright permissions for many of the works. Within the pages of the *Catholic Worker*, Maurin liked to include lists of books that he thought were important to read. These lists are preserved in the Easy Essays if they formed an integral part of an essay arrangement. Book recommendations that stood apart from Easy Essays arrangements have been omitted. A master list of the books recommended by Maurin is presented in Appendix III. Additionally, there are appendixes for two interviews with Peter Maurin. The first is a four-part interview of Maurin as he was questioned by his future biographer, Arthur Sheehan. The second is a radio interview, the context and origin of which remain vague. Both appeared in the *Catholic Worker* and are included because they detail Maurin's vision for a functional society in concise fashion. Whereas the essays provide snapshots of individual aspects of his vision, the interviews paint the landscape.

Rubrics for the Easy Essay Arrangements

In this volume, each essay is sequentially numbered and presented chronologically as it appeared in the *Catholic Worker*. If an essay appeared again in a later issue of the paper, reference is made to its essay number, but the essay is not reprinted. Where a repeated essay contains alternate wording from the original version, the first instance of the essay includes a footnote stating how it differs from other versions that Maurin published.

The title of each arrangement is in capital letters. During the first two years it was common for the title to be simply "Easy Essays." The titles of

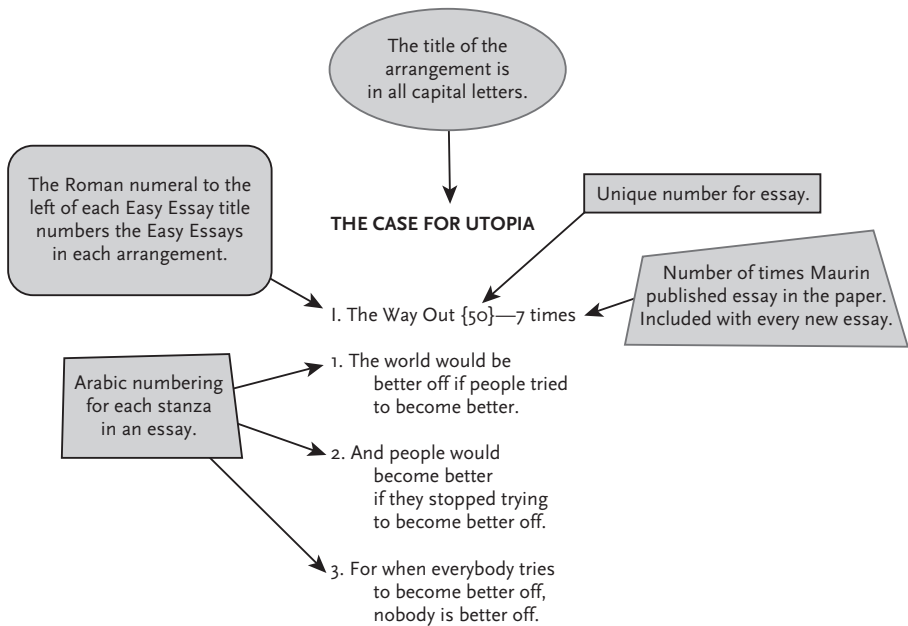


FIGURE 1. Sample Essay in Which Rubrics Are Noted

individual Easy Essays have only the first letter of each word capitalized; in the few cases where the title of the first essay of the arrangement is also the title of the arrangement, it is presented in capital letters. Each Easy Essay within an arrangement is numbered with a Roman numeral. This was a common practice for Maurin, but the newspaper did not consistently format all his essays in this manner. Each time a new essay is presented, a notation to the right of the title indicates the number of times an essay appeared in the *New York Catholic Worker*. For the sake of conformity, this volume places Roman numerals beside every essay in each arrangement. Additionally, each stanza within an essay is numbered with Arabic numerals.

Maurin never dated his essays; the dates cited in this volume refer to the date of their publication in the *Catholic Worker*. In some instances, Maurin wrote extremely long essays that included pieces of older essays. These longer essays—presented in full—include the identifying number of earlier essays within the arrangement.

The Life of Peter Maurin

Numerous biographies have been written about Maurin that are available to those wishing to further explore his life.¹³ Because Maurin rarely talked about himself, his life before the Catholic Worker movement has been notoriously difficult to piece together. As Marc H. Ellis has noted, “After studying Maurin for years and laboring at writing his biography, I can say without apology that Maurin’s life remains a mystery.”¹⁴

Peter Maurin was born Pierre Joseph Aristide Maurin on 9 May 1877 in the Languedoc region of southern France. During Maurin’s childhood, his village of Oultet comprised fifteen families. The village had grown to only twenty families by 2003.¹⁵ It is likely that Maurin’s vision of stable village life as a viable alternative to cities and the Industrial Revolution was based largely on his experience at Oultet. Although the Maurin family lived a life that many would equate with poverty, Maurin’s half-sister asserted, “We always had what we really needed.”¹⁶ The Maurin family had a farm with fruit trees, land for growing vegetables, and space for numerous cattle, oxen, and sheep.¹⁷ Maurin grew up in a religious household and, at the age of fourteen, left home to study at a Christian Brothers boarding school in Mende.¹⁸ Maurin was involved with the Christian Brothers from 1891 to 1902, first as a student then, in 1893, at the age of sixteen, as a new novice for the order. From 1895 until 1899 he kept temporary vows and took a three-year vow in 1899. He taught in several elementary schools during his time as a novice.¹⁹ As vowed religious in France were not completely exempt from military conscription, Maurin was also forced to serve in the French army from November 1898 to September 1899. At this time, Maurin became interested in social issues and, soon afterward, joined a study club that discussed the social issues of the day. Maurin left the Christian Brothers on 1 January 1903 after deciding not to renew his vows.²⁰

After leaving the Christian Brothers, Maurin lived in Paris and sold the *L'Éveil Démocratique* (*The Democratic Awakening*), the newspaper of *Le Sillon*, a group that promoted the reconciliation of democracy and Christianity. Though France became a republic again in 1870, tensions were still high between state and church, with the French hierarchy closely aligned with movements to reinstitute the monarchy. Maurin

served two additional brief stints in the French army in 1904 and 1907. After his last stint in the military, he decided he would no longer report for duty. From 1907 to 1909, he lived in various locales in central and southern France to avoid military service. In 1909, he ended his involvement with *Le Sillon* and decided to leave France for Canada. Though the exact reason for his emigration is unclear, it is fair to speculate that he emigrated to avoid conscription.²¹

Maurin tried to homestead in Saskatchewan, Canada, for two years with a man whom he had met on the journey. In 1911, his partner in the venture died in an accident, and Maurin began working as a laborer in Alberta, digging sewers and working on the Canadian Pacific Railway. After working briefly in Ottawa, he immigrated to the United States to work as a lumberjack in New York state.²²

After two days as a lumberjack, Maurin quit his job and traveled around New York, taking on various professions. He moved down the East Coast, even spending a couple days in a Pennsylvania jail after someone mistakenly thought he was trying to break into another person's home. Maurin also spent time laboring in the Midwest and, in 1913, settled in Chicago. With the onset of World War I, he made a good living teaching French. During this time, he visited areas that regularly featured soapbox orations and discussed the social questions of the day. Maurin taught French in Chicago until 1925, when he accepted the invitation of one of his students to teach French in New York City.²³

After a few months teaching in New York City, Maurin moved to Woodstock, New York, where he began providing French lessons without charging a fee. He initially lived in an artist colony and later in someone's barn. Maurin then moved to Kingston, New York, where he lived for three years. He continued to teach French and lived on freewill offerings from his students. By 1927, he had started sharing his social views with others and even gave a speech to the local Rotary Club on the fallacy of saving. Up until this point, Maurin had gone by the name "Pierre," but on the advice of Fr. Joseph Scully in Kingston, he began going by "Peter."²⁴

In 1929, Maurin stopped teaching French and stayed as a live-in worker at Fr. Scully's boys' camp in Phoenicia, New York. When not working there, he spent considerable time in New York City—reading at the library, arguing with soapbox orators, and striking up conversations with bystanders in various public squares. In these forums, Maurin



FIGURE 2. Formal Portrait of Peter Maurin, Chicago, ca. 1920
(Courtesy of Marquette University Archives)

would proclaim his Easy Essays and hand out printed copies when possible. Maurin recited a version the essay “Taking Back Our Name”{142}, in which he argued that authentic communism had its origin in French Catholicism, but no copies of these early essays have survived, and we cannot know how similar or different these essays were from the ones later published in the *Catholic Worker*.²⁵

In December 1932, Peter Maurin appeared at Dorothy Day's apartment, which she shared with her brother and sister-in-law. Two individuals—George Shuster, the editor of *Commonweal*, and a “red-headed Irish Communist” whom Maurin had met in Union Square—had advised Maurin to introduce himself to Day. The first time Maurin stopped by, Day was away covering a hunger march in Washington, D.C. While covering the march, Day went to Immaculate Conception Basilica to make “a prayer which came with tears and with anguish, that some way would open up for me to use what talents I possessed for my fellow workers, for the poor.” When she returned to New York on 8 December 1932, she found Peter Maurin waiting in her apartment.²⁶

At thirty-five years old, Day was not initially impressed with the fifty-four-year-old Maurin, but he persisted in his attempt to indoctrinate her with his Catholic social vision for society. She was particularly intrigued by his idea that she should start a newspaper to convey the Catholic message to the unemployed. On 1 May 1933, Day published the first issue of the newspaper, the *Catholic Worker*. The periodical proclaimed the dignity of the poor, exposed injustice against laborers, condemned racism, promoted personal responsibility for social ills, and printed excerpts from papal social documents.

On reading proofs for the first issue of the *Catholic Worker*, Maurin was disappointed that the paper contained more than his Easy Essays. In addition, he had wanted the paper to be called the *Catholic Radical* or the *Catholic Agronomist*. To him, the *Catholic Worker* sounded too close to the Communist *Daily Worker*. Maurin apparently left New York over these disagreements and did not return for a month. The second issue of the paper included a note that only his essays spoke to his vision and that he had officially withdrawn from the editorial board to make this point even more unambiguous.²⁷

Maurin contributed original Easy Essays to the newspaper from May 1933 to December 1942. These essays constitute the bulk of this volume. Maurin organized the first round table discussion at the Manhattan Lyceum on the last Sunday of June in 1933. Round table discussions were the first aspect of his three-point program, which promoted workers and scholars coming together to discuss thoughtfully the issues of the day. The Lyceum was rented because it could hold 150 people, but only about 15 people attended. The second meeting in July was attended by the same

number of people but also had the good fortune of attracting Fr. John LaFarge, a Jesuit priest dedicated to racial justice. Though the discussions would never become overly popular, they did attract several significant speakers during the 1930s, including *America* editor Rev. Wilfred Parsons, liturgical reformer Virgil Michel, Catholic sociologist Paul Hanly Furfey, moral theologian Monsignor John A. Ryan, and French philosopher Jacques Maritain.²⁸

Houses of hospitality to provide shelter for the homeless were the second point in Maurin's program. He had initially expected the American bishops to take a leading role in this venture, but it was Day who was compelled to open the first hospitality house on 11 December 1933. Winter temperatures had recently plummeted, and Day recognized a homeless woman who was visiting the paper's editorial offices, as she had come by with a friend the day before. Day asked about her friend, only to discover that her friend had committed suicide by throwing herself in front of a subway train because she could not bear the bitter cold. Immediately, Day begged additional money from personal contacts and combined it with previous donations for the paper to secure a large vacant apartment with five bedrooms for up to twenty homeless women; this apartment became the first house of hospitality, which was named the Teresa-Joseph Cooperative.²⁹ After having read the exploits of the first Catholic Worker house in the newspaper, others were inspired to take personal responsibility for the poor in their midst and began opening their own hospitality houses in various parts of the United States. The houses of hospitality have become the most prominent feature of the Catholic Worker movement.

The third point in Maurin's program was farming communes to furnish labor for the unemployed and serve as an example for a functional society. In June 1935, the Catholic Worker procured a building, garden, and an acre of land on Staten Island. This was an important development that permitted some experimentation in gardening. The first Catholic Worker farm would open near Easton, Pennsylvania, in April 1936.³⁰

Maurin enacted his emulation of Franciscan poverty before he met Dorothy Day. When he met her, he owned nothing except the clothes on his back, which he would literally give away when asked. Becoming a troubadour for the Catholic Worker movement, he traveled around the country speaking about his ideas and sharing what was happening in

New York City and on the farm.³¹ When in New York City, Maurin often spent his nights selling the newspaper in Union Square while arguing with Communists. After sleeping until noon the next day, he would attend Mass and eat at a cheap restaurant on the Bowery.³²

Maurin, along with a Protestant friend, moved into a Harlem storefront that had been donated to the Worker in May 1934. Although the storefront housed a few men, it was not primarily a house of hospitality, but a base from which to evangelize and teach the Catholic program on social and racial justice to African Americans. The storefront offered literature, regular meetings, craft-making sessions, and even French classes. It seemed, at first, that the storefront might be successful, but after the first summer it never attracted more than a small crowd. By the end of 1935, the storefront was closed when the owner, a member of the National Guard, discovered the nonviolent tendencies of the Catholic Worker.³³

By the fifth anniversary of the Catholic Worker in 1938, Catholic Worker houses of hospitality were opening all over the United States, and newspaper circulation had grown to 165,000.³⁴ During the first few months of 1938, Maurin organized monthly symposiums on personalist democracy. Speakers included Roger N. Baldwin of the American Civil Liberties Union, Rabbi Eugene Kohn, and Christian pacifist A. J. Muste.³⁵ Maurin had regularly visited the farm in Easton since its opening in 1936; during the summer of 1938 he decided to live there. That summer Maurin wrote some of the unpublished essays on cult, culture, and cultivation that are found in the latter part of this volume. He posted these essays on the bulletin board to inspire those on the farm.³⁶

After that summer, Maurin traveled to the West Coast and back, giving talks and visiting friends. It appears that during spring 1939, he took a brief hiatus from the Catholic Worker. One probable reason was that Day had told Maurin the funds he had sent to her for building a farming commune had been spent on the bread line. In June, Dorothy Day wrote an open letter in the newspaper asking where he was, sharing news of her father's death, apologizing for redirecting his funds, and closing with three simple words: "We need you." Maurin must have seen the letter, because new Easy Essays appeared in the following issue of the newspaper, and he returned to lecture at the Easton farm for the remainder of the summer. He again traveled during the next fall and winter. As

part of his journey, he went to Spokane, Washington, in October to attend the National Catholic Rural Life Conference, which he tried to attend each year.³⁷

In December 1939, Maurin secured funds to open a Discussion Center on Catholic Doctrine that would disseminate Catholic thought to non-Catholics via clarifications of thought. The center opened at the beginning of February 1940 with a particular interest in reaching a Jewish audience. Like the storefront in Harlem, not many people visited. Before the end of the 1940, the center closed.³⁸

In the early 1940s, Maurin continued to travel to and visit communities that shared a similar vision. He was involved with the creation of a folk school in Avon, Ohio, during the summer of 1941, at which he taught church history.³⁹ December 1942 marked the last time that the *Catholic Worker* published original Easy Essays submitted by Maurin. The reason he stopped writing essays is ambiguous but probably had its source in a recent stroke; he was becoming easily tired, and his mind was beginning to fail him.⁴⁰ By the fall of 1944, Maurin's memory was noticeably failing, and his condition worsened during 1945 and 1946. While at the New York Catholic Worker in March 1947, Maurin went missing for four days,



FIGURE 3. Peter Maurin and Dorothy Day, Maryfarm, Newburgh, New York, 1948 (Courtesy of Marquette University)

then suddenly reappeared. He had been lost. He had slept in coffee shops when possible and rode buses, hoping one might take him home. In December 1948, he was diagnosed with cardiac asthma and became increasingly lethargic. During this period, he lived at the house of hospitality in New York City, the Easton farm, a newly acquired farm near Newburgh, New York, and with friends of the Catholic Worker movement. On 15 May 1949, Maurin died at Maryfarm near Newburg and was buried in St. John's Cemetery in Queens.⁴¹

Concluding Remarks

As an anarchist endeavor without any central authority, the Catholic Worker movement has grown organically to more than 150 Catholic Worker houses of hospitality throughout the United States, with an additional couple dozen in other parts of the globe, including Australia, Argentina, Canada, England, Germany, Mexico, and Uganda.⁴² More than a dozen farming communes continue to experiment with the third aspect of Maurin's program.⁴³

The Great Recession of the early-twenty-first century was a stark reminder that we share many of the same economic problems and concerns that plagued the Western world during the Great Depression. Since the Great Depression, capitalism has become more entrenched in the Western psyche. Profit is placed before people. Technological progress is still largely viewed as an unqualified good. Businesses continue to look for new markets. So-called civilized people kill those they consider barbarians in order to civilize them. In other words, the solutions proposed by Peter Maurin more than eighty years ago continue to provide a fresh perspective for perennial problems. Peter Maurin had a gift for communicating the best of the Christian tradition, and I hope his essays will provide challenging and thoughtful ideas for readers of this book.

Notes

1. Ruth Heaney, *Voices from the Catholic Worker*, ed. Rosalie Riegle Troester (Philadelphia: Temple University Press, 1993), 105; Stanley Vishnewski, "Peter Maurin to Lead Classes at Easton Farm," *New York Catholic Worker*, June 1940, 8; Dorothy Day, "Story of Three Deaths," *New York Catholic Worker*, June 1949, 2.

2. Eric Cussen Anglada, "Our Ecological Moment," *Worcester Catholic Radical*, June/July 2018, 1–2, <https://ia802704.us.archive.org/33/items/catholicradical/catholicradical-2018-06.pdf> (accessed 25 June 2018).

3. Harvey Klehr and John Earl Haynes, "Revising Revisionism: A New Look at American Communism," *Academic Questions* 22 (2009): 452.

4. See Maurin's arrangement of essays from November 1935 entitled, "Back to Christ!—Back to the Land!" Because Maurin wrote supportively of the French industrialist Léon Harmel, one could argue that Maurin was not opposed to industrialism, but to industrial capitalism and industrial communism. Though he applauded Harmel's care and concern for his workers, Maurin never promoted an industrial economy. In fact, his writings indicate a belief that industrialization cannot exist outside of a capitalist or communist context.

5. It was Dorothy Day's brother John who created the name "Easy Essay" to describe the works of Maurin while helping to put together the first issue of the *Catholic Worker*; Day, *Loaves and Fishes* (1963; repr. Maryknoll, N.Y.: Orbis, 1997), 5.

6. Brendan Anthony O'Grady, "Peter Maurin, Propagandist" (Ph.D. diss., Ottawa University, 1954), 8.

7. O'Grady, "Peter Maurin," 280.

8. Luke Stocking, "When the Irish Were Irish: Peter Maurin and the Green Revolution" (M.A. thesis, St. Michael's College, 2007), 51.

9. Peter Maurin, *Catholic Radicalism: Phrased Essays for the Green Revolution*, ed. David Mason (New York: Catholic Worker, 1949).

10. David Mason, foreword to Maurin, *Catholic Radicalism*, vi.

11. Arthur T. Sheehan, *Peter Maurin: Gay Believer* (Garden City, N.Y.: Hanover House, 1959).

12. Dorothy Day, *Long Loneliness: The Autobiography of Dorothy Day* (San Francisco: Harper & Row, 1980), 169.

13. See Dorothy Day with Francis Sicius, *Peter Maurin: Apostle to the World* (Maryknoll, N.Y.: Orbis, 2004); Marc H. Ellis, *Peter Maurin: Prophet in the Twentieth Century* (New York: Paulist Press, 1981); Sheehan, *Peter Maurin*. Although not a biography of Maurin, Luke Stocking's thesis contains an excellent summary and analysis of Maurin's life before the Catholic Worker movement; Stocking, "When the Irish Were Irish."

14. Ellis, *Peter Maurin*, 75.

15. Stocking, "When the Irish Were Irish," 9; Sheehan, *Peter Maurin*, 19, 26.

16. Marguerite Maurin, quoted in Stocking, "When the Irish Were Irish," 10. Marguerite Maurin to Arthur Sheehan, 5 June 1958, Dorothy Day–Catholic Worker Collection, Raynor Memorial Libraries, Marquette University, Series W-15, Box 3. Hereafter, this archival collection will be referred to as DD-CW.

17. Stocking, "When the Irish Were Irish," 11; Sheehan, *Peter Maurin*, 23–24.
18. Stocking, "When the Irish Were Irish," 11–13; Sheehan, *Peter Maurin*, 33–35.
19. Stocking, "When the Irish Were Irish," 13–14; Sheehan, *Peter Maurin*, 41–49.
20. Stocking, "When the Irish Were Irish," 15–18; Sheehan, *Peter Maurin*, 50–54, 58.
21. Stocking, "When the Irish Were Irish," 18–21; Sheehan, *Peter Maurin*, 61–63, 69–72.
22. Stocking, "When the Irish Were Irish," 22–24; Sheehan, *Peter Maurin*, 78.
23. Stocking, "When the Irish Were Irish," 24–27; Sheehan, *Peter Maurin*, 78–83.
24. Stocking, "When the Irish Were Irish," 28–31; Sheehan, *Peter Maurin*, 83–87. From Sheehan, we know that Maurin recited to the Rotary Club essays {38} "The Fallacy of Saving" and {567}, in which he discusses how strange he appears to others.
25. Stocking, "When the Irish Were Irish," 31–33; Day, "Peter's Program," *New York Catholic Worker*, May 1955, 2; Sheehan, *Peter Maurin*, 89, 176.
26. Day, *Long Loneliness*, 166, 169; Stocking, "When the Irish Were Irish," 34–37; Sheehan, *Peter Maurin*, 90.
27. Mel Piehl, *Breaking Bread: The Catholic Worker Movement and the Origin of Catholic Radicalism in America* (Philadelphia: Temple University Press, 1982), 57–60; Sicius, in Day and Sicius, *Peter Maurin*, 53; Ellis, *Peter Maurin*, 46; Sheehan, *Peter Maurin*, 91–93, 97.
28. Ellis, *Peter Maurin*, 51–52, 54; Day, "House of Hospitality," *Catholic Worker*, May 1939; "Day after Day—Thoughts on Breadlines and on the War," *Catholic Worker*, June 1940; Sheehan, *Peter Maurin*, 97–99, 108–9, 119.
29. Ellis, *Peter Maurin*, 53; Sheehan, *Peter Maurin*, 99; *New York Catholic Worker*, "Co-Operative Apartment for Unemployed Women Has Its Start in Parish," 15 December 1933; *New York Catholic Worker*, "The Teresa-Joseph Cooperative," 1 February 1934; Eileen Egan, interview with RTE in Dublin, 9 December 1973. The Catholic Worker archivist at Marquette University, Phil Runkel, shared this information with me via e-mail.
30. Ellis, *Peter Maurin*, 96, 98; Sheehan, *Peter Maurin*, 119–20, 131.
31. Ellis, *Peter Maurin*, 69–70; Sheehan, *Peter Maurin*, 125.
32. Ellis, *Peter Maurin*, 75.
33. Ellis, *Peter Maurin*, 82–86; Sheehan, *Peter Maurin*, 115–17.
34. Ellis, *Peter Maurin*, 122.
35. "Monthly Symposium on Personalist Democracy," DD-CW, Series W-10, Box 3, Folder "Monthly Symposium on Personalist Democracy."
36. Ellis, *Peter Maurin*, 123, 126.

37. Ellis, *Peter Maurin*, 132–40; Sheehan, *Peter Maurin*, 177–78; Day, “Open Letter to Peter Maurin from Editor,” *New York Catholic Worker*, June 1939. During the time that Maurin was “missing,” Day received two letters from her friend Elizabeth Burrow in Arkansas. Maurin had unexpectedly dropped in on Burrow in May, but visited for only a few hours. Maurin talked to her about possibly opening his own place in Dallas and supporting it initially by providing French lessons. Burrow was worried about Maurin and believed he was “indulging the usual little-boy complex, hiding out from home”; Burrow to Day, 7 May and 8 June 1939, DD-CW, Series D-1, Box 2, Folder 8.

38. Ellis, *Peter Maurin*, 149–53; Sheehan, *Peter Maurin*, 194.

39. Ellis, *Peter Maurin*, 154–56; Sheehan, *Peter Maurin*, 181.

40. Catholic Worker Thomas Sullivan stated that Maurin stopped writing because he disagreed with Day’s pacifist stance regarding the Second World War. This line of thought contradicted Day’s clear belief that Maurin was a pacifist. Nevertheless, Sullivan claimed that the Nazi invasion of Maurin’s France solidified his belief that a “world police force” was needed in drastic circumstances. Nevertheless, if Sullivan was correct, it is unclear why Maurin did not stop contributing essays in 1940 when France was invaded and occupied by Nazi Germany. Although Sullivan was regularly in contact with Maurin during his last years, Sullivan was prone to exaggerate. Even Maurin’s essays after the invasion of France stress the need to emulate the saints in being an example for others. Kate Hennessy, a granddaughter of Day, noted from her research that Maurin had a stroke near the end of 1941, in the wake of which “he was losing weight and tired easily.” Taking everything into account, Maurin’s failing health was the most likely explanation for why he stopped writing; Day, “Introduction,” in *Catholic Radicalism*, iv; Hennessy, *Dorothy Day* (New York: Scribner, 2017), 139, 146; Thomas Sullivan, Interview by Francis Sicius, 24 June 1976, transcript, DD-CW. For further information on the debate of Maurin’s view of nonviolence, see Stephen T. Krupa, “Dorothy Day and Spirituality of Nonviolence” (Ph.D. diss., Graduate Theological Union, Berkeley, Calif., 1998), 20–38.

41. Ellis, *Peter Maurin*, 159–62; Stocking, “When the Irish Were Irish,” 151; Day, *Long Loneliness*, 273–78; Sheehan, *Peter Maurin*, 202–3; Day, “Story of Three Deaths,” *New York Catholic Worker*, June 1949; Day, “On Pilgrimage,” *New York Catholic Worker*, April 1947.

42. Jim Allaire, “List of States with Catholic Worker Communities,” Catholic Worker Movement, <http://www.catholicworker.org/communities/directory-picker.html> (accessed 31 March 2020).

43. Chearcus, “Catholic Worker Farms, Catholic Community Gardens, Etc.,” Catholic Worker Farms, <http://farm.catholicworker.biz/listing2017.html> (accessed 2 July 2017).



FIGURE 4. Peter Maurin standing in front of St. Joseph's House, 1930s (Courtesy of Marquette University)

Easy Essays Published in *The Catholic Worker*

MAY 1933

EASY ESSAYS

I. Institutions — Corporations¹ {1} — 2 times

1. Jean-Jacques Rousseau says:
 “Man is naturally good,
 but institutions make him bad,
 so let us
 overthrow institutions.”
2. I say man is naturally bad,
 but corporations,
 not institutions,
 make him worse.
3. “An institution,” says Emerson,
 “is the extension
 of the soul of man.”
4. When institutions are no longer
 the extension of the soul of the founder
 they have become corporations.
5. Institutions are founded to foster
 the welfare of the masses.
6. Corporations are organized
 to promote the wealth of the classes.

1. Also known as “Institutions and Corporations.” In the December 1935 version of the essay, Maurin began, “In the first issue of the *Catholic Worker* appeared this essay.” He also made one of his most startling edits by changing, “I say man is naturally bad” to “I say: ‘Man is partly good and partly bad.’”

7. So the question is not to organize
bigger corporations,
but to found better institutions.

II. Ethics and Economics² {2} — 4 times

1. Lincoln Steffens says:
“The social problem is not
a political problem;
it is an economic problem.”
2. Kropotkin says:
“The economic problem is not
an economic problem;
it is an ethical problem.”
3. Thorstein Veblen says:
“There is no ethics
in modern society.”
4. R. H. Tawney says:
“There were high ethics in society
when the Canon Law was
the law of the land.”
5. The high ethics of the Canon Law
are embodied in the encyclicals
of Pius XI and Leo XIII
on the social problem.

2. Also known as “Listening to the Pope” and “An Ethical Problem.” The other versions of the essay omitted the sixth stanza. The November 1934 version concluded with the following lines: “So as George N. Shuster says: ‘It is a case of listening to the Pope or listening to nobody.’ For nobody but the Pope dares to talk ethics in terms of economics.” The June 1940 version concluded with the phrase, “How society has passed from the high ethics of the Canon Law to the lack of ethics of modern society can be found in the book of R. H. Tawney: *Religion and the Rise of Capitalism*.” An unpublished version of the essay entitled “No Ethics” closely followed the first three stanzas, but continued with the following: “4. Conspicuous spending is the prevailing practice in modern society. 5. A man with three bath tubs thinks he is a better man than the man with one bath tub. 6. A high standard of living has now taken the place of a high standard of loving.”

6. To apply the ethics of the encyclicals
to the problems of today,
such is the purpose
of Catholic Action.

III. Blowing the Dynamite³ {3} — 4 times

1. Writing about the Catholic Church,
a radical writer says:
“Rome will have to do more
than to play
a waiting game;
she will have to use
some of the dynamite
inherent in her message.”
2. To blow the dynamite
of a message,
is the only way
to make the message
dynamic.
3. If the Catholic Church
is not today
the dominant social,
dynamic force,
it is because
Catholic scholars
have failed to blow
the dynamite of the Church.
4. Catholic scholars
have taken the dynamite
of the Church,
have wrapped it up
in nice phraseology,
placed it
in an hermetic container,
and sat on the lid.

3. All other versions of the essay named the radical writer as Albert J. Nock.

5. It is about time
to blow the lid off
so the Catholic Church
may again become
the dominant social dynamic force.

IV. The Money-Lenders' Dole {4} — 1 time

1. Uncle Sam does not believe
in the unemployed dole,
but Uncle Sam does believe
in the money-lenders' dole.
2. Uncle Sam doles out every year
more than a billion dollars
to the money lenders.
3. And it is the money-lenders' dole
that put Uncle Sam into a hole.
4. The money lenders are first citizens
on Uncle Sam's payroll.
5. There were no money lenders
on the payroll
in Palestine and Ireland.
6. There were no money lenders
on the payroll
in Palestine and Ireland,
because the Prophets of Israel
and the Fathers of the Church
forbid lending money
at interest.
7. But Uncle Sam does not listen
to the Prophets of Israel
and the Fathers of the Church.

V. Mortgaged⁴ {5} — 7 times

1. Because the State has legalized
money lending at interest
in spite of the teachings
of the Prophets of Israel
and the Fathers of the Church,
home-owners have mortgaged
their homes.
2. Because the State has legalized
money lending at interest
in spite of the teachings
of the Prophets of Israel
and the Fathers of the Church,
farmer-owners have mortgaged
their farms.
3. Because the State has legalized
money lending at interest
in spite of the teachings
of the Prophets of Israel
and the Fathers of the Church,
cities, counties and states
have mortgaged their budgets.
4. So people find themselves in all kinds
of financial difficulties
because the State has legalized
money lending at interest
in spite of the Prophets of Israel
and the Fathers of the Church.

4. Also known as “Legalized Usury” and “Because the State.” Some versions omit the first stanza, and one ends with the line, “So a large portion of the national income goes to the money lenders because the State has legalized money lending at interest in spite of the teachings of the Prophets of Israel and the Fathers of the Church.” The December 1933 version of the essay begins, “Because John Calvin legalized money lending at interest, the State has legalized money lending at interest.” It also includes the following two sentences: “Because the State has legalized money lending at interest, institutions have mortgaged their buildings. Because the State has legalized money lending at interest, congregations have mortgaged their churches.”

VI. Out of the Temple {6} — 1 time

1. Christ drove the money lenders
out of the Temple.⁵
2. But today nobody dares
to drive the money lenders
out of the Temple.
3. And nobody dares
to drive the money lenders
out of the Temple
because the money lenders
have taken a mortgage
on the Temple.
4. When church builders build churches
with money borrowed
from money lenders,
they increase the prestige
of the money lenders.
5. But increasing the prestige
of the money lenders
does not increase the prestige
of the Church.
6. Which makes Archbishop McNicholas say:
“We have been guilty
of encouraging tyranny
in the financial world,
until it has become
a veritable octopus
strangling the life
of our people.”

5. This is a reference to Jesus driving the merchants and money changers out of the Jewish Temple in Jerusalem, which is documented in all four Gospels. The Gospels do not make reference to Maurin’s “money lenders,” but the shared message is that commercial activities should not take precedent over the spiritual life.

VII. Wealth-Producing Maniacs⁶ {7} — 4 times

1. When John Calvin
 legalized money lending at interest,
 he made the bank account
 the standard of values.
2. When the bank account
 became the standard of values,
 people ceased
 to produce for use
 and began to produce for profits.
3. When people began
 to produce for profits,
 they became
 wealth-producing maniacs.
4. When people became
 wealth-producing maniacs
 they produced
 too much wealth.
5. When people found out
 that they had produced
 too much wealth
 they went on an orgy
 of wealth-destruction
 and destroyed
 ten million lives besides.
6. And after fifteen years
 of a world-wide orgy
 of wealth and life-destruction,
 millions of people
 find themselves victims
 of a world-wide depression
 brought about

6. Only the December 1933 version of the essay also began stanza six with, “And after fifteen years of a world-wide orgy of wealth and life-destruction.” All the other versions omitted this phrase.

by a world gone mad
on mass-production
and mass-distribution.

JUNE–JULY 1933

EASY ESSAYS

I. Round-Table Discussions⁷ {8} — 5 times

1. We need Round-Table Discussions
to keep trained minds from being
academic.
2. We need Round-Table Discussions
to keep untrained minds from
being superficial.
3. We need Round-Table Discussions
to learn from scholars
what is wrong with things as they are.
4. We need Round-Table Discussions
to learn from scholars
how things would be,
if they were as they should be.
5. 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.

7. Also known as “Clarification of Thought.” This original essay was the longest of the essay variations. The version from June 1942 reworded each stanza to omit the opening line: “We need Round-Table Discussions.” Here is how the final stanza was reworded: “Scholars must cooperate with workers in the making of a path from the things as they are to the things as they should be.”

II. Houses of Hospitality⁸ {9} — 7 times

1. We need Houses of Hospitality
to give to the rich
the opportunity to serve the poor.
2. We need Houses of Hospitality
to bring the Bishops to the people
and the people to the Bishops.
3. We need Houses of Hospitality
to bring back to institutions
the technique of institutions.
4. We need Houses of Hospitality
to show what idealism looks like
when it is practiced.
5. We need Houses of Hospitality
to bring Social Justice
through Catholic Action
exercised in Catholic Institutions.

8. Later versions of this essay omitted the line, “We need Houses of Hospitality to bring the Bishops to the people and the people to the Bishops.” The early essays proposed that houses of hospitality be incorporated into Catholic Action, which were cleric-led lay groups with the purpose of increasing Catholic influence in society. The September 1935 version of the essay contained the lines, “We need Houses of Hospitality to help to popularize the daily practice of the Seven Corporal and the Seven Spiritual Works of Mercy. We need Houses of Hospitality to exemplify Christian Charity and Voluntary Poverty. We need Houses of Hospitality to take the unemployed from the taxpayers’ back and place them at the mercy of charitable Christians.” The May 1936 version concluded with the phrase, “We need Houses of Hospitality to remind the rich ‘that when man dies, he carries in his clutched hands only that which he has given away’ as Jean-Jacques Rousseau used to say.” The June 1942 version added the following stanzas: “We need Houses of Hospitality to give to the uneducated the opportunity to eat at the same table with the educated. We need Houses of Hospitality to give the ill-mannered the opportunity to observe the manners of the well-mannered.” Unfortunately, Maurin gave the title “Houses of Hospitality” to three additional essays that were entirely different. The three other essays are {26}, {150}, and {216}.

III. Agronomic Universities⁹ {10} — 7 times

1. The unemployed need
free rent;
they can have that
on an Agronomic University.
2. The unemployed need
free fuel;
they can cut that
on an Agronomic University.
3. The unemployed need
free food;
they can raise that
on an Agronomic University.
4. The unemployed need
to acquire skill;
they can do that
on an Agronomic University.
5. The unemployed need
to improve their minds;
they can do that
on an Agronomic University.
6. The unemployed need
spiritual guidance;
they can have that
on an Agronomic University.

9. Also known as “Farming Communes” and “What the Unemployed Need.” The main difference with later versions of the essay was the term Maurin employed for agronomic university. Maurin originally used the term “agronomic university,” then “parish subsistence camp,” and then used “farming commune” and “outdoor university” interchangeably.

JULY–AUGUST 1933

EASY ESSAYS

I. Creating Problems¹⁰ {11} — 7 times

1. Business men say
 that because everybody is selfish,
 business must therefore
 be based on selfishness.
2. But when business
 is based on selfishness,
 everybody is busy
 becoming more selfish.
3. And when everybody
 is busy becoming more selfish,
 we have classes and clashes.
4. Business cannot set its house in order
 because business men
 are moved by selfish motives.
5. Business men create problems,
 they do not solve them.

II. No Way to Turn¹¹ {12} — 3 times

1. Our business managers
 don't know how to manage

10. Also known as “Business Is Selfishness,” “Business Is Business,” and “Classes and Clashes.” Some versions of the essay omitted the final stanza or the final two stanzas. Unlike others, the October 1938 version focused on human nature and is included here: “1. Business men believe that you cannot do anything with human nature. 2. But they do something with human nature. 3. By basing business on selfishness business men are busy making human nature more selfish. 4. Because everybody is busy becoming more selfish, we have classes, not functional classes but acquisitive classes, go-getter classes. 5. And acquisitive classes, go-getter classes give us clashes.”

11. Also known as “Teaching Subjects” and “Teachers of Subjects.” The other two versions omitted stanzas five and six, perhaps for space considerations.

- the things they try to manage,
because they don't understand
the things they try to manage.
2. So they turn to college professors
in the hope that they will understand
the things they try to manage.
 3. But college professors
do not profess anything,
they only teach subjects.
 4. As teachers of subjects,
college professors may enable people
to master subjects,
but mastering subjects
has never enabled anyone
to master situations.
 5. So our college professors
are as much at sea
as our business managers.
 6. And our business managers
do not know which way to turn.

III. Liberal Fanatics¹² {13} — 7 times

1. The present would be different if
they had made the past different.
2. The future would be different if

12. Also known as "Liberals Not Liberators," "Not a Liberal," "Liberals and Liberators," "Let's Be Liberators," and "Too Broadminded." This essay and some early versions used the term "tricks," where later versions used the term "habits." The October 1934 essay began with the following phrase: "They say that I am a radical. If I am a radical then I am not a liberal." The January 1936 essay was unique in that it was the only essay that began by mentioning Newman and Pius IX: "Cardinal Newman and Pius IX thought that liberalism was the greatest error of the nineteenth century." The July 1938 essay continued as follows after stanza three: "4. To give up old habits and start to contract new habits is to liberate oneself. 5. To liberate oneself is to show others how to liberate themselves. 6. Why be a liberal when you can be a liberator?" The February 1939 essay concluded with this line: "And liberals are so broadminded that they don't seem to be able to make up their minds." Last, the present essay was the only one that contained stanza eight.

- we made the present different.
3. But to make the present different,
people must give up the old tricks and
start to play new tricks.
 4. But it takes fanatics to give up
old tricks and play new tricks.
 5. And liberals are so liberal about
everything that they cannot become
fanatics about anything.
 6. And because they cannot become
fanatics about anything, they cannot be
liberators, they can only be liberals.
 7. Liberals don't care to be known
as fanatics, but they are the worst kind
of fanatics.
 8. They don't care to be religious,
philosophical or economic fanatics and
don't mind being liberal fanatics.

IV. The Age of Treason¹³ {14} — 4 times

1. Pope Pius IX and Cardinal Newman
consider liberalism,¹⁴ whether it be
religious, philosophical or economic,

13. Some versions of the essay omitted the first stanza relating the hostility of Newman and Pius IX to liberalism. Stanza two was omitted in most of the other versions. The April 1942 version of the essay also contained the following stanza: "Romanticism, positivism, pragmatism, one after another became the fashion in the nineteenth century."

14. This is the first time Maurin employed the term "liberalism," which has possessed numerous connotations over the previous two centuries. Until the late nineteenth century, it popularly referred to a more limited role for governments in economic contexts and favored the policies of *laissez-faire* capitalism. Liberalism in the philosophical tradition, which traces its origins to John Locke, Immanuel Kant, Thomas Hobbes, and Adam Smith, was anti-authoritarian and stressed the liberty of the individual over any authority that was not viewed as completely rational. From this viewpoint, religion was a personal matter that lacked public authority or importance. By the 1930s, many versions of philosophical liberalism advocated a larger role for the government in protecting individuals' rights and liberty. Depending on the context, Maurin utilized each aspect of liberalism noted in this footnote.

- the greatest error
of the nineteenth century.
2. Modern liberalism is the logical
sequence of the so-called age
of enlightenment—the age of Voltaire,
Rousseau, Thomas Paine—
sometimes called
the age of reason in opposition
to the age of faith.
 3. By sponsoring nationalism
and capitalism, modern liberals
have given up the search for truth
and have become paid propagandists.
 4. Modern liberals have ceased
to appeal to reason,
and have chosen to appeal
to prejudice.
 5. So the age of reason has become
the age of treason as Julien Benda
points out in his book entitled,
The Treason of the Intellectuals.

V. Commercializers of Labor¹⁵ {15} — 6 times

1. The teachers of ethics tell us that
labor is a gift, not a commodity.
2. And “capital,” says Karl Marx,
“is accumulated labor,” not for
the benefit of the laborers,
but for the benefit
of the accumulators.
3. And capitalists succeed
in accumulating labor
for their own benefit,
by treating labor not as a gift,
but as a commodity,

15. Also known as “Capital and Labor,” “Accumulators of Labor,” and “Sellers of Labor.”

- buying it as any other commodity
at the lowest possible price.
4. And organized labor plays into the
hand of the capitalists,
or accumulators of labor,
by treating their own labor,
not as a gift, but as a commodity,
selling it as any other commodity
at the highest possible price.
5. But the buyers of labor
at the lowest possible price,
and the sellers of labor
at the highest possible price,
are nothing but
commercializers of labor.

VI. Selling Their Labor¹⁶ {16} — 9 times

1. When the laborers place
their labor on the bargain counter,
they allow the capitalists
or accumulators of labor
to accumulate their labor.
2. And when the capitalists
or accumulators of labor
have accumulated
so much of the laborers' labor,
that they no longer find it profitable
to buy the laborers' labor,
then the laborers
can no longer sell their labor
to the capitalists
or accumulators of labor.
3. And when the laborers

16. Also known as "On Selling Labor" and "Getting Left." Some versions of the essay replace the term "laborer" with "worker." "Getting Left" replaces stanza four with the following: "So the laborers get left when they sell their labor to the Capitalists or accumulators of labor."

- can no longer sell their labor
 to the capitalists
 or accumulators of labor,
 they can no longer
 buy the products of their labor.
4. And that is what the laborers get
 for selling their labor.

SEPTEMBER 1933

EASY ESSAYS

I. God and Mammon¹⁷ {17} — 3 times

1. Christ says:
 “The dollar you have
 is the dollar you give.”¹⁸
2. The bankers says:
 “The dollar you have
 is the dollar you keep.”
3. Christ says:
 “You cannot serve two masters,
 God and Mammon.”¹⁹
4. “You cannot?
 And all our education
 consists in trying
 to find out how we can,”
 says Robert Louis Stevenson.²⁰

17. The June 1936 version changed the word “Christ” to “Christian” in the first stanza. The July–August 1942 version replaced stanza two with the following: “The banker says: ‘The dollar you have is the dollar you lend me for your sake.’”

18. Christ never said this, but it is reminiscent of certain sayings of Jesus, such as, “It is more blessed to give than to receive” (Acts 20:35) and “For the measure you give will be the measure you get back” (Luke 6:38).

19. This quote of Jesus is from Matthew 6:24 and Luke 16:13. “Mammon” is another term for money or wealth.

20. The quote was from a posthumously published fragment of Stevenson’s writing from 1879 entitled, “Lay Morals.”

5. “The poor are the true children
of the Church,”
says Bossuet.²¹
6. “Modern society has made
the bank account
the standard of values,”
says Charles Péguy.

II. When Civilization Decays {18} — 1 time

1. When the bank account
is the standard of values,
the class on the top
sets the standard.
2. When the class on the top
cares only for money
it does not care for culture.
3. When the class on the top
does not care for culture,
nobody cares for culture.
4. And when nobody cares for culture,
civilization decays.
5. When class distinction
is not based on the sense
of “*noblesse oblige*”²²
it becomes clothes distinction.
6. When class distinction
has become clothes distinction
everybody tries
to put up a front.

21. The quote is from a sermon that Jacques-Bénigne Bossuet delivered.

22. Peter Maurin employed the term “*noblesse oblige*,” literally “nobility obligates,” to indicate the social responsibility of the wealthy to provide for the necessities of the poor. He particularly utilized the term to critique business owners and managers who placed profit before the basic dignity of their workers.

III. Self-Organization²³ {19} — 4 times

1. People go to Washington,
 asking the Federal Government
 to solve their economic problems,
 while the Federal Government
 was never intended
 to solve men's economic problems.
2. Thomas Jefferson says:
 "The less government there is
 the better it is."²⁴
3. If the less government there is,
 the better it is
 then the best kind of government
 is self-government.
4. If the best kind of government
 is self-government
 then the best kind of organization
 is self-organization.
5. When the organizers
 try to organize
 the unorganized
 then the organizers
 don't organize themselves.
6. And when the organizers
 don't organize themselves,
 nobody organizes himself.
7. And when nobody organizes himself,
 nothing is organized.

23. Also known as "Self-Government." This version of the essay was the longest version. All the other versions omit stanza seven.

24. The quote, while commonly attributed to Jefferson, originated in 1837 in the pages of the now defunct *United States Magazine and Democratic Review*.

IV. Politics Is Politics²⁵ {20} — 3 times

1. A politician is an artist
in the art of keeping up
with public opinion.
2. He who follows the mind
of the public opinion
is ruled by public opinion.
3. He who is ruled
by public opinion
does not follow
his own judgment.
4. He who does not follow
his own judgment
cannot lead people
out of the beaten path.
5. He is like the tail of the dog
that is fastened to its body
and tries to lead the head.
6. When the people stand back
of their President
and their President
stands back to them,
people and President
go around in a circle,
getting nowhere.

V. Church and State {21} — 1 time

1. Modern society
believes in separation
of Church and State.
2. But the Jews
did not believe in it,
the Greeks did not believe in it,

25. Also known as “Politics vs. Politics.” Future versions of the essay inserted the word “politicians” for “President.”

the Romans did not believe in it,
 the Mediaevalists did not believe in it,
 the Puritans did not believe in it.

3. Modern society
 has separated
 the Church from the State,
 but it has not separated
 the State from Business.
4. Modern society
 does not believe in a Church's State;
 it believes in a Business Men's State.
5. "And it is the first time
 in the history of the world
 that the State
 is controlled by business men,"
 says James Truslow Adams.²⁶

VI. A Modern Plague²⁷ {22} — 8 times

[part 1]

1. Having separated the Church
 from the State,

26. The quote paraphrased an 1873 speech from Wisconsin Chief Justice Edward G. Ryan in Adams, *The Epic of America* (Boston: Little, Brown, 1931), 297.

27. In June 1934, Maurin broke this essay into two essays called "A Modern Plague" and "Secularism." Afterward, he joined them back together under the names "Secularism" and "Secularism Is a Pest." The June 1934 version added the following lines to the first part: "This separation of the spiritual from the material is what we call 'Secularism.' Everything has been secularized, everything has been divorced from religion. We have divorced religion from education, we have divorced religion from politics, we have divorced religion from business." The second part of the June 1934 version replaced stanza seven with the following: "And when religion has nothing to do with either education, politics and business, you have the religion of business taking the place of the business of religion." The November 1936 version concluded with the following: "Religion is good for weekdays as well as Sunday." There is an unpublished occurrence of the essay entitled, "French Secularism." That essay, which consists of only part 2, began with the following stanza: "Official France believes in the separation of the spiritual from the material."

- modern society
has separated
religion from education,
politics and business.
2. “This separation of the spiritual
from the material
is at the base
of the modern chaos,”
says Glenn Frank,
President of Wisconsin University.
3. Pope Pius XI calls this separation
of the spiritual from the material
“a modern plague.”²⁸
- [part 2]
4. When religion has nothing
to do with education,
education is only information.
5. When religion has nothing
to do with politics,
politics is only factionalism.
6. When religion has nothing
to do with business,
business is only commercialism.
7. And when religion has nothing
to do with education,
politics or business,
people have little
to do with religion.

28. This is probably a reference to Pius XI’s encyclical *Mens nostra* 7 (1929), in which Pius referred to “the deadly plague of Rationalism.” In this encyclical, Pius promoted the practice of spiritual retreats as a way of infusing the spiritual in the life of the faithful.

OCTOBER 1933

TO THE BISHOPS OF THE U.S.:

A PLEA FOR HOUSES OF HOSPITALITY

By Peter Maurin

(The following is an address by Peter Maurin, one of the founders of THE CATHOLIC WORKER, to the unemployed, at a meeting held last month at the Manhattan Lyceum, and is reprinted here at his request in order that it may be sent to all the Bishops and Archbishops meeting at the National Conference of Catholic Charities in New York these first days of October, 1933.)

I. The Duty of Hospitality²⁹ {23} — 3 times

1. People who are in need
and are not afraid to beg
give to people not in need
the occasion to do good
for goodness' sake.
2. Modern society calls the beggar
bum and panhandler
and gives him the bum's rush.
3. But the Greeks used to say
that people in need
are the ambassadors of the gods.
4. Although you may be called bums
and panhandlers
you are in fact
the Ambassadors of God.

29. Also known as "Why Not Be a Beggar?" and "Hospitality." This version of the essay was the longest and most complete version. The second instance of the essay omitted the two stanzas regarding Muslims and replaced it with the following: "We read in the Gospel: 'As long as you did it to one of the least of My brothers, you did it to Me.'" The second instance concluded with the phrase, "To be God's Ambassador is something to be proud of." The final version of the essay replaced the last two stanzas with the following: "Hospices or Houses of Hospitality have existed in Europe since the time of Constantine. An Hospice was a shelter for the sick, the poor, the orphans, the old, the traveler and the needy of every kind."

5. As God's Ambassadors
 you should be given food, clothing
 and shelter
 by those who are able to give it.
6. Mahometan³⁰ teachers tell us
 that God commands hospitality.
7. And hospitality is still practiced
 in Mahometan countries.
8. But the duty of hospitality
 is neither taught nor practiced
 in Christian countries.

II. The Municipal Lodgings³¹ {24} — 1 time

1. That is why you who are in need
 are not invited to spend the night
 in the homes of the rich.
2. There are guest rooms today
 in the homes of the rich
 but they are not for those
 who need them.
3. And they are not for those
 who need them
 because those who need them
 are no longer considered
 as the Ambassadors of God.
4. So people no longer
 consider hospitality to the poor
 as a personal duty.

30. "Mahometan" is an obsolete word that formerly referred to a Muslim or follower of the Islamic faith.

31. The Municipal Lodging House, or the "Muni," was a shelter built and run by New York City from 1909 to 1949. During the Great Depression, it used additional buildings to house the homeless. Though it provided shelter for men, women, and children, it was notorious for its lack of hospitality. Catholic Worker Herman Hergenhan wrote a two-part exposé on the Municipal Lodging House for the May and June 1934 issues of the paper.

5. And it does not disturb them a bit
to send them to the city
where they are given
the hospitality of the "Muni"
at the expense of the taxpayer.
6. But the hospitality that the "Muni"
gives to the down and out
is no hospitality
because what comes
from the taxpayer's pocketbook
does not come from his heart.

III. Back to Hospitality {25} — 1 time

1. The Catholic unemployed
should not be sent to the "Muni."
2. The Catholic unemployed
should be given hospitality
in Catholic houses of hospitality.
3. Catholic houses of hospitality
are known in Europe
under the name Hospices.
4. There have been Hospices in Europe
since the time of Constantine.
5. Hospices are free guest houses;
hotels are paying guest houses.
6. And paying guest houses or hotels
are as plentiful
as free guest houses or hospices
are scarce.
7. So hospitality like everything else
has been commercialized.
8. So hospitality like everything else
must now be idealized.

IV. Houses of Hospitality {9}

V. Hospices³² {26} — 2 times

1. We read in the *Catholic Encyclopedia*³³ that during the early ages of Christianity, the hospice (or the house of hospitality) was a shelter for the sick, the poor, the orphans, the old, the traveler and the needy of every kind.
2. Originally the hospices (or houses of hospitality) were under the supervision of the bishops who designated priests to administer the spiritual and temporal affairs of these charitable institutions.
3. The fourteenth statute of the so-called Council of Carthage held about 436 enjoins upon the bishops to have hospices (or houses of hospitality) in connection with their churches.³⁴

32. Also known as “Houses of Hospitality.” The only differences between the two versions of the essay were grammatical.

33. This is a reference to the *Catholic Encyclopedia* that was published by the Robert Appleton Company in fifteen volumes between 1907 and 1912. It is currently available online at newadvent.org. Maurin took the information for the current Easy Essay from its entry on “hospice.”

34. Carthage never held an ecumenical council that was recognized as applicable to the entire Catholic Church, but regional North African councils were convened there. It

VI. Parish Houses of Hospitality {27} — 1 time

1. Today we need houses of hospitality
as much as they needed it then
if not more so.
2. We have Parish Houses for the priests
Parish Houses for education purposes
Parish Houses for recreational purposes
but no Parish Houses of hospitality.
3. Bossuet says that the poor
are the first children of the Church
so the poor should come first.
4. People with homes
should have a room of hospitality
so as to give shelter
to the needy members of the parish.
5. The remaining needy members of the parish
should be given shelter in a Parish Home.
6. Furniture, clothing and food
should be sent
to the needy members of the parish
at the Parish House of Hospitality.
7. We need Parish Homes
as well as Parish Domes.
8. In the new Cathedral of Liverpool
there will be a Home
as well as a Dome.³⁵

does not appear that a North African council occurred in Carthage in 436, but the eighteenth-century collector of the canons, cited by the *Catholic Encyclopedia*, pointed out that this collection of canons was probably taken from numerous councils held in Carthage; Giovanni Domenico Mansi, ed., *Sacrorum Conciliorum: Nova et Amplissima Collectio* (Venice: Expensis Antonii Zatta Veneti, 1759), 3:945–52, https://books.google.com/books?id=7wdeFsUX_-gC&printsec=frontcover&dq=editions:kGbSiHR_PZIC&hl=en&newbks=1&newbks_redir=o&sa=X&ved=2ahUKEwifLuAh-voAhVOB5oJHSG6BDY4FBDDrATACegQIAxAB#v=onepage&q&f=false.

35. This proposed cathedral, which would have been the second-largest church in the world with the world's largest church dome, was never completed. Construction began in 1933, but was halted for financial reasons after the crypt was constructed. It was also to include a space for the poor to escape the elements at any hour of the day.

VII. Houses of “Catholic Action” {28} — 1 time

1. Catholic houses of hospitality
should be more than free guest houses
for the Catholic unemployed.
2. They could be vocational training schools
including the training for the priesthood
as Father Corbett proposes.
3. They could be Catholic reading rooms
as Father McSorley proposes.
4. They could be Catholic Instruction Schools
as Father Cornelius Hayes proposes.
5. They could be Round-Table Discussion Groups
as Peter Maurin proposes.
6. In a word, they could be
Catholic Action Houses
where Catholic Thought
is combined with Catholic Action.

THE SPIRIT OF THE MASS³⁶ {29} — 1 time

Men always ring a little bell
 When the sacring time is near,
 And then shalt thou do reverence
 To Christ Jesus' own high presence;
 That thou mayest loose all sinful bonds
 Kneel and hold up both thy hands,
 For this is He that Judas sold
 That lifted up thou dost behold.
 And He was scourged and trod the way
 To shed His blood for all mankind.
 He died, He rose, He went to Heaven
 Whence He comes to judge mankind

36. This essay begins with Maurin quoting a medieval text on the Eucharistic sacrifice, followed by his own thoughts on Christ's passion, the Eucharist, and its implications for today.

For all that each of us had done.
 This same is He thou lookst upon
 This is the truth of Holy Church.

—From a lay-folk's Mass Book
*Thirteenth Century*³⁷

The Spirit of the Masses

1. The central act of devotional life in the Catholic Church
 is the Holy Sacrifice of the Mass.
2. The sacrifice of the Mass is
 the unbloody repetition
 of the Sacrifice of the Cross.
3. On the Cross of Calvary Christ gave
 His life to redeem the world.
4. The life of Christ was a life of sacrifice.
5. The life of a Christian must be a life of sacrifice.
6. We cannot imitate the sacrifice
 of Christ on Calvary
 by trying to get all we can.
7. We can only imitate the sacrifice
 of Christ on Calvary
 by trying to give all we can.

—Peter Maurin

AN OPEN LETTER TO FATHER LORD, M. AG. (MASTER AGITATOR) {30} — 1 Time

Dear Father:

1. In your instructions about writing,
 you told us that the best way to learn to write,

37. This quote is from *The Lay Folks Mass Book; Or, The Manner of Hearing Mass, with Rubrics and Devotions for the People, in Four Texts, and Office in English According to the Use of York, from Manuscripts of the Xth to the XVth Century, with Appendix, Notes, and Glossary*, 38. The text was published in 1879 by N. Trubner. The text, which was translated into English around 1300, explained the priest's actions and provided devotional prayers to be prayed during Mass.

- is to write letters
 because a letter is a message
 from someone to somebody about something.
2. So this is a message
 from an agitator to another agitator
 about a discontented world
 which begins to realize
 that things are not good enough
 to be left alone.
 3. *THE CATHOLIC WORKER* thinks
 that you are a wonder.
 4. We know what good work you are doing
 among Catholic college youth.
 5. But Catholic college youth
 are a small proportion of Catholic youth
 and all Catholic youth need you
 as much as Catholic college youth.
 6. Not only all Catholic youth need you
 but all youth need you.
 7. And not only all those who are in their first youth
 but all those who are getting in their second youth.
 8. And also all those who have reached the age of maturity
 without having reached the state of maturity.
 9. That is to say
 we all need you.
 10. We all need you
 because you have the knack
 of getting at the core of things
 and of presenting your findings
 in a vivid and dynamic form.
 11. In one of his editorials Father Gillis says
 that this age is very much like the age of the Fall of Rome
 and that we could use another Saint Augustine.
 12. Father Gillis adds
 that we need men to stir things up
 and that we have too many
 who try to smother them down.
 13. You certainly can stir things up
 and you can do that with much ease.

14. It is said that Abbé Chardonnel who was a poet
 became a priest
 so he could be more of a poet.
15. You who are a born agitator
 have become a priest
 which makes you more of an agitator.
16. In St. Louis University
 you turn out Masters of Arts
 but as Diego Rivera says:
 “All art is propaganda.”
17. And as all propaganda is agitation
 it behooves St. Louis University
 one of the best American Universities
 to turn out Masters of Agitation.
18. So the *CATHOLIC WORKER* suggests
 that you, our Master Catholic Agitator
 start in St. Louis University
 a School of Catholic Agitation
 for the popularization of Catholic Action.

—Yours for Catholic Action,
 For *THE CATHOLIC WORKER*,
 Peter Maurin

NOVEMBER 1933 EASY ESSAYS

I. To Be a Marxian {31} — 1 time

1. Before he died, Karl Marx
 told one of his friends
 “I have lived long enough
 to be able to say
 that I am not a Marxian.”³⁸
2. To be a Marxian,
 according to the logic of *Das Capital*,

38. Marx stated this jokingly, which is not readily apparent from the context.

- is to maintain that the best thing to do
is to wait patiently, till Capitalism
has fulfilled its historic mission.
3. To be a Marxian,
according to the logic of *Das Capital*,
is to step back, take an academic view of things
and watch the self-satisfied Capitalists
dig their own graves.
 4. To be a Marxian,
according to the logic of *Das Capital*,
is to have faith in the forces of materialism—
forces so powerful, according to materialists,
that they will bring the millennium
whether man wants it or not.
 5. To be a Marxian,
according to the logic of *Das Capital*,
is to let economic evolution do its work
without ever attempting to give it a push.

II. Karl Marx Soon Realized {32} — 1 time

1. Karl Marx soon realized
that his own analysis of bourgeois society
could not be the basis
of a dynamic revolutionary movement.
2. Karl Marx soon realized
that a forceful Communist Manifesto
was the necessary foundation
of a dynamic Communist Movement.
3. Karl Marx soon realized,
as Lenin realized,
that there is no revolution
without revolutionary action,
that there is no revolutionary action
without a revolutionary movement
that there is no revolutionary movement
without a vanguard of revolution,
and that there is no vanguard of revolution
without a theory of revolution.

III. The Communist Manifesto³⁹ {33} — 2 times

1. Having realized that a Communist Manifesto
was the basis of a Communist Movement
Karl Marx decided to write a Communist Manifesto.
2. To write the *Communist Manifesto*
Karl Marx did not use his own analysis of Capitalism.
3. He took the criticism of the bourgeois society of his time
by Victor Considerant, a Utopian Communist,
and made it the first part of the
Communist Manifesto.
4. He took the definition of Communism by Proudhon
and made it his own.
5. He borrowed Utopian criticism and Utopian aims;
and decided to advocate class-struggle,
that is to say, materialist aims.
6. As some people used to think
that we need a good honest war
to end all wars,
Karl Marx used to think
that we need a gigantic class-struggle
to bring about a classless society.

IV. For Catholic Action⁴⁰ {34} — 2 times

1. We Catholics have a better criticism
of bourgeois society
than Victor Considerant's criticism,
used by Karl Marx.
2. Our criticism of bourgeois society
is the criticism of Blessed Thomas More.
3. We Catholics have a better conception
of Communism
than the conception of Proudhon.

39. Also known as "The Communist Party." The other version is shorter, but concluded with the following sentence: "The technique of proletarian dictatorship is the technique advocated by Lenin."

40. Also known as "The Catholic Worker." The other version was highly condensed, though it concluded by explicitly stating that the Catholic Worker promotes the works of mercy and farming communes.

4. Our conception of Communism
is the conception of Saint Thomas Aquinas
in his doctrine of the "Common Good."
5. We Catholics have a better means
than the means proposed by Karl Marx.
6. Our means to realize the "Common Good"
are embodied in Catholic Action.
7. Catholic Action is action by Catholics
for Catholics and non-Catholics.
8. We don't want to take over the control
of political and economic life.
9. We want to reconstruct the social order
through Catholic Action
exercised in Catholic Institutions.

V. The Bishops' Program {35} — 1 time

1. Shortly after the War the Bishops of America
formulated a Program of Social Reconstruction⁴¹
largely based on Co-operation.
2. But the Bishops' Program failed to materialize
for lack of co-operators.
3. Catholic laymen and women were
more interested in a laissez-faire economy.
4. So Catholic laymen and women
went back to Normalcy with Harding;
they tried to Keep Cool with Coolidge,
and now they try to See Rosy with Roosevelt.
5. Catholic laymen and women are more interested
in political action
than they are interested
in Catholic Action.
6. Catholic laymen and women are more ready to follow
the leadership of the politicians
than they are ready to follow
the leadership of the Bishops.

41. This document, called the "Program for Social Reconstruction," was published by the American bishops in 1919.

VI. Reconstructing the Social Order⁴² {36} — 5 times

1. The Holy Father and the Bishops ask us
to Reconstruct the Social Order.
2. The social order was once constructed
through dynamic Catholic Action.
3. When the Barbarians invaded
the decaying Roman Empire
Irish missionaries went all over Europe
and laid the foundations of Mediaeval Europe.
4. Through the establishment of cultural centers,
that is to say, Round-Table Discussions,
they brought thought to the people.
5. Through free guest houses,
that is to say, Houses of Hospitality,
they popularized the divine virtue of Charity.
6. Through farming colonies,
that is to say, Agronomic Universities,
they emphasized voluntary Poverty.
7. It was on the basis of personal Charity
and voluntary Poverty
that Irish missionaries
laid the foundations of the social order.

42. Also known as “Reconstruction.” The other versions of the essay place greater stress on the role of Irish scholars. Here is the September 1934 version: “The Holy Father asks us to reconstruct the social order. The social order was once reconstructed after the fall of the Roman Empire. The Irish scholars were the leaders in the reconstruction of the social order after the fall of the Roman Empire. Through Round-Table Discussions scattered all over Europe as far as Constantinople the Irish scholars brought thought to the people. Through Houses of Hospitality the Irish scholars exemplified Christian charity. Through Farming Communes the Irish scholars made workers out of scholars and scholars out of workers.” Some of the later essays end with the phrase, “The means used by the first Christians to construct the social order and by the Irish Scholars to reconstruct the social order are the means proposed now by the *CATHOLIC WORKER*.”

15 DECEMBER 1933

TO NATIONAL RECOVERY ACT
ADMINISTRATION OFFICIALS⁴³ —
IS INFLATION INEVITABLE?

I. Usurers Not Gentlemen⁴⁴ {37} — 3 times

1. The Prophets of Israel
and the Fathers of the Church
forbid lending money at interest;
2. Lending money at interest
is called usury⁴⁵
by the Prophets of Israel
and the Fathers of the Church;
3. Usurers were not considered
to be gentlemen
when people used to listen
to the Prophets of Israel
and the Fathers of the Church;
4. When people used to listen
to the Prophets of Israel

43. This was addressed to the National Recovery Administration, which President Roosevelt established in 1933. After conferring with businesses in a specific industry, the N.R.A. was empowered to legislate prices, wages, and business practices for that industry. The administration's goal was to harmonize industry and labor under a pre-conceived government plan to eliminate "destructive competition" and spur growth. In 1935, the United States Supreme Court ruled these practices were unconstitutional. The N.R.A. is often viewed as a failure, but it did help solidify the forty-hour work week, end child labor, and strengthen unions with its promotion of collective bargaining.

44. The wording for the other versions is the same.

45. This is the first of many instances in which Maurin noted the Catholic Church's classical condemnation of usury. Although usury now refers to the excessive charging of interest on a loan, it had previously referred to the condemned practice of charging any interest on a loan. The Old Testament was also clear in its condemnation of charging interest on loans to fellow Jews. Around the time of the Reformation, Catholic and Protestant leaders began loosening restrictions on usury. Nevertheless, Dorothy Day and Peter Maurin held the charging of interest to be harmful for society. For Maurin, one should earn a living by the sweat of one's brow and not simply from the fact that one already has money for which they can charge others to borrow. For more on this topic, see the biographical entries for John Calvin and John Knox.

and the Fathers of the Church
 they could not see anything gentle
 in trying to live
 on the sweat of somebody else's brow
 by lending money at interest.

II. Wealth-Producing Maniacs {7}

III. Legalized Usury {5}

IV. The Fallacy of Saving⁴⁶ {38} — 7 times

1. When people save money,
 they invest that money.
2. Money invested
 increases production.
3. Increased production
 brings a surplus
 in production.
4. A surplus in production
 brings unemployment.
5. Unemployment
 brings a slump
 in business
6. A slump in business
 brings more unemployment.
7. More unemployment
 brings a depression.
8. A depression
 brings more depression.
9. More depression
 brings red agitation.
10. Red agitation
 brings red revolution.

46. Some versions of the essay add the following stanza at the end: "That is what people get for saving money for a rainy day."

V. Avoiding Inflation⁴⁷ {39} — 3 times

1. Some say
 that inflation
 is desirable.
2. Some say
 that inflation
 is deplorable.
3. Some say
 that inflation
 is deplorable
 but inevitable.
4. The way
 to avoid inflation
 is to lighten the burden
 of the money borrowers
 without robbing
 the money lenders.
5. And the way
 to lighten the burden
 of the money borrowers
 without robbing
 the money lenders
 is to pass two laws,
 one law
 making immediately illegal
 all interest
 on money lent
 and another law
 obliging the money borrowers
 to pay one per cent
 of their debt
 every year
 during a period
 of a hundred years.

47. The other two versions of the essays omit stanza four.

ANOTHER OPEN LETTER TO FATHER LORD M. AG. (MASTER AGITATOR)⁴⁸ {40} — 1 Time

Dear Father:

1. There is a lot of talk today
about the social value of Fascism.
2. But Fascism is only a stop-gap
between Capitalism and Bolshevism.
3. Fascist Dictatorship is a half-way house
between the rugged individualism of Capitalism
and the rugged collectivism of Bolshevism.
4. There is no essential difference
between Fascist Dictatorship
and Bolshevist Dictatorship.
5. The trouble with the world today
is too much dictatorship
and too little leadership.
6. Leadership cannot be found
among politicians, businessmen
and college professors.
7. The appointed leaders of mankind
are the Catholic Bishops.
8. Catholic Bishops have ceased to lead
because Catholic laymen and women
do not consider the Bishops as their leaders
in political and economic matters.
9. Catholic laymen and women
look up to the Bishops in spiritual matters
and look up to politicians and business men
in political and economic matters.
10. Catholic laymen and women commit the great modern error
of separating the spiritual from the material.
11. This great modern error
known under the name of Secularism
is called a “modern plague”
by Pope Pius XI.

48. Other collected works often refer to this essay as “A SECOND OPEN LETTER TO FATHER LORD, S.J.”

12. You who are a born agitator and a theologian
ought to make Catholic laymen and women realize
that the Bishops are their Leaders
in temporal as well as spiritual matters.
13. You who are a born agitator and a theologian
should bring a thorough understanding
between Bishops, Clergy and lay people.
14. From that understanding
would spring a form of Catholic Action
that would be dynamic in character.
15. We are threatened with Dynamic Bolshevik Action
because we are sorely lacking
in Dynamic Catholic Action.

—Yours for Dynamic Catholic Action,
Peter Maurin

INTERVIEW WITH MOLEY TOLD BY PETER MAURIN

The following is an address delivered by Peter Maurin at the last Round Table Discussion held by THE CATHOLIC WORKER at the Manhattan Lyceum, Sunday, December 3:

I. Legalized Usury⁴⁹ {41} — 5 times

1. Two years ago, I went to see Professor Moley,
former head
of President Roosevelt's Brain Trust,
and said to him:
"I came here to find out
if I could make an impression

49. Also known as "Things Have Changed," "Business Is the Bunk," "On the Campus," and "Business Is Business." This address by Peter Maurin contains previous Easy Essays and one new one. The address is presented without change. Since other versions do not include the other essays included in this version, the next time {41} is presented in July–August 1934, it will be presented in its entirety. This second version of {41} should be used as a guide when the text of {41} is omitted.

on the depression
 by starting a rumpus on the Campus.
 But I found out
 that agitation is not rampant
 on the Campus.
 Only business is rampant
 on the Campus.
 although business is the bunk.
 May be," said I
 "history cannot be made on the Campus."

2. And turning toward his secretary,
 Professor Moley said:
 "That's right, we don't make
 history on the Campus,
 we only teach it."
3. And because history is taught
 but not made
 on the Campus of our Universities,
THE CATHOLIC WORKER is trying
 to make history on Union Square,
 where people have nothing to lose.
4. A battle royal is raging
 between East and West
 between stock speculators
 and land speculators
 between money lenders
 and money borrowers.
5. To go back to the gold standard
 as the so-called "sound money"
 people propose
 is to favor the money lenders
 at the expense
 of the money borrowers.
6. To increase the amount of currency
 as the mild inflationists propose
 is to favor the money borrowers
 at the expense of the money lenders.
7. To devise schemes
 so as to bring about a rise in prices

- is to favor both money lenders
and money borrowers
at the expense of the consuming public.
8. We made the mistake
of running business on credit,
and credit has run into debts
and debts are leading us toward bankruptcy.
9. The Jews had a way
of wiping off the slate.
10. Every fifty years,
the year of the Jewish Jubilee
all debts were liquidated.
11. But nobody, not even the Jews,
proposes this old-time solution.
12. John Maynard Keynes,
the well-known English economist, says
that we ought to ask ourselves
if the Mediaeval economists
were not sound
in condemning money lending
at interest.
13. In his book on *Religion and
the Rise of Capitalism*
R. H. Tawney, another English economist,
points out
that at the basis of our acquisitive society
we find legalized usury
or lending money at interest.
14. Because the State has legalized {5}
money lending at interest
in spite of the teachings
of the Prophets of Israel
and the Fathers of the Church
home owners have mortgaged
their homes,
farm owners have mortgaged
their farms,
institutions have mortgaged
their buildings,

governments have mortgaged
their budgets.

15. So we are where we are
because the State has legalized
money lending at interest
in spite of the teachings
of the Prophets of Israel
and the Fathers of the Church.
16. To go back to the teachings
of the Prophets of Israel
and the Fathers of the Church,
as I propose in my Easy Essays
in the current number
of the *Catholic Worker*,
would not do any injustice
to the money lenders
or the money borrowers
or the consuming public.
17. Money lenders
would get their money back,
money borrowers
would find their burden lightened
and the consuming public
would not have to pay the bill.
18. We would go back to the point
from which we should never
have gone.
19. We would go back to the time {37}
when no one was called a gentleman
who indulged in money lending
at interest.
20. We would go back to the time
when people could not see
anything gentle
in trying to live on the sweat
of somebody else's brow
by lending money at interest.

21. Many people say {42} — 2 times⁵⁰
that we cannot go back.
22. But I say
neither can we go ahead,
for we are parked in a blind-alley.
23. And when people are parked
in a blind-alley
the only thing to do is to go back.
24. For when people lend money at interest {38}
that money is invested.
25. Money invested
increases production.
26. Increased production
brings a surplus in production.
27. A surplus in production
brings unemployment.
28. Unemployment
brings a slump in business.
29. A slump in business
brings more unemployment.
30. More unemployment
brings a depression.
31. A depression
brings more depression.
32. More depression
brings red agitation.
33. Red agitation
brings red revolution.

50. This essay about being trapped in a blind alley occurs here and is expanded in the later version of the essay, which is kept in its entirety. Though it was here part of a larger essay and untitled, in the April 1935 issue it was called "Going Back."

TO OUR READERS⁵¹

NOTICE!

ROUND TABLE DISCUSSION

Again we meet in the Manhattan Lyceum, 66 East 4th Street,
on Sunday, Jan. 7, at 2 p.m.

To these meetings I invite Clergymen and Communists—

That is to say, everybody is welcome.

To a commercial industrial economy

I am opposing a cultural agronomic economy

—cultural implying cult plus culture

plus cultivation; that is to say liturgy plus

literature plus agriculture.

To systematic selfishness

I am opposing systematic unselfishness.

To the sociology of Karl Marx, Lenin, and Stalin

I am opposing the sociology of Saint Francis of Assisi,

Blessed Thomas More and Léon Harmel.

To a technique of Dictatorship

I am opposing a technique of Leadership.

To Dictatorial Pagan Communism

I am opposing Utopian Christian Communism.

To Bolshevik Action

I am opposing Catholic Action.

Knowing that you are deeply interested in the subject

I am inviting you to attend the meeting.

Your presence would be a great encouragement for me

and I hope of much profit to you.

There will not be any collection at the meeting

but if you would care to contribute

I will gladly accept what you can afford.

Your contribution will be used

to help the House of Hospitality for Catholic unemployed.

Hoping to see you at the meeting,

I am,

—Your co-worker in Christ's Kingdom,

Peter Maurin

51. This was a notice that Maurin placed in the paper about an upcoming round-table discussion.

1 FEBRUARY 1934
EASY ESSAYS

I. Hayes⁵² of Columbia Gives Opening Night Lecture of Catholic Workers' School {43} — 1 time

1. We start next month,
 the Catholic Workers' School.
2. From 7 to 8 P.M.
 we will have a discussion
 led from the floor
 by anyone who happens to be there.
3. From 8 to 9 P.M.
 we will have a lecture,
 on a special subject
 by one who knows his subject.
4. From 9 to 10 P.M.
 we will have a discussion
 led from the platform
 by the lecturer
 or by a Catholic worker.

II. Coming to Union Square⁵³ {44} — 6 times

1. Two years ago,
 I went to see college professors
 and asked them to give me
 the formulation
 of those universal concepts

52. This is a reference to Carlton J. H. Hayes (1882–1964).

53. Also known as “Specialization,” “Not My Subject,” and “A College Professor.” The other versions of the essay follow a variation more similar to the last instance of the essay in January 1942, which is included here: “1. I asked a college professor to give me the formulation of those universal concepts embodied in the universal message of universal universities that would enable the common man to create a universal economy. 2. And the college professor answered: ‘That is not my subject.’ 3. College professors enable students to master subjects but mastering subjects does not enable people to master situations. 4. College professors are specialists who know more and more about less and less and if they keep on specializing they will end by knowing everything about nothing.”

embodied in the universal message
of universal universities
that will enable the common man
to create a universal economy.

2. But college professors
were too busy teaching subjects
to be interested in mastering situations.
3. College professors
were too interested in academic matters
to be interested in dynamic matters.
4. But now college professors
realize that they must be men of action
as well as men of thought—
that they must be dynamic
as well as academic,
and that Union Square
can teach something
to college professors
as well as learning
from college professors.

III. Blowing the Dynamite {3}

IV. Scholars and Bourgeois⁵⁴ {45} — 2 times

[part 1]

1. The scholar has told the bourgeois
that a worker is a man
for all of that.
2. But the bourgeois has told the scholar
that a worker is a commodity
for all of that.
3. Because the scholar has vision,
bourgeois calls him a visionary.

54. Also known as “Scholar and Bourgeois.” There were three differences between this essay and the other version: (1) the second version divided the original into the two parts (or essays) with the second part called, “Scholar and Worker,” (2) the second version omitted stanza ten, and (3), the second version changed the line “a worker is a man for all of that” to “a man is a man for all of that.”

4. So the bourgeois laughs
at the scholar's vision
and the worker
is left without vision.
 5. And the worker left by the scholar
without vision
talks about liquidating
both the bourgeois
and the scholar.
- [part 2]
6. The scholars must tell the workers
what is wrong
with the things as they are.
 7. The scholars must tell the workers
how the things would be,
if they were as they should be.
 8. The scholars must tell the workers
how a path can be made
from the things as they are
to the things as they should be.
 9. The scholars must collaborate
with the workers
in the making of a path
from the things as they are
to the things as they should be.
 10. The scholars must become workers
so the workers may be scholars.

BUILDING CHURCHES⁵⁵ {46} — 6 Times

1. Henry Adams tells us in his Autobiography
that he could not get an education in America,

55. Also known as "Looking for an Education," "No Unity of Thought," "Unity of Thought," and "Henry Adams." Other versions of the essay are much shorter and consist of only the first four stanzas. In some of the other versions, Maurin explicitly mentions Adams's book on the unity of thought in the Middle Ages, *Mont Saint-Michel and Chartres* (New York: Gallery Books, 1985). Starting with the third version, he not only references the "Cathedral of Chartres," but always references both "the cathedral of Chartres and the Mont St. Michel."

- because education implies unity of thought
and there is no unity of thought in America.
2. So he went to England
and found that England
was too much like America.
 3. So he went to France
and found that France
was too much like England and America.
 4. But in France he found the Cathedral of Chartres
and from the Cathedral of Chartres he learned
that there was unity of thought
in thirteenth-century France.
 5. People who built the Cathedral of Chartres
knew how to combine
cult, that is to say liturgy
with culture, that is to say philosophy
and cultivation, that is to say agriculture.
 6. The Cathedral of Chartres is a real work of art
because it is the real expression
of the spirit of a united people.
 7. Churches that are built today
do not express the spirit of the people.
 8. "When a church is built,"
said to me a Catholic editor,
"the only thing that has news value is:
How much did it cost?"
 9. The Cathedral of Chartres was not built
to increase the value of real estate.
 10. The Cathedral of Chartres was not built
with money borrowed from money lenders.
 11. The Cathedral of Chartres was not built
by workers working for wages.
 12. Maurice Barrès used to worry
about the preservation of French Cathedrals.
 13. But Charles Péguy thought
that the faith that builds Cathedrals
is after all the thing that matters.
 14. Moscow had a thousand churches
and people lost the faith.

15. Churches ought to be built
with donated money,
donated material, donated labor.
16. The motto of Saint Benedict was
Labore et Orare, Labor and Pray.
17. Labor and prayer ought to be combined;
labor ought to be a prayer.
18. The liturgy of the Church
is the prayer of the Church.
19. People ought to pray with the Church
and to work with the Church.
20. The religious life of the people
and the economic life of the people
ought to be one.
21. I heard that in Germany
a group of Benedictines
is trying to combine liturgy with sociology.
22. We don't need to wait for Germany
to point the way.
23. Architects, artists, and artisans
ought to exchange ideas
on Catholic liturgy and Catholic sociology.

A QUESTION AND AN ANSWER ON CATHOLIC GUILDS

Dear Peter Maurin:

I have read many of your articles in the *Catholic Worker* and am interested in your program for Houses of Hospitality.

Why not organize Catholic Labor Guilds⁵⁶ throughout the nation such as Mr. Gunn is doing in Brooklyn?

56. Catholic labor guilds were common in the United States during the Great Depression. Often, they took the form of Catholic Labor Schools that taught Catholics about labor law, contract negotiations, and workers' rights. In contrast to secular unions, these guilds grounded the rights of the worker in Catholic Social Teaching. In early 1934, Michael Gunn's Labor Guild in Brooklyn consisted of a group of workers who lived in community, attended daily Mass, and shared resources as they supported each other in obtaining work. Ideally, Gunn wanted the group to consist of capital, laborers, and consumers who would collaborate to ensure that everyone's needs were met.

Then assess each member a dollar a year, using the money to build houses of hospitality such as you propose.

We have the right to organize now. Why not?

Suppose a million workers in or throughout the United States would organize in a Catholic Labor Union or Labor Guild.

A dollar a year as a special assessment would make a million dollars.

The working man has to support the unemployed anyway and Catholics may as well organize into a union by themselves (they can join other trade unions if they please). They will have to join sooner or later, why not now when the government gives the right to organize.

A reader from Bellingham, Washington.

PETER MAURIN ANSWERS⁵⁷

Most organizations exist

not for the benefit of the organized,
but for the benefit of the organizers.

When the organizers try to organize the unorganized
they do not organize themselves.

If everybody organized himself,
everybody would be organized.

There is no better way to be
than to be
what we want the other fellow to be.

The money that comes from assessments
is not worth getting.

The money that is worth getting
is the money that is given for charity's sake.

Parish Houses of Hospitality
must be built on Christian charity.

But Parish Houses of Hospitality
are only half-way houses.

Parish Subsistence Camps
are the most efficient way
to make an impression
on the depression.

57. This is not an Easy Essay, but it is included because it was typical of the way Peter Maurin responded to letters.

The basis for a Christian economy
 is genuine charity and voluntary poverty.

To give money to the poor
 is to increase the buying power of the poor.

Money is by definition a means of exchange
 and not a means to make money.

When money is used as a means of exchange,
 it helps to consume the goods
 that have been produced.

When money is used as an investment,
 it does not help to consume
 the goods that have been produced,
 it helps to produce more goods
 to bring over-production
 and therefore increase unemployment.

So much money has been put into business
 that it has put business out of business.

Money given to the poor is functional money,
 money that fulfills its function.

Money used as an investment
 is prostituted money,
 money that does not fulfill its function.

Poverty and charity are no longer looked up to,
 they are looked down upon.

The poor have ceased to accept poverty
 and the rich have ceased to practice charity.

When the poor are satisfied to be poor,
 the rich become charitable toward the poor.

Because Christianity presents poverty as an ideal
 Bolshevik Communists try to make us believe
 that religion is the opium of the people.

Karl Marx says that the worker is exploited
 at the point of production.

But the worker would not be exploited
 at the point of production
 if the worker did not sell his labor
 to the exploiter of his labor.

When the worker sells his labor
 to a capitalist or accumulator of labor

he allows the capitalist or accumulator of labor
to accumulate his labor.

And when the capitalist or accumulator of labor
has accumulated so much of the worker's labor
that he no longer finds it profitable
to buy the worker's labor
then the worker can no longer sell his labor
to the capitalist or accumulator of labor.

And when the worker can no longer
sell his labor to the capitalist or accumulator of labor
he can no longer buy the products of his labor.

And that is what the worker gets for selling his labor
to the capitalist or accumulator of labor.

He just gets left
and he gets what is coming to him.

Labor is not a commodity
to be bought and sold—

Labor is a means of self-expression
the worker's gift to the Common Good.

There is so much depression
because there is so little expression.

I am fostering Parish Subsistence Camps
or Agronomic Universities
as a means to bring about a state of society
where scholars are workers
and where workers are scholars.

In a Parish Subsistence Camp
or Agronomic University
the worker does not work for wages
he leaves that to the University.

In a Parish Subsistence Camp
or Agronomic University
the worker does not look for a bank account
he leaves that to the University.

In a Parish Subsistence Camp
or Agronomic University
the worker does not look for an insurance policy
he leaves that to the University.

In a Parish Subsistence Camp
 or Agronomic University
 the worker does not look for an old age pension,
 he leaves that to the University.

In a Parish Subsistence Camp
 or Agronomic University
 the worker does not look for a rainy day
 he leaves that to the University.

Modern industry has no work for everybody
 but work can be found for everybody
 in Parish Subsistence Camps
 or Agronomic Universities.

I may later on publish a magazine entitled *The Agronomist*
 for the fostering of the idea
 of Parish Subsistence Camps
 or Agronomic Universities.

Edward Koch of Germantown, Illinois
 publishes a magazine entitled *The Guildsman*;
 you ought to get in touch with him.

—Your co-worker in Christ's Kingdom.

Peter Maurin

1 MARCH 1934 EASY ESSAYS

I. Purpose of Catholic Workers' School in Detail {47} — 1 time

1. The purpose of the Catholic Workers' School
 is to bring Catholic thought
 to Catholic workers
 so as to prepare them
 for Catholic Action.
2. Besides presenting Catholic thought
 to Catholic workers,
 the Catholic Workers' School
 presents a Program of Catholic Action
 based on Catholic thought.

3. The Program of the Catholic Workers' School
is a three-point program
 1. Round-table Discussions
 2. Houses of Hospitality
 3. Farming Communes.

II. Round-Table Discussions {8}

III. Houses of Hospitality {9}

IV. Communes {48} — 1 time

1. We need Communes
to help the unemployed
to help themselves.
2. We need Communes
to make scholars out of workers
and workers out of scholars.
3. We need Communes
to substitute a technique of ideals
for our technique of deals.
4. We need Communes
to create a new society
within the shell of the old
with the philosophy of the new.

V. Catholic Social Philosophy⁵⁸ {49} — 1 time

1. The Catholic social philosophy
is the philosophy of the Common Good
of Saint Thomas Aquinas.
2. Three books where this philosophy is expressed are:
The Thomistic Doctrine of the Common Good
by Suzanne Michel;⁵⁹

58. This is arguably not an Easy Essay, but a book reading list. It is treated as an Easy Essay because of its first stanza on the common good.

59. The original essay in the newspaper named the author as Séraphine Michel. Perhaps Michel also went by the name Séraphine, but her actual name was Suzanne.

The Social Principles of the Gospel

by Alphonse Lugin;

Progress and Religion

by Christopher Dawson.

Below is Maurin's response to a letter by Michael Gunn about the Catholic Labor Guild in Brooklyn, which Gunn viewed as "capital's PARTNER." Gunn wrote his short article after reading Maurin's response to the reader from Bellingham, Washington, which is included earlier. Maurin's response illuminates Maurin's concerns about most unions.

MAURIN ANSWERS

Dear Mike,

In my answer to a reader

from Bellingham, Washington,

I said that "Most organizations exist,

not for the benefit of the organized

but for the benefit of the organizers."

I added that "When the organizers

try to organize the unorganized

they do not organize themselves."

When I wrote that

I did not have in mind

the Catholic Labor Guild in Brooklyn.

I had in mind

some selfish exploiters

of the exploitation of the exploited

who like to be called labor leaders.

I had in mind

some exalted rulers of secret societies

who, while they call themselves Masons,

have not yet learned

to create order out of chaos.

Nevertheless, this is a reference to her French book *La Notion Thomiste du Bien Commun*, which was published in 1932 by Librairie Philosophique J. Vrin. It has never been translated into English.

I had in mind
 some dignified regulators
 of societies which have some secrets
 without being called secret societies.
 While I don't like some of your ideas,
 I like you personally.
 I think that you are
 much better than some of your ideas.
 I think that you are inclined
 to lead a life of sacrifice.
 During the World War you placed your life
 at the service of the British Empire.
 After the war, you placed your life
 at the service of the Irish Republic.
 And now you have placed your life
 at the service of the Church.
 You and your fellow workers
 of the Catholic Labor Guild
 are trying to combine
 prayer, action and sacrifice
 as the Holy Father suggests.
 You and your fellow workers
 want to be go-givers
 you don't want to be go-getters.
 Since you and your fellow workers
 want to be go-givers,
 you ought to give
 to those who are in need of giving.
 To give to people who have money to lend
 is to give to people who are not in need.
 People who have money
 should do good with their money,
 either give it away
 as Our Saviour advises
 or lend it without interest.
 To pay interest on money lended
 is to place an enterprise
 under a too heavy burden.

Everyone must live on the sweat of his brow
 and not on the money lended.
 Nobody could lend money at interest
 if nobody would borrow money at interest.
 People who live on money lended at interest
 reap some of the profits of property
 without the responsibility of property.
 To pay double wages to managers
 is to make the workers
 envious of the managers.
 Managers should receive what they need
 and no more than they need.
 Knowledge obliges
 as well as “*noblesse oblige*.”
 We cannot have a Catholic democracy
 without a Catholic aristocracy.
 Paying double wages to managers
 is not the way to make aristocrats
 out of efficient managers.
 “The most important of all are Workmen’s Associations
 and it is greatly to be desired
 that they should multiply
 and become more effective,”⁶⁰
 says Pope Leo XIII.
 To borrow money at interest
 and to pay double wages to managers
 is not absolutely necessary
 to the good functioning
 of Workmen’s Associations.
 You say that the Catholic Labor Guild
 does not lend money at interest.
 I hope that it will see the way
 not to borrow money at interest.

60. This quote of Leo XIII is from *Rerum novarum* 49. I have not found Maurin’s translation of *Rerum novarum* 49. I believe he was either working with a lesser-known translation or paraphrasing the document.

You say that the Catholic Labor Guild
stands for profit-sharing.
I hope that your self-sacrificing example
will lead the members of the Guild
to stand for loss-sharing.

When the members of the Guild
decide to allow the Guild
to accumulate the profits
they will not need to worry
about their economic security.

Let the members of the Guild
give all they can to the Guild;
the Guild will not leave them in want.

Let the Labor Guild help
all those that it can help
and the Farming Communes will help
all of those that the Guild cannot help.

—Yours for Catholic Action.

Peter Maurin

1 APRIL 1934

THE CASE FOR UTOPIA

I. The Way Out⁶¹ {50} — 7 times

1. The world would be better off,
if people tried to become better.
2. And people would become better,
if they stopped trying
to become better off.
3. For when everybody tries
to become better off,
nobody is better off.
4. But when everybody tries
to become better,
everybody is better off.

61. Also known as “A Philosophy of Labor” and “Better and Better Off.” All versions contain the same exact wording.

5. Everybody would be rich,
if nobody tried
to become richer.
6. And nobody would be poor
if everybody tried
to be the poorest.
7. And everybody would be
what he ought to be
if everybody tried to be
what he wants
the other fellow to be.

II. Christianity, Capitalism, and Communism⁶² {51} — 3 times

1. Christianity
has nothing to do
with either modern capitalism
or modern communism
for Christianity
has a capitalism of its own
and a communism of its own.
2. Modern capitalism
is based on property
without responsibility
while Christian capitalism
is based on property
with responsibility.
3. Modern communism
is based on poverty
through force
while Christian communism
is based on poverty
through choice.
4. For a Christian,
voluntary poverty
is the ideal

62. Also known as “Christianity, Capitalism, Communism.” The other two versions of the essay used the word “trust” instead of “gift” in the final stanza.

as exemplified
 by Saint Francis of Assisi
 while private property
 is not an absolute right,
 but a gift
 which as such cannot be wasted,
 but must be administered
 for the benefit
 of God's children.

III. Christ's Message⁶³ {52} — 3 times

1. "No one can serve two masters,
 God and Mammon."
2. "Be perfect
 as your heavenly Father
 is perfect."⁶⁴
3. "If you want
 to be perfect,
 sell all you have,
 give it to the poor,
 take up your cross
 and follow Me."⁶⁵

—New Testament

4. "These are hard words,
 but the hard words
 of a book
 were the only reason
 why the book was written."⁶⁶

—Robert Louis Stevenson

63. The wording is the same in all three versions, though the second instance of the essay omitted the last stanza.

64. This quote is from Jesus's Sermon on the Mount (Matthew 5:48).

65. This quote was Jesus's response to the rich young man, who asked Jesus what he must do to obtain eternal life (Matthew 19:16–22).

66. The first line of the quote was from a posthumously published fragment of Stevenson's writing entitled, "Lay Morals" (1879). The second part may be a case where Maurin put in quotes his summary of a text.

IV. What Saint Francis Desired⁶⁷ {53} — 8 times

According to Johannes Jørgensen,
 a Danish convert
 living in Assisi,

1. Saint Francis desired
 that men should give up
 superfluous possessions.
2. Saint Francis desired
 that men should work
 with their hands.
3. Saint Francis desired
 that men should offer
 their services
 as a gift.
4. Saint Francis desired
 that men should ask
 other people for help
 when work failed them.
5. Saint Francis desired
 that men should live
 as free as birds.
6. Saint Francis desired
 that men should
 go through life
 giving thanks to God
 for His gifts.

V. The Third Order⁶⁸ {54} — 1 time

1. “We are perfectly certain
 that the Third Order of Saint Francis

67. In one instance, it was also called “Franciscan Radicalism.” Some of the later versions are abridged.

68. St. Francis of Assisi founded both the Order of Friars Minor and the Third Order of Saint Francis, which is now called the Secular Franciscan Order. The Order of Friars Minor, or Franciscans, founded in 1209, is a religious community of men who take vows of poverty, chastity, and obedience. They dedicate their lives to prayer, preaching, and penance. The Third Order, founded around 1221, is for men and women living in the

is the most powerful antidote
against the evils that harass the present age.⁶⁹

—Leo XIII

2. “Oh, how many benefits
would not the Third Order of Saint Francis
have already conferred on the Church
if it had been everywhere organized
in accordance with the wishes
of Leo XIII.”⁷⁰

—Pius X

3. “We believe that the spirit of the Third Order
thoroughly redolent of Gospel wisdom
will do very much
to reform public and private morals.”⁷¹

—Benedict XV

4. “The general restoration of peace and morals
was advanced very much
by the Third Order of Saint Francis
which was a religious order indeed
yet something unexampled up to that time.”⁷²

—Pius XI

world who want to live a life inspired by the example of Francis, but without taking vows or living in community.

69. The quote has its origins in Leo XIII’s 1882 encyclical *Auspicato concessum* commemorating the 700th anniversary of the birth of St. Francis. The quote can be found in other literature of Maurin’s time, but it was not an exact quote from the encyclical. The encyclical encouraged membership in the Third Order and spoke of how imitating St. Francis was an “extremely efficacious remedy . . . [against] the evils of the present time,” but the document itself did not bring the two aspects together like the quote.

70. The quote brought together a couple sentences from Pius X’s 1909 Apostolic Letter *Septimo iam*, which addressed issues regarding how the various Franciscan groups should be organized. Similar to the quote in the first stanza of the essay from Leo XIII, Maurin probably unknowingly employed a quote that was not, strictly speaking, a quote.

71. The quote is from Benedict’s 1921 encyclical *Sacra propidium*, on the Third Order of St. Francis.

72. This quote is from Pope Pius XI’s 1926 encyclical *Rite expiatis* 34, on St. Francis of Assisi. The document, in addition to heralding the Third Order of Saint Francis and Francis’s imitation of Jesus, also praised Francis’s sincere following of the teachings of

VI. Three Ways to Make a Living {55} — 1 time

1. Mirabeau says “There are three ways
to make a living:
Stealing, begging and working.”
2. Stealing is against the law of God
and against the law of men.
3. Begging is against the law of men
but not against the law of God.
4. Working is neither against the law of God
nor against the law of men.
5. But they say
that there is no work to do.
6. There is plenty of work to do,
but no wages.
7. But people do not need to work for wages;
they can offer their services as a gift.

VII. Capital and Labor {15}

VIII. Selling Their Labor {16}

IX. Self-Organization {19}

1 MAY 1934

THE BISHOPS' MESSAGE⁷³

QUOTATIONS AND COMMENTS

New York Catholic Worker Editor's Note: In presenting excerpts from the bishops' statement we hope they don't mind the *phrase formation* of these

the Gospels and the Catholic Church. Maurin was very familiar with this document and quoted it in two other essays.

73. The following is not counted among Maurin's essays, but provides his unique perspective on Catholic social teaching in the 1930s. In case the introductory paragraph from the *Catholic Worker* is not clear, the first column is a quote from the National Catholic Welfare Conference's April 1933 statement *The Present Crisis*, which argued for Christian morality on a personal, social, and economic level to be a guiding principle in healing the disastrous effects of the Great Depression. The second column is Peter Maurin's commentary on the bishops' statement.

quotations. It is the theory of Peter Maurin that sentences taken phrase by phrase strike the mind more sharply and stick there. We are not attempting to put into *poem* formation the quotations which we use so abundantly in this issue (from the bishops, from Hilaire Belloc, from Dostoievsky). Peter's contributions for the *Catholic Worker* have been called "poems" by many of the workers who have come to the school, but it is only "Big Shots and Little Shots" which he delivers in poetic style. Most of his work might be termed phrased essays.

THE BISHOPS

In tracing the remote causes
of the present misery of
mankind
we must listen to him
who as a loving Father
views from an eminence
all the nations of the world.
Quoting Saint Paul our Holy Father
says:
"The desire for money
is the root of all evil."
From greed arises mutual distrust
that casts a blight
on all human beings.
From greed arises envy
which makes a man
consider the advantages of
another
as losses to himself.
From greed arises
narrow individualism
which orders and subordinates
everything
to its own advantage.
In common with other nations
we have brought about our
present unhappy conditions
by divorcing education,
industry, politics, business and
economics

PETER MAURIN

People looking
for a rainy day
have put so much money
into business
that they have
brought about
an increase
in producing power
and a decrease
in purchasing power.
So there is a rub
between the rich
who like
to get richer
and the poor
who don't like
to get poorer.
We have taken religion
out of everything
and have put
commercialism
into everything.

from morality and religion
 and by ignoring for long
 decades
 the innate dignity of man
 and trampling on his human
 rights.

That we are an industrial nation
 is our public boast.
 Industry is considered to be of
 more importance
 than the moral welfare of man.

The lord of all is Industry.
 "Save industry!" is the cry.
 "Put business on its feet
 and all will be well
 as it was in the past!"

The philosophy which has ruled
 governments, groups and
 individuals
 for the past three hundred
 years
 has not taken as its guide
 the moral law
 has not considered the rights
 of men.

Money, not men
 has been the supreme
 consideration
 and the justifying end.

That philosophy permits
 individuals
 to accumulate as much wealth
 as they can,
 according to unfair methods
 of modern business
 and to use such accumulated
 wealth
 as they see fit.

This extreme of individualism
 has led to the extreme of
 Communism.

We are beginning to learn
 that to put big business
 on its feet
 does not necessarily
 put the forgotten man
 on his feet.

When people care
 for money
 they do not care
 for culture.

And when people
 do not care
 for culture
 they return
 to barbarism.

When modern society
 made the bank account
 the standard of values
 people ceased
 to produce for use
 and began
 to produce for profit.

Rugged individualism
 leads to
 rugged nationalism

We rightly fear its spread in our
country
and see an especial menace
in its insidious presentation
of fundamental troubles
for its own destructive ends.

The brotherhood of man
is loudly proclaimed.
Energetic protest is made
against injustice
done to the working class.
The abuses of the capitalist system
are vigorously condemned.
It is insisted
that man shall not exploit his
fellow man
and that all shall be dedicated
to a life of service.

A program of social reform
couched in such language
and with such aims and
purposes
is unassailable
because it is distinctly
Christian in origin and purport
but in the hands of the
Communists
it is merely a snare
to allure those who are
oppressed
by the prevailing economic
maladjustment
into accepting the iniquitous
social and religious tenets
of Lenin and Stalin.

There is a very grave and subtle
danger
of infection from Communism

Special efforts are being made
to win Negroes
who are the victims of
injustice.

which leads to
rugged collectivism.

In a capitalist society
where man
is inhuman to man
people cannot
keep from dreaming
about a society
where man
would be human
to man.

According to St. Thomas
Aquinas
man is more
than an individual
with individual rights
he is a person
with personal duties
toward God
Himself
and his fellow men.

As a person
man cannot
serve God
without serving
the common good.

The Negroes
are beginning to find out
that wage-slavery
is no improvement

The Communists have as their
 objective
 a world war on God
 and the complete destruction
 of all supernatural and even
 natural religion.

on chattel-slavery.
 The Communists say
 that Christianity is a failure
 but Christianity is not a
 failure
 for the very good reason
 that Christianity has not
 been tried.⁷⁴

EASY ESSAYS

I. Big Shots and Little Shots⁷⁵ {56} — 3 times

1. America is all shot to pieces
 since the little shots
 are no longer able
 to become big shots.
2. When the little shots
 are not satisfied
 to remain little shots
 and try to become
 big shots,
 then the big shots
 are not satisfied
 to remain big shots
 and try to become
 bigger shots.
3. And when the big shots
 become bigger shots
 then the little shots
 become littler shots.
4. And when the little shots
 become littler shots
 because the big shots

74. The second half of this stanza paraphrased a famous line from Chesterton's *What's Wrong with the World* (1910; repr. San Francisco: Ignatius Press, 1994).

75. The two later versions of the essay are abridged.

- become bigger shots,
then the little shots
get mad at the big shots
5. And when the little shots
get mad at the big shots,
because the big shots
by becoming bigger shots
make the little shots
littler shots
they shoot the big shots
full of little shots
6. But by shooting the big shots
full of little shots
the little shots
do not become big shots;
they make everything all shot.
7. And I don't like
to see the little shots
shoot the big shots
full of little shots,
that is why
I am trying to shoot
both the big shots
and the little shots
full of hot shots.

1 JUNE 1934
FOR CATHOLIC ACTION

I. A Modern Plague {22} (part one)

II. Secularism {22} (part two)

III. Spiritualizing {57} — 1 time

1. Our modern educators,
our modern politicians,
our modern business man,

- have taken religion from everything
and have put commercialism
into everything.
2. And now we have to take commercialism
out of everything
and to put religion into everything.
 3. The way to take commercialism
out of everything
and to put religion into everything
is not through political action.
 4. The way to take commercialism
out of everything
and to put religion into everything
is through Catholic Action.

IV. Business-Like {58} — 1 time

1. Catholic Action is action by Catholics
for Catholics and non-Catholics.
2. Catholic Action is action by Catholic laymen
in co-operation with the Clergy.
3. Catholic laymen and women have told the Clergy
“Mind your own business
and don’t butt into our business.”
4. So Catholic clergymen
have ceased to mind the layman’s business
and the laymen have made a mess
of their own business.
5. And Catholic clergymen
have tried to mind their business
with a business-like technique
borrowed from business-minded people.

V. Roosevelt’s Experiment {59} — 1 time

1. And now business is bankrupt
and Catholic clergymen don’t know
what is to be done about it.

2. Not knowing what is to be done about it,
 Catholic clergymen have made up their mind
 to let George do it,⁷⁶
 to let the politicians do it,
 to let Roosevelt do it.
3. So President Roosevelt is trying to do it
 with the help of College Professors.
4. So with the help of College Professors
 President Roosevelt is making a stab at it
 through a hit-and-miss policy,
 through a policy of experiments,
 through a policy of muddling through.
5. And while President Roosevelt is experimenting
 Catholic clergymen are wondering.

VI. The Forgotten Man⁷⁷ {60} — 2 times

1. The forgotten man has been forgotten
 because clergymen have forgotten
 to rub shoulders with the forgotten man.
2. And clergymen have forgotten
 to rub shoulders with the forgotten man
 because clergymen have forgotten
 to use logic to find what is practical.
3. And because clergymen have forgotten
 to use logic to find what is practical,
 they have failed to give us a sociology
 that has something to do with theology.

76. In March 1918, almost a year after the United States had entered World War I, former President Theodore Roosevelt criticized the Woodrow Wilson administration for being too passive in the war. Roosevelt stated that Wilson's policy was to "let George do it," meaning that he was letting King George V of England fight the war against Germany on his own. For Maurin's purposes, the phrase was a way of stating that someone was passing on a responsibility that one should be taking on oneself.

77. The other version has the same first three stanzas, but ends as follows: "4. The minimum standard had been emphasized, and the maximum standard has been minimized. 5. Which makes Chesterton say that 'Christianity has not failed, for the very good reason that it has not been tried.' 6. Read *Fire on the Earth*, by Rev. Paul Hanly Furfey." The Chesterton quote is from *What's Wrong with the World* (1910).

4. If there was a sociology
 that had something to do with theology
 it was sociology of St. Francis of Assisi,
 St. Thomas Aquinas and Blessed Thomas More.
5. But the sociology of St. Francis of Assisi,
 St. Thomas Aquinas and Blessed Thomas More
 was an Utopian sociology
 and clergymen are not interested in Utopias,
 not even Christian Utopias.

VII. Rome or Moscow {61} — 1 time

1. And because clergymen are not interested
 in the sociology of St. Francis of Assisi,
 St. Thomas Aquinas and Blessed Thomas More
 the forgotten man is becoming interested
 in the sociology of Karl Marx, Lenin and Stalin.
2. And because clergymen are not interested
 in a technique of leadership
 the forgotten man is becoming interested
 in a technique of dictatorship.
3. And because clergymen are not interested
 in Dynamic Catholic Action
 the forgotten man is becoming interested
 in Dynamic Bolshevik Action.

IS POLITICAL ACTION AN ANSWER?⁷⁸

John J. Cummings wrote Peter Maurin that he only ever heard about injustice and never a plan for action. He asked Maurin why there was not a Catholic political party. Cummings further commented that “Mussolini seems to know how to rule” and suggested the elimination of “Protestant Pagan laws and the establishment of laws in harmony with Christianity.” To this letter Maurin responded:

⁷⁸. The response from Peter Maurin is not counted as an Easy Essay. It is included to show Maurin’s response to proposed Catholic political solutions.

Dr. John Cummings:

As Father Fulton Sheen says:

“The issue is between
Christianity and Paganism.”

The Communists say

that Christianity is a failure.

But Christianity is not a failure

and this for the very good reason
that it has not been tried.⁷⁹

You would like to see the formation
of a Catholic Political Party.

Our Holy Father does not ask us

to reconstruct the social order
through Catholic political action,
but through Catholic social action.

Catholic political parties

have been done away with
in Italy, as well as Germany.

You would like to stop Communism,
but a Catholic Political Party
cannot stop Communism.

Fascism, whether Catholic or Protestant,
cannot stop Communism.

Fascism is only a stop-gap

between the rugged individualism
of Bourgeois Capitalism
and the rugged collectivism
of Bolshevik Communism.

There is no substitute

for Catholic Social Action.

Fascist Dictatorship makes the bed

for Bolshevik Dictatorship to lie in.

A German Catholic in Canada writes us
that the German Catholic Party
which his father helped to found
did a lot of harm to the Church.

79. This stanza paraphrased a famous line from Chesterton's *What's Wrong with the World* (1910).

The Catholic Workers' School
 is a clearing-house of thought,
 and, therefore, welcomes
 the expression of any opinion.

The Catholic Workers Movement
 fosters Catholic social action
 and not Catholic political action.

While we disagree with you,
 we offer you the opportunity
 to freely express your views
 and win people to your cause.

—Your co-worker in Christ's Kingdom,
 Peter Maurin

JULY–AUGUST 1934 COMMUNIST ACTION IN SCHOOLS CHALLENGE TO CATHOLICS DECLARES PETER MAURIN

CATHOLIC AGITATION FOLLOWS THAT OF BOLSHIEVIKS
 IN EDUCATION CENTERS

I. [No Title]⁸⁰ {62} — 2 times

1. I was told
 by a young Porto Rican⁸¹
 that the president
 of his school's study club
 was a Communist,
 and that in the meetings
 of the school's study club
 the Communist president
 did most of the talking,
 and that the school teacher
 was an interested listener
 to the Communist president
 of the school's study club.

80. Also known as "I Was Told." The wording between two versions is identical.

81. "Porto Rican" is a traditional variant spelling for Puerto Rican.

2. I was told
 by the dean of a Catholic college
 that Catholic professors
 of Catholic colleges
 neither have
 the knowledge nor the courage
 to bring Catholic social thought
 to the man of the street.

II. Looking for Light⁸² {63} — 2 times

1. So while Catholic professors
 of Catholic colleges
 do not have
 enough knowledge or courage
 to bring Catholic social thought
 to the man of the street,
 Communist propagandists,
 yet in their 'teens
 find enough knowledge or courage
 to bring Communist social thought
 to the men of the school.
2. The schools used to teach:
 "If you want peace
 prepare for war";
 we prepared for war
 and are still looking for peace.
3. The schools used to teach:
 "If you want prosperity
 save your money";
 people saved their money,
 and we are still looking for
 prosperity.
4. The modern man looks for thought
 so he can have light,
 and is unable to find it
 in our modern schools.

82. The wording of the other version is identical.

III. Shouting with Rotarians⁸³ {64} — 8 times

1. According to Glenn Frank,
 president of the University of Wisconsin,
 “Schools reflect the environment,
 they do not create it.”
2. According to Professor Meiklejohn,
 of the same university,
 students go to school
 not to be directed,
 but to be business men.
3. Shortly after their graduation
 school graduates can be heard
 shouting with Rotarians:⁸⁴
 “Service for profits,
 Time is money,
 Cash and carry,

83. Also known as “Shouting with Anglo-Saxons,” “Bourgeois Slogans,” “A Commencement,” and “Materialist Slogans.” “Bourgeois Slogans” only includes the slogans. “A Commencement” begins by stating, “1. The act of giving a degree is called a commencement. 2. After the commencement the student commences to look for a job. 3. In order to get a job he commences. . . .” “Shouting with Rotarians” from October 1935 begins with, “1. Modern colleges give you a bit of this, and a bit of that, a bit of something else and a degree.” And then adds the beginning from the just-mentioned “A Commencement” before moving on to stanza three in the presented essay. “Materialist Slogans” begins by stating, “1. The fruit of secularism is materialism. 2. The materialist philosophy growing out of secularism finds its expression in materialist slogans.” Slogans that are found in other variations are the following: “So is your old man,” “Survival of the fittest,” “So what?” and “You’re all wet.” The December 1934 version of the essay contains some unique aspects and so is reproduced here: “1. Now that Irish is Greek to the Irish and Jewish is Chinese to the Jews, they shout with the Anglo-Saxons: Service for profits; Time is money; Cash and carry; Business is business; Keep smiling; Watch your step; How is the rush? How are you making out? How is the world treating you? The law of supply and demand; Competition is the life of trade. Your dollar is your best friend. So is your old man. 2. So the Jews are no longer Jews. 3. So the Irish are no longer Irish. 4. So the Jews and the Irish are no longer green. 5. And that is what makes the Reds Red.” The September 1936 and December 1936 versions of the essay only list the slogans.

84. Rotarians are members of Rotary Clubs. Together, these local clubs make up a service-oriented international organization that is composed of business and professional leaders. They began in 1905 in Chicago.

Keep smiling,
 Business is business,
 Watch your step,
 How is the rush?
 How are you making out?
 How is the world treating you?
 The law of supply and demand,
 Competition is the life of trade,
 Your dollar is your best friend.”

IV. Things Have Changed⁸⁵ {41}

1. A few years ago

I went to the campus
 of New York universities
 to try to find out
 if I could make an impression
 on the depression
 by starting a rumpus
 on the campus.

2. But I found out

that agitation
 was not rampant
 on the campus;
 only business was rampant
 on the campus,
 although business
 is the bunk.

3. But things have changed

and Bolshevik agitation
 is now rampant
 on the campus.

4. So thanks to our Bolshevik agitators

public schools, colleges and universities
 can now be made centers
 of Catholic agitation.

85. Further editions of this essay follow this version more closely than the first appearance of {41} in December 1933.

V. Only Twenty-Five Cents {65} — 1 time

1. But while Communist propagandists
 yet in their 'teens
 are learning the art
 of Communist agitation,
 Catholic teachers
 teaching in Catholic or public schools
 have a terrible sense
 of inferiority complex
 when it comes to Catholic agitation.
2. While Communist propagandists
 yet in their 'teens
 are enough interested
 in Communist propaganda
 to buy the daily Communist paper
 named the *Daily Worker*
 a great number of Catholic teachers
 teaching in Catholic or public schools
 have not yet found the way
 to gather twenty-five cents
 for a yearly subscription
 to the monthly *Catholic Worker*.

VI. A Protestant Agitator {66} — 1 time

1. Catholic teachers
 teaching in Catholic or public schools
 who do not know how to present
 Catholic social thought
 either to the men on the street
 or to the pupils in the schools
 will be interested to learn
 that a Protestant agitator
 well known in Union Square
 is presenting the Thomistic doctrine
 of the common good
 to the men of the street
 in the streets of Harlem.

2. H. Hergenhan, such is his name,
 does not believe
 in the rugged individualism
 of capitalism
 or in the rugged nationalism
 of Fascism
 or in rugged collectivism
 of Bolshevism.

VII. The Common Good {67} — 1 time

1. He believes in the gentle personalism
 of gentlemen who are gentle,
 gentleness that finds its roots
 in the common doctrine
 of the common good.
2. H. Hergenhan believes
 that the doctrine of the common good
 is common
 to humanists who are human
 to Jews who are orthodox
 to Protestants who are Christian
 and to Catholics who are Catholic.
3. The common good movement
 is not a movement that divides
 it is a movement that unites.
4. The common good movement
 is not a new deal,
 it is an old game.
5. The common good movement
 is not a revolution to the left,
 it is a revolution to the right.

VIII. Tawney's Book⁸⁶ {68} — 2 times

1. When in 1891 Pope Leo XIII
 wrote his encyclical

86. Also known as "R. H. Tawney." The other version of the essay has minor differences in wording and is condensed.

- on the condition of labor
 he emphasized the lack of ethics
 in modern society.
2. When in 1899 Thorstein Veblen
 wrote *The Theory of the Leisure Class*
 he emphasized the same thing.
 3. R. H. Tawney, then an Oxford student,
 learned that when the canon law,
 that is to say, the law of the church,
 was the law of the land,
 there were high ethics in society.
 4. So R. H. Tawney decided to study
 how society has passed down
 from the high ethics of canon law
 to the no ethics of today.
 5. What R. H. Tawney found out
 about the history of ethics
 of the last five hundred years
 is embodied in his book,
Religion and the Rise of Capitalism.

SEPTEMBER 1934

A MESSAGE TO THE CATHOLIC ACTION
 SUMMER SCHOOL

Peter Maurin's Message to the Summer School of Catholic Action, Con-
 ducted by Father Daniel Lord, S.J., at St. Francis Xavier High School

I. I Was Told {62}

II. Looking for Light {63}

III. Shouting with Rotarians {64}

IV. Things Have Changed {41}

V. Catholic Social Research⁸⁷ {69} — 2 times

1. “When a social system
fails to feed the poor,
it is time to look out
for one that does,”
says Archbishop Keating
of Liverpool.
2. And because Archbishop Keating realized
that our modern social order
fails to feed the poor
he founded in Oxford
a Catholic Labor College.
3. And the Catholic Labor College
conducted in Oxford
has been going on
for the last twenty-five years.
4. At its last general meeting
Cardinal Bourne declared
that we are badly in need
of Catholic social research.
5. If there had been
more Catholic social research
Catholics would not now
pass the buck
to the politicians.

VI. School of Social Studies⁸⁸ {70} — 1 time

1. To found a School of Social Studies
such was the aim
of Father Patrick Sheely, S.J.

87. Also known as “School of Social Studies.” The other version of the essay added these two stanzas to the end: “Catholic social research ought to be carried out in a School of Social Studies. A School of Social Studies—such was the dream of Father Patrick Sheely, S.J.”

88. This essay is being counted as a distinct Easy Essay, even though it is very similar to both {8} and {45}, part 2.

2. In a School of Social Studies
we would be able to learn
why things are what they are.
3. In a School of Social Studies
we would be able to learn
how things would be
if they were as they should be.
4. In a School of Social Studies
we would be able to learn
how a path can be made
from things as they are
to things as they should be.
5. A School of Social Studies
would give us Catholic Action
based on Catholic Thought
realized in Catholic Institutions.

VII. Putting Patches {71} — 1 time

1. Having no School of Social Studies
we don't know how to pass
from things as they are
to things as they should be.
2. Having no School of Social Studies
we have no Catholic Social Program
based on Catholic Social Thought.
3. Having no School of Social Studies
we try to put patches
to the existing social order
and call it a New Deal.
4. Having no School of Social Studies
we let college professors
carry on costly experiments
at the expense of the taxpayers.
5. Having no School of Social Studies
we are not occupied
in Reconstructing the Social Order
as the Holy Father wants us to be.

VIII. I Agree⁸⁹ {72} — 4 times

1. I agree
with seven Bishops,
three of whom
are Archbishops,
that the Communist criticism
of modern rugged individualism
is a sound criticism.
2. I agree
with seven Bishops,
three of whom
are Archbishops,
that the main social aim
of the Communist Party
is a sound social aim.
3. I agree
with seven Bishops,
three of whom
are Archbishops,
that the Communists are not sound
when they advocate class struggle
in order to realize
their sound social aim.
4. I agree with the Apostolic Delegate⁹⁰
when he advocates the practice
of the Seven Corporal and
Seven Spiritual Works of Mercy⁹¹

89. The last two versions of the essay inserted the following phrase after the words “Communist Party” in stanza two: “which is to create a new society where everyone works according to his ability and gets according to his needs.” The final version from May 1941 replaced stanza four with, “They are not pure means; they are impure means.”

90. This is a reference to Archbishop Amleto Giovanni Cicognani (1883–1973).

91. The corporal and spiritual works of mercy are part of the Catholic tradition through which Catholics bring the mercy of Christ to others. The seven corporal works of mercy are to feed the hungry, to give drink to the thirsty, to clothe the naked, to shelter the homeless, to visit the sick, to ransom the captive, to bury the dead. Except for the last, they have their origin in the biblical parable of the judgment of the nations (Matthew 25:31–46). The seven spiritual works of mercy are to instruct the ignorant, to counsel

as the best practical means
of making man human to man.

IX. Personal Sacrifice⁹² {73} — 2 times

1. To be our brother's keeper
is what God wants us to do.
2. To feed the hungry
at a personal sacrifice
is what God wants us to do.
3. To clothe the naked
at a personal sacrifice
is what God wants us to do.
4. To shelter the homeless
at a personal sacrifice
is what God wants us to do.
5. To instruct the ignorant
at a personal sacrifice
is what God wants us to do.
6. To serve man
for God's sake
is what God wants us to do.

X. Reconstruction {36}

the doubtful, to admonish sinners, to bear wrongs patiently, to forgive offenses, to comfort the afflicted, and to pray for the living and the dead. Maurin believed that a functional economy needed to be grounded in charity and voluntary poverty. The works of mercy embodied this practice, in which one became poorer by sharing their goods through charity. Maurin believed that Catholic Worker houses of hospitality would play an instrumental role in the contemporary practice of the works of mercy.

92. Also known as "At a Sacrifice." The September 1935 version of the essay omitted stanza one and replaced stanza six with the following two lines: "To practice the Seven Corporal and the Seven Spiritual Works of Mercy is what God wants us to do. The daily practice of the Seven Corporal and the Seven Spiritual Works of Mercy by the First Christians made the Pagans say 'See how they love each other.'" The quote, "See how they love each other," is from the *Apology* (197), written by the early Christian author and theologian, Tertullian (c. 155–c. 240).

A THIRD OPEN LETTER TO FATHER LORD, M. AG. (MASTER AGITATOR) {74} — 1 time

Dear Father:

1. D. C. Roper, Secretary of Commerce,
suggested some time ago
the establishment in Washington
of "A Laboratory for Leadership in Public Affairs."
2. H. McCall, assistant to Secretary Roper,
says that "youth movements
have occupied dominant and
aggressive positions
in the social and governmental changes
that have taken place throughout the world
since the World War."
3. H. McCall proposes
the establishment in Washington
"of a forum
for study and training
in public affairs."
4. Colleges and universities
have failed
to give their students
a technique of leadership
based on scholarship.
5. And because colleges and universities
have failed
to make leaders out of their students
politicians propose
to make bureaucrats out of them.
6. College professors
have become so academic
that their students
refuse to be scholarly-minded
and consent to be politically-minded.
7. College professors
have failed
to train their students

- in a technique of leadership,
 so their students wish to be trained
 in a technique of dictatorship.
8. In Cuba, Germany, China, Mexico, Italy, Russia,
 dictators have found their greatest support
 among college students
 eager for action.
9. Academic college professors
 are interested in thought,
 not in action.
10. So we have on one hand
 thought without action
 and on the other hand
 action without thought.
11. People go to Washington
 asking the Federal Government
 to solve their economic problems
 while the Federal Government
 was never intended
 to solve men's economic problems.
12. Catholic action
 based on Catholic thought
 is the Catholic solution
 of men's economic problems.
13. To impart Catholic thought
 and train in Catholic action,
 such is the function
 of Catholic universities.
14. Some way ought to be found
 to send Catholic workers
 to Catholic universities
 or to bring Catholic universities
 to Catholic workers.
15. When Catholic scholars
 and Catholic workers
 become acquainted with each other
 Catholic workers
 will cease to be politically-minded
 and begin to be scholarly-minded.

16. When Catholic scholars
are dynamic
and not academic
and Catholic workers
are scholars
and not politicians
we will have dynamic Catholic Action.

—Yours for dynamic Catholic Action,
Peter Maurin

OCTOBER 1934 CHRIST THE KING ALONE CAN RECONSTRUCT THE WORLD

The Practice of the Seven Corporal and Seven Spiritual Works of Mercy
is Basis of Christian Society.

I. On Being Crazy⁹³ {75} — 2 times

1. People went crazy
for Democracy
majority rule,
mob rule.
2. Then they went crazy
for the War
for Democracy⁹⁴
trying to bring Peace
through War.
3. Then they went crazy
for Normalcy;⁹⁵

93. While both versions of the essay employ the same wording, they possess minor stylistic differences.

94. When President Woodrow Wilson went before Congress on 2 April 1917 to seek a declaration of war against Germany, he famously stated that the war would make the world “safe for democracy.”

95. “A Return to Normalcy” was a campaign promise by Warren G. Harding in 1920 that indicated returning to a way of life before World War I. This theme helped put Harding in the White House with over 60 percent of the popular vote.

then they went crazy
 for Technocracy;⁹⁶
 then they went crazy
 for the N.R.A.
 and they say that I am crazy.

4. They say that I am crazy
 because I refused to be crazy
 the way everybody else is crazy.
5. For, if I tried to be crazy
 the way everybody else is crazy
 I know that I would be crazy.
6. So I persist in being crazy
 in my own crazy way
 and I am trying
 to make other people crazy
 my way.

II. Not a Liberal {13}

III. Not a Conservative {76} — 1 time

1. If I am a radical,
 then I am not a conservative.
2. Conservatives try to believe
 that things are good enough
 to be let alone.
3. But things are not good enough
 to be let alone.
4. Conservatives try to believe
 that the world is getting better
 every day in every way.
5. But the world is not getting better
 every day in every way.
6. The world is getting worse
 every day in every way.

96. The technocracy movement promoted the idea of replacing politicians and business people with scientists and engineers who had expertise to adequately address the Great Depression. The idea became popular in the early 1930s, but waned by the mid-1930s with the arrival of Roosevelt's New Deal.

7. And the world is getting worse
every day in every way
because the world is upside down.
8. And conservatives do not know
how to take the upside down
and to put it right side up.
9. When conservatives and radicals
will come to an understanding
they will take the upside down
and they will put it right side up.

IV. A Radical Change⁹⁷ {77} — 2 times

1. The order of the day
is to talk about the social order.
2. Conservatives would like
to keep it from changing
but they don't know how.
3. Liberals try to patch it
and call it a New Deal.
4. Socialists want a change
but a gradual change.
5. Communists want a change
an immediate change
but a socialist change.
6. Communists in Russia
do not build communism
they build socialism.
7. Communists want to pass
from capitalism to socialism
and from socialism to communism.
8. I want a change
and a radical change.
9. I want a change
from an acquisitive society

97. Both versions of the essay are the same.

to a functional society,
 from a society of go-getters
 to a society of go-givers.

V. When Bankers Rule⁹⁸ {78} — 3 times

1. Modern society has made the bank account
 the standard of values.
2. When the bank account
 becomes the standard of values
 the banker has the power.
3. When the banker has the power
 the technician has to supervise
 the making of profits.
4. When the banker has the power
 the politician
 has to assure law and order
 in the profit making system.
5. When the banker has the power
 the educator trains students
 in the technique of profit making.
6. When the banker has the power
 the clergyman is expected
 to bless the profit making system
 or to join the unemployed.
7. When the banker has the power
 the Sermon on the Mount
 is declared unpractical.

98. The second instance of the essay omits stanza six. The last version of the essay (June 1936) was changed dramatically and is included here: "1. When the bank account is the standard of values, the Bankers have the power. 2. When Bankers rule, the Business men have to do the bidding of the Bankers. 3. When Bankers rule, the Politicians have to assure law and order according to the wishes of Business men. 4. When Bankers rule, the Educators have to prepare the minds of the students so that they can be good specialists knowing more and more about less and less. 5. When Bankers rule, the Clergymen have to endorse this scheme of things or starve. 6. When Bankers rule, the Christian ideal is used to camouflage a Pagan practice."

8. When the banker has the power
 we have an acquisitive
 not a functional society.

VI. When Christ Is King⁹⁹ {79} — 2 times

1. When the Sermon on the Mount
 is the standard of values
 then Christ is the Leader.
2. When Christ is the Leader
 the priest is the mediator.
3. When Christ is the Leader
 the educator
 trains the minds of the pupils
 so that they may understand
 the message of the priest.
4. When Christ is the Leader
 the politician
 assures the law and order
 according to the priest's teachings.
5. When Christ is the Leader
 the technician
 devises way and means
 for the economical production
 and distribution of goods.
6. When Christ is the Leader
 the administrator administrates
 according to the directions
 from the technicians.
7. When Christ is Leader
 we have a functional
 not an acquisitive society.

99. The only difference between the two versions is that the March 1935 version adds two stanzas at the end: "8. The Catholic Church stands for the reunion of our separated brothers. 9. The Catholic Church stands for the Reconstruction, not the patching up of the social order."

VII. Rebellion Is Rebellion {80} — 1 time

1. Boloney is boloney
 no matter how you slice it
 and rebellion is rebellion
 no matter when it happens
 whether it is
 the religious rebellion
 of the 16th century
 or the political rebellion
 of the 18th century
 or the economic rebellion
 of the 20th century.
2. Someone said
 that the Catholic Church
 stands for Rome, rum, and rebellion.
3. But the Catholic Church
 does not stand for Rome, rum, and rebellion.
4. The Catholic Church stands
 for Rome, Reunion, and Reconstruction.
5. The Catholic Church stands
 as Rome used to stand
 for law and order.
6. The Catholic Church stands
 for the reunion of our separated brothers.
7. The Catholic Church stands
 for the Reconstruction
 not the patching up
 of the social order.

VIII. Constructing the Social Order¹⁰⁰ {81} — 2 times

1. The Holy Father asks
 to reconstruct the social order.
2. The social order was constructed
 by the first Christians
 through the daily practice

100. The other version possessed the same wording.

of the Seven Corporal
and Seven Spiritual
Works of Mercy.

3. To feed the hungry
at a personal sacrifice,
to cloth the naked
at a personal sacrifice,
to shelter the homeless
at a personal sacrifice,
to instruct the ignorant
at a personal sacrifice
such were the works
of the first Christians
in times of persecution.
4. If you want to know more about it
read the two following books:
 - a) *The Great Commandment*
by the Apostolic Delegate.
 - b) *The Valerian Persecution*
by Father Patrick Healy
of the Catholic University.

IX. Reconstructing the Social Order {36}

EASY ESSAYS

I. Looking for an Education {46}

II. Flying from America {82} — 1 time

1. In his book entitled
Re-discovery of America
Waldo Frank says
that America is a lost continent.
2. And the way for America
to rediscover itself
is to go back to Mediterranean culture.

3. According to Waldo Frank
 Mediterranean culture
 embodied Greek philosophy
 plus the Roman system of law
 plus Christian morality.
4. There are still a few spots
 around the Mediterranean Sea
 where the rugged individualism
 of bourgeois capitalism
 has not yet penetrated.
5. In one of these rare spots
 an American artist
 has decided to make his home.

III. Carl Schmitt the Artist {83} — 1 time

1. American Catholics thought
 that no one but Al Smith
 could save America.
2. But it seems that Al Smith
 is as much at sea
 as President Roosevelt.
3. But while Roosevelt is experimenting
 and Al Smith is wondering
 Carl Schmitt is planning.
4. Carl Schmitt the artist
 plans to go to some Dalmatian island
 where people still combine
 cult, that is to say liturgy,
 with culture, that is to say literature,
 with cultivation, that is to say agriculture.

IV. What America Needs {84} — 1 time

1. Carl Schmitt the artist
 does not want his ten children
 to be super salesmen,

he wants them to be
cultured peasants.

2. Carl Schmitt the artist
is far from thinking
that all America needs
is a good five-cent cigar
as Vice President Marshall
was in the habit of saying.
3. Carl Schmitt the artist
thinks that America
needs to be revitalized
with healthy peasant blood
from those parts of Europe
where the rugged individualism
of bourgeois commercialism
has not yet penetrated.
4. Carl Schmitt the artist
is not interested
in any kind of New Deal
he is interested
in the old Catholic game
of the Seven Corporal
and Seven Spiritual
Works of Mercy.

V. Carl Schmitt Believes {85} — 1 time

1. Carl Schmitt believes
that Catholicism
has the solution
of all man's problems.
2. Carl Schmitt believes
that the Catholic religion
is the hope of the people,
not the dope of the people.
3. Carl Schmitt believes
that the mysticism of the faith
should not be separated
from the mysteries of the faith.

4. Carl Schmitt believes
in ascetic theology
as well as he believes
in dogmatic theology
5. Carl Schmitt believes
in a functional society
and he does not believe
in an acquisitive society.
6. Carl Schmitt believes
in a democratic aristocracy
and he does not believe
in a plutocratic democracy.

VI. What Makes Man Human¹⁰¹ {86} — 5 times

1. Charles Péguy used to say
“There are two things in this world
politics and mysticism.”
2. Politics is just politics
and is not worth bothering about it
and mysticism is mysterious
and is worth all our striving.
3. To give and not to take
that is what makes man human.
4. To serve and not to rule
that is what makes man human.
5. To help and not to crush
that is what makes man human.
6. To nourish and not to devour
that is what makes man human.
7. And if need be
to die and not to live
that is what makes man human.
8. Ideals and not deals
that is what makes man human.

101. Also known as “Human to Man.” All other versions omit the first two stanzas. The last version, with the alternate name, ends each of its stanzas by stating, “that is what makes man human to man.”

9. Creed and not greed
that is what makes man human.

I. Peter Maurin Says Usurers Are Not Gentlemen!¹⁰² {37}

II. Legalized Usury {5}

Fighting Communism {87} — 1 time

1. *THE CATHOLIC WORKER* proposes
fighting Communism
the way the first Christians
fought Pagan Romanism
through the Works of Mercy.
2. *THE CATHOLIC WORKER* proposes
fighting Communism,
the way the Irish scholars
fought Pagan Feudalism,
through Round Table Discussions,
Houses of Hospitality,
Farming Communes.
3. The Communists do not build Communism
they build Socialism.
4. *THE CATHOLIC WORKER*
does not build Catholic Socialism
it builds Catholic Communism.
5. *THE CATHOLIC WORKER*
builds Catholic Communism
the way the first Christians
and the Irish scholars
built Catholic Communism.
6. *THE CATHOLIC WORKER* believes
that there is no better Communism
than Catholic Communism
and that there is no better way
to build Catholic Communism
than by building Catholic Communes.

102. The name of this short arrangement of essays and the name of the first essay are the same.

7. Catholic Communes
are not a new thing
they are an old thing.
8. Catholic Communes are so old
that Catholics have forgotten them.
9. Communists have not invented anything,
not even the name Commune.
10. The Communist ideal
is the Common Good ideal—
the ideal of Blessed Thomas More,
the ideal of Saint Thomas Aquinas,
the ideal of the Irish scholars,
the ideal of the first Christians.
11. The doctrine of the Common Good
of Saint Thomas Aquinas
is still Catholic doctrine.
12. We don't need a new doctrine,
we need an old technique.
13. We need the old technique
of the first Christians
and the Irish scholars.
14. What was good for the first Christians
and the Irish scholars
ought to be good enough for us.
15. What was practical for them
ought to be practical for us.

NOVEMBER 1934

HUMAN REHABILITATION

- I. Listening to the Pope {2}
- II. Robertson's Book {88} — 1 time
 1. When in 1891, the Pope Leo XIII,
sent out his famous encyclical
On the Condition of Labor,
the rugged individualists

- of bourgeois capitalism
 paid little attention
 to what he had to say.
2. When in the year after, in 1892,
 a wealthy Englishman,
 John M. Robertson,
 published his book
 on *The Fallacy of Saving*,
 he received still less attention.
3. Whether they be
 financial magnates
 or captains of industry,
 or distinguished economists,
 or plain college professors,
 they are perfectly willing
 to let disturbing prophets
 talk in the wilderness.

III. Before the Crash {89} — 1 time

1. Two years before the crash, in 1927,
 I spoke to a Rotary Club
 on *The Fallacy of Saving*,
 the same subject
 that John M. Robertson
 expounded in his book
 thirty-five years before.
2. Like John M. Robertson,
 thirty-five years before
 I told business men
 that if they continued
 to put money into business
 they would put business
 out of business.
3. But business men thought
 that America
 had found the secret
 of mass distribution

as well as the secret
of mass production
and that the day had come
of a two-car garage,
a chicken in every pot
and a sign "To Let"
in front of every poorhouse.

IV. The Great Folly {90} — 1 time

1. While John M. Robertson and I
were telling people:
"If you want prosperity
don't save your money,"
nobody paid any attention.
2. People preferred
to listen to President Coolidge
who was telling them
just the opposite.
3. On the fallacy of saving
a great boon was promoted
which was bound to be followed
by a great depression
as was pointed out
by a Minneapolis business man
as far back as 1926.¹⁰³
4. On the wave of the great boom
people got crazy for stocks
and stock promoters
stocked people with stocks
till they got stuck.
5. So in October, 1929,
stocks ceased to go up
and went down with a bang.

103. This is probably a reference to Charles Reinold Noyes (1884–1954), an American economist from St. Paul, Minnesota. Maurin referenced him again in the March 1942 *Catholic Worker* to further explain Noyes's prognostication of the Great Depression.

V. We Were Told¹⁰⁴ {91} — 2 times

1. We were told in 1929
that “business would go on
as usual.”¹⁰⁵
2. We were told in 1930
that “the economic system
was fundamentally sound.”
3. We were told in 1931
that “prosperity
was around the corner.”¹⁰⁶
4. We were told in 1932
that “the depression was fought
on one hundred fronts.”¹⁰⁷
5. We were told in 1933
that “most of the unemployed
would be employed by Labor Day.”¹⁰⁸
6. And now we are told
that “it is not a question
of bringing back prosperity,”
that “it is not a question
of economic recovery,”
that “it is not a question

104. Also known as “1933—New Deal.” The other version of the essay from June 1935 omitted stanza six and concluded with the following sixth and seventh stanzas: “6. And in 1934 people went crazy for the N.R.A. 7. And in 1935 the N.R.A. is scrapped and economic recovery is a long way off.”

105. This was a common refrain from many areas of American society in 1929. Like the following quotes, it was not an exact quote, since the verb tenses were wrong.

106. As the Great Depression continued and his economic policies failed, the quotes from stanzas two and three were spoken by President Hoover.

107. This is an inexact quote from President Hoover’s “Radio Address on the Hoarding of Currency,” which he delivered on 6 March 1932. The exact quote states, “Fighting a great depression is a war with destructive forces in one hundred battles on one hundred fronts.”

108. This is probably referencing a statement by Hugh S. Johnson, a major figure in the Roosevelt administration. During July 1933, he stated on the radio that up to 600,000 workers would be reemployed by Labor Day.

of emergency relief,”
 that “it is a question
 of human rehabilitation.”¹⁰⁹

VI. What Is Needed {92} — 1 time

1. Our experienced business men,
 our clever politicians,
 our distinguished college professors,
 had to have the experiments of
 the NRA, AAA,¹¹⁰ CCC,¹¹¹ PWA,¹¹²
 CWA,¹¹³ and what not
 before they were able to learn
 that “it is not a question
 of economic recovery,”
 that “it is a question
 of human rehabilitation.”
2. I am saying now
 to our experienced business men,
 our clever politicians,
 our distinguished college professors,
 that the way

109. In November 1934, Roosevelt touted that his New Deal federal programs were putting people back to work. He believed that this was positive not only for the health of the state and economy, but also for “human rehabilitation” because the programs aided people in supporting themselves and their families. This is a fine example of Maurin using a contemporary headline as a hook for an arrangement title for an Easy Essay.

110. The Agricultural Adjustment Administration was a farm program of the Roosevelt administration during the 1930s. Part of the program gave farmers money for not growing certain crops to raise prices on those commodities.

111. The Civilian Conservation Corps was another of Roosevelt’s programs that provided work for young, unmarried, unemployed men in conservation and the development of natural resources.

112. The Public Works Administration was another part of the New Deal legislation, which paid over six billion dollars to private companies to build dams, bridges, hospitals, and schools.

113. The Civil Works Administration was a \$200 million program established during the winter of 1933–34 that created construction jobs for bridges and buildings.

to make an impression
 on the depression
 is self-expression.

3. I am saying now
 that the best thing
 to give to labor
 is a philosophy of labor.

VII. A Philosophy of Labor {50}

VIII. Capital and Labor {15}

IX. Selling Their Labor {16}

X. Self-Organization {19}

XI. Farming Communes {10}

XII. Professors of a Farming Commune¹¹⁴ {93} — 5 times

1. Professors of a Farming Commune
 do not look
 for endowments;
 they leave that
 to the Farming Commune.
2. Professors of a Farming Commune
 do not tell their students
 what to do;
 they show them
 how to do it.
3. Professors of a Farming Commune
 do not enable their students
 to master subjects;
 they enable them
 to master situations.
4. Professors of a Farming Commune
 do not prepare their students

114. Also known as “Professors of an Outdoor University.” Other variations often omitted the last stanza. In the alternately named essay, each stanza began with “Professors of an Outdoor University” instead of “Professors of a Farming Commune.”

for a position
 where they will have to play
 somebody else's game;
 they train them
 for a profession,
 where they will be able to play
 their own game.

5. Professors of a Farming Commune
 do not teach their students
 how to make
 profitable deals;
 they teach them
 how to realize
 worthy ideals.

XIII. Laborers of a Farming Commune¹¹⁵ {94} — 8 times

1. Laborers of a Farming Commune
 do not work for wages;
 they leave that to the Farming Commune.
2. Laborers of a Farming Commune
 do not look for a bank account;
 they leave that to the Farming Commune.
3. Laborers of a Farming Commune
 do not look for an insurance policy;
 they leave that to the Farming Commune.
4. Laborers of a Farming Commune
 do not look for unemployment insurance,
 they leave that to the Farming Commune.

115. Also known as "Farming Commune," "Farming Communes," and "Laborers of an Outdoor University." The version entitled "Laborers of an Outdoor University" began each stanza with that title instead of "Laborers of a Farming Commune." Some versions of the essay concluded with the following line: "Laborers do not look for economic security on a Farming Commune; they leave that to the Farming Commune." The March 1935 version began with the line, "Laborers of a Farming Commune do not teach their students how to make profitable deals they teach them how to realize worthy ideals." This version also added an additional stanza: "Laborers of a Farming Commune do not look for a rainy day they leave that to the Farming Commune."

5. Laborers of a Farming Commune
do not look for an old age pension;
they leave that to the Farming Commune.
6. Laborers of a Farming Commune
do not look for economic security;
they leave that to the Farming Commune.

XIV. The Common Good {95} — 1 time

1. Helen Keller says:
“Dazzled by inventions
and exploitation
of the vast resources
in which this country abounded,
the people lost the vision
of the Kingdom of God.
2. “The time came
when every American
was afraid to be poor,
and despised anyone
who elected to remain poor
in order
to simplify his life
and save his conscience.
3. “They lost even the power
of imagining
what their forefathers’ ideal
of a nation of God-fearing men
had been.
4. “We begin to realize
that there is only
one true kind of national greatness,
and that is
to hold fast to,
and conscientiously work for
the ideal
of the Common Good
which is mightier

than any man
and worthy
of all men.”¹¹⁶

DECEMBER 1934 ESSAYS ON COMMUNISM

I. On Being Crazy {75}

II. Not Communists¹¹⁷ {96} — 3 times

1. There is nothing wrong
with Communism;
but there is something wrong
with Bolshevism.
2. The wrong thing with Bolshevism is
that Bolsheviks
are not Communists;
they are Socialists.
3. For if the Bolsheviks
were Communists,
they would build Communism.

116. This essay was almost an exact quote from an article entitled, “The Common Good,” which Keller published in the November 1934 issue of *Home Magazine*. The article focused on the need for Americans to live more simply and not be “dazzled” into a materialistic lifestyle.

117. Also known as “Bolshevik Socialists.” The May 1936 version of the essay began with two stanzas that were very similar to the present essay, but then continued as follows: “3. There is no Communism in Soviet Russia; there is State Socialism in Soviet Russia. 4. Communism is a state of society where each one works according to his ability and gets according to his needs. 5. The State has not withered away, the wage system prevails, and you can buy 7% government bonds in Soviet Russia. 6. By selling 7% government bonds they are creating a parasitic class in Soviet Russia.” The January 1937 version of the essay began with two stanzas that were very similar to the present essay, but then continued as follows: “3. ‘Communism,’ according to the definition of the *Communist Manifesto*, ‘is a state of society where each one works according to his capacity and gets according to his needs.’ 4. According to this definition there is no Communism in Soviet Russia. 5. Communists do not deserve the name ‘Communists.’ 6. They should be called ‘Bolshevik Socialists.’”

4. And the Bolshevists
do not build Communism;
they build Socialism;
they build State Socialism.
5. The Bolshevists probably hope
that the State
“will wither away,”¹¹⁸
and that they will be able to pass
from State Socialism
to Communism without State.

III. Two Reds {97} — 1 time

1. Some time ago
I was discussing in Harlem
with a Russian Red
and an Irish Red.
2. And the Russian Red
understood me sooner
than the Irish Red.
3. Having understood
what I was saying,
the Russian Red
started to explain
to his friend, the Irish Red,
what I was talking about.
4. When the Russian Red
had finished explaining,
the Irish Red
turned toward me
and said that while he agreed
with most of what I said
he still believed

118. This phrase was coined by Friedrich Engels in his book *Anti-Dühring* (1878). He used the phrase to explain that the state would not need to be abolished when Communism came to fruition, but that it would simply be superfluous and “wither away.”

that the Catholic Church
was not the friend
of the workingmen.

5. Many Catholics
are much disappointed
when Wall Street corporations
or political organizations
or Catholic associations
fail to provide them
with economic security.

IV. Looking for a Boss {98} — 1 time

1. A Catholic workingman
once said to me:
“There is only one thing
between me and the Reds,
and that is a good job.”
2. Everybody
is looking for a boss,
and nobody wants
to be his own boss.
3. And because everybody
looks for a boss
the Reds want the State
to be the boss of everybody.
4. Because everybody
consents to play somebody else’s game
for the sake of a pay-envelope
the Reds try to find the way
to assure a pay-envelope to everybody
so as to force everybody
to act like everybody.
5. But nothing will be changed
when the Reds
will force everybody
to act like everybody,

since nobody is nobody
 when everybody
 tries to keep up with everybody.

V. American and Russia {99} — 1 time

1. American Republicans
 want their friends
 on the public payroll,
 but only *their* friends.
2. American Democrats
 want their friends
 on the public payroll,
 but only *their* friends.
3. But the Reds want everybody
 on the public payroll;
 not only their friends.
4. The American idea
 is to keep the Government
 out of business
 and to put everybody
 into business.
5. The Russian idea
 is to put the Government
 into business
 and to keep everybody
 out of business.
6. But business
 is only business,
 whether it is
 the State business
 or private business;
 and I am trying
 to make it my business
 to put all business
 out of business.
 including State business,
 which is a big business.

VI. Red and Green {100} — 1 time

1. Our business managers
 have made such a mess of things
 that people are inclined
 to see Red.
2. And when people see Red
 it is useless
 to present to them
 the Red, White and Blue,
 because they can no longer see
 the White and the Blue
 of the Red, White and Blue;
 all they can see is Red.
3. The only way
 to keep people
 from seeing Red
 is to make them
 see Green.
4. The only way
 to prevent
 a Red Revolution
 is to promote
 a Green Revolution.
5. The only way
 to keep people
 from looking up
 to Red Russia
 of the twentieth century
 is to make them look up
 to Green Ireland
 of the seventh century.

VII. Then and Now {101} — 1 time

1. Three thousand years ago,
 when a Jew
 met a Jew

- he asked him
 "What can I
 do for you?"
2. Now, when a Jew
 meets a Jew,
 he asks him
 "What can I
 get out of you?"
3. Two thousand years ago,
 when a Greek
 met a Greek
 they started to philosophize.
4. Now when a Greek
 meets a Greek
 they start a business.
5. A thousand years ago
 when an Irishman
 met an Irishman
 they started a school.
6. Now when an Irishman
 meets an Irishman
 you know what they start—
 I don't have to tell you.

VIII. A Thousand Years Ago {102} — 1 time

1. When Irish were Irish
 a thousand years ago,
 the Irish were scholars.
2. And when the Irish were scholars
 the Irish were Greek scholars.
3. And when the Irish were Greek scholars,
 the Irish spoke Greek
 as well as Irish.
4. And when the Irish spoke Greek
 as well as Irish
 Greek was Irish
 to the Irish.

5. Greek was Irish
to the Irish
a thousand years ago;
and now
Irish is Greek
to the Irish.
6. Irish is Greek
to the Irish now,
and Hebrew is Chinese
to the Jews.

IX. Shouting with Anglo-Saxons {64}

X. Palestine, Ireland, America {103} — 1 time

1. It was forbidden to the Jews
to hold title to land
in Palestine.
2. But it is not forbidden to the Jews
to hold title to land
in America.
3. It was forbidden to the Irish
to lend money at interest
in Ireland.
4. But it is not forbidden to the Irish
to lend money at interest
in America.
5. The Prophets of Israel
and the Fathers of the Church
wanted the Jews and the Irish
to try to become better;
6. But the American politicians don't mind
if the Jews and the Irish
are trying to become better off
in America.
7. But America is not better off
since the Jews and the Irish
are trying to become better off
in America.

XI. Reconstructing the Social Order {36}

XII. Irish Scholars at Work {104} — 1 time

Marie Schulte Kallenback says:

1. "Upon gifts of land,
 often bleak and barren,
 huts were built
 about the little church,
 all work being done
 by the missionaries themselves.
2. "Thus they exhibited
 almost at the very outset
 to their pagan observers
 that moving spectacle
 of Christians
 living in united peace
 and harmony,
 prayer and good works,
 so utterly foreign
 to their own turbulent lives.
3. "All was done
 for the love of God,
 work being suspended
 at fixed hours of the day
 for worship, prayer and song.
4. "By such tactics
 the hearts of the people
 were won;
 a most civilizing influence
 was extended,
 ending in their conversion
 and complete confidence."

JANUARY 1935

A PROGRAM FOR IMMEDIATE NEEDS

I. School of Social Studies {69}

II. Social Missionaries {105} — 1 time

1. A School of Social Studies
would be a training ground
for Social Missionaries,
priests, laymen and women.
2. As Al Smith says:
“The social problem
is not a problem
for politicians,
business men
and lawyers.”¹¹⁹
3. The social problem
is a problem
for Social Missionaries.
4. The task of Social Missionaries
is not to help people
to adjust themselves
to the existing environment.
5. The task of Social Missionaries
is to teach people
the difficult art
of creating order
out of chaos.
6. To be a Social Missionary
requires social-mindedness,
historical-mindedness
and practical idealism.

119. The source of this quote is uncertain, but it likely expressed Smith's strong opposition to the Eighteenth Amendment, which prohibited alcoholic beverages in the United States. Smith believed that it was not the place of the state to ban the use of alcohol.

III. Study Clubs {106} — 1 time

1. Social Missionaries
would be official leaders
of Study Clubs.
2. The conduct of a Study Club
does not require
a fluent speaker.
3. As Bishop O'Hara¹²⁰ says:
"The purpose of Study Clubs
is to make people articulate;
and lectures do not help
to make people articulate."
4. Social Missionaries
would be able
to impart their knowledge
through easy conversation.
5. Easy conversations
about things that matter
would keep people
from going to the movies,
from talking politics,
from cheap wisecracking.
6. Easy conversation
about things that matter
would enable Catholics
to understand Catholicism,
to give an account of their Faith,
and to make non-Catholics
curious about Catholicism.

IV. Works of Mercy {107} — 1 time

1. The best kind of apologetics
is the kind of apologetics
people do not have
to apologize for.

120. This is a reference to Edwin Vincent O'Hara (1881–1956), who promoted adult study clubs as Bishop of Great Falls, Montana, in 1931.

2. In the first centuries
of Christianity
pagans said about Christians:
“See how they love each other.”
3. The love for God and neighbor
was the characteristic
of the first Christians.
4. This love was expressed
through the daily practice
of the Works of Mercy.
5. To feed the hungry,
to clothe the naked,
to shelter the homeless,
to instruct the ignorant
at a personal sacrifice
was considered
by the first Christians
as *the right things to do*.
6. Superfluous goods
were considered
to be superfluous;
and therefore
to be used
to help the needy members
of the Mystical Body.

V. Houses of Hospitality {26}

VI. Self-Employing Centers {108} — 1 time

1. The remedy for unemployment
is employment,
and there is no better employment
than self-employment.
2. Self-Employing Centers
are small shops
where repairs can be made
and workers can be found
to do work outside.

3. With the Self-Employing Centers
could be connected
Houses of Hospitality
where the self-employing workers
could find shelter.
4. This complicated world
is too complicated
to be dealt with
in an efficient manner
by specialized technicians.
5. Specialized technicians
knowing more and more
about less and less
do not know
how to simplify
a complicated world.
6. We need less specialists
and more encyclopedists,
less masters of one trade
and more jacks-of-all trades.

VII. Farming Communes {10}

FEBRUARY 1935

EASY ESSAYS

The following is an analysis of the Definitions given by John Strachey (Communist), Lawrence Dennis (Fascist), Norman Thomas (Socialist) and Stanley High (Democrat) as to their respective beliefs.

I. What Communists Say They Believe {109} — 1 time

1. Communists believe
that the capitalist system
has reached the point
when it does no longer work.

2. Communists believe
that when the workers
come to the realization
of the downfall of capitalism
they will no longer tolerate it.
3. Communists believe
that the capitalist class
will resort to all means
that may be in their power
to maintain its existence.
4. Communists believe
that the Communist Party
knows how to assure
the production and distribution
in an orderly manner
according to a predesigned plan.

II. What Fascists Say They Believe {110} — 1 time

1. Fascists believe
in a national economy
for the protection
of national and private interests.
2. Fascists believe
in the regulation of industries
so as to assure
a wage for the worker
and a dividend for the investor.
3. Fascists believe
in class collaboration
under State supervision.
4. Fascists believe
in the co-operation
of employers' unions
and workers' unions.

III. What Socialists Say They Believe {111} — 1 time

1. Socialists believe
in a gradual realization
of a classless society.
2. Socialists believe
in the social ownership
of natural resources
and the means of production
and distribution.
3. Socialists believe
in a transition period
under democratic management
between two economic systems
the system of production for use
and the one of production for profits.
4. Socialists believe
in freedom of the press
freedom of assemblage
freedom of worship.

IV. What Democrats Say They Believe {112} — 1 time

1. Democrats believe
in universal suffrage
universal education
freedom of opportunity.
2. Democrats believe
in the right of the rich
to become richer
and of the poor
to try to become rich.
3. Democrats believe
in labor unions
and financial corporations.
4. Democrats believe
in the law of supply and demand.

V. What the Catholic Worker Believes {113} — 1 time

1. The Catholic Worker believes
in the gentle personalism
of traditional Catholicism.
2. The Catholic Worker believes
in the personal obligation
of looking after
the needs of our brother.
3. The Catholic Worker believes
in the daily practice
of the Works of Mercy.
4. The Catholic Worker believes
in Houses of Hospitality
for the immediate relief
of those who are in need.
5. The Catholic Worker believes
in the establishment
of Farming Communes
where each one works
according to his capacity
and gets according to his need.
6. The Catholic Worker believes
in creating a new society
within the shell of the old
with the philosophy of the new.

MARCH 1935

EASY ESSAYS

- I. A Radical Change {77}
- II. When Bankers Rule {78}
- III. When Christ Is King {79}
- IV. Constructing the Social Order {81}
- V. Reconstructing the Social Order {36}

VI. Round-Table Discussions {8}

VII. Houses of Hospitality {9}

VIII. Farming Communes {10}

IX. Professors of a Farming Commune {93}

X. Laborers of a Farming Commune {94}

APRIL 1935

A LETTER TO JOHN STRACHEY AND HIS READERS

Peter Maurin Answers English Communist's Defense of His Beliefs after Immigration Officers Charge Author Entered United States under False Pretenses

I. [No Title] {114} — 1 time

1. You say that “no Communist believes in or favors the use of force and violence.”¹²¹
2. But the Communists believe in class war in the same way that the Capitalists believe in class war.
3. The Capitalists believe in keeping what they have and in getting what other Capitalists have.

121. In early 1935, Strachey came to the United States on a speaking tour and was arrested by the federal government in a failed attempt to deport him. During this time, a letter was published in the *Modern Thinker* that contained the quote, though Strachey denied that he was the author of the article. In any case, the letter and the quote were the topic of numerous newspaper articles and editorials around the country during March 1935.

4. The Communists believe
in getting
what the Capitalists have.
5. To keep what they have
the Capitalists
use all the means
that the modern State
allows them to use.
6. To get what the Capitalists have
the Communists
are not afraid to use
all the means
that the Capitalists
are allowed to use.

II. Taking Over {115} — 1 time

1. The aim of the Communists
is to take over the control
of the means of production
and distribution.
2. The means of production
and distribution
are now in the hands
of Capitalists.
3. The class war is a war
between Communists
and Capitalists
over the control
of the means of production
and distribution.
4. Patriots believe
that the way to peace
is to prepare for war.
5. Communists believe
that the way to bring about
a classless society
is a class war
between the Capitalist class
and the working class.

III. What Is Communism? {116} — 1 time

1. Communists believe
 - in capturing the State
 - so as to be able
 - to use it as a club
 - to prevent anybody
 - from becoming a Capitalist.
2. The *Communist Manifesto* defines Communism as
 - “a state of society
 - where each one works
 - according to his capacity
 - and gets
 - according to his needs.”¹²²
3. Using the power of the State will enable Communists
 - to prevent anybody
 - from becoming
 - a successful Capitalist
 - but it will not
 - make anybody
 - Communist at heart.
4. To be a Communist
 - according to the definition
 - of the *Communist Manifesto*
 - is to be willing
 - to give one’s labor
 - for the benefit
 - of a Communist Community.

IV. What Labor Needs {117} — 1 time

1. A Communist Community
 - is a Community
 - with common unity.

122. For more on this quote, see the entry on Proudhon.

2. A common belief
is what makes the unity
of a community.
3. Norman Thomas says
that “Ramsay MacDonald
has failed to give to Labor
a philosophy of labor.”¹²³
4. What Labor needs
is not higher wages,
shorter hours,
sickness insurance,
unemployment insurance,
old age pensions.
5. What Labor needs
is not economic security.
6. What Labor needs
is a philosophy of labor.

V. Accumulators of Labor¹²⁴ {15} [part 1]

VI. Sellers of Labor {15} [part 2]

VII. Getting Left {16}

VIII. What Makes Man Human {86}

IX. Christianity, Capitalism, Communism {51}

X. What Saint Francis Desired {53}

XI. An Old Philosophy {118} — 1 time

1. Norman Thomas
as well as Ramsay MacDonald
have failed to give to Labor
a philosophy of labor.

123. The origin of this quote is uncertain.

124. In this instance, Maurin breaks the original essay {15} into two parts. Part 2 of the essay is composed of the last two stanzas of the original essay {15}.

2. While the Communist Party
carries on a class war,
it is not giving to Labor
a philosophy of labor.
3. THE CATHOLIC WORKER
is trying to give to Labor
a philosophy of labor
and a technique
in harmony
with the philosophy.
4. For we believe
that we can create
a new society
within the shell of the old
with the philosophy of the new
which is not a new philosophy
but an old philosophy
a philosophy so old
that it looks like new.

XII. Going Back {42}¹²⁵

1. You realize
as Robert Briffault realizes
that the British Empire
is breaking down.
2. Not only the British Empire,
but all the other empires
are breaking down.
3. You realize
as we realize
that modern society
“is parked in a blind-alley.”
4. And when one is parked
in a blind-alley
the only thing to do
is to turn back.

125. The previous version of the essay was inserted into a much larger essay in December 1933. This was the only other instance of this essay.

5. By giving to Labor
 a philosophy of labor
 we can go back to the time
 when people tried to be
 gentle personalists
 and refused to be
 rugged individualists,
 when gentlemen
 tried to be gentle
 living on the sweat
 of their own brow
 and not living on the sweat
 of somebody else's brow.

XIII. *Esprit* {119} — 1 time

1. The French magazine *Esprit*
 carried on a campaign
 for Communitarianism.
2. In the January issue
 Emmanuel Mounier
 has a 32-page article
 on the "Communitarian Revolution."
3. Other articles are entitled:
 "Russian Communitarian Tradition,"
 "German Communitarian Tradition,"
 "French Communitarian Tradition."
4. The last article is entitled:
 "Christian Communities."
5. The magazine *Esprit*
 is not a Catholic magazine.
6. It is a magazine
 where Catholics, Protestants,
 Jews and Humanists
 are trying to promote
 a kind of society
 where man
 will be human
 to man.

XIV. Communist Ideal {120} — 1 time

1. Communism is an ideal
but the Russian brand
of Communism
is not the ideal
of Communism.
2. The ideal of Communism
is Irish Communism.
3. Through Round-Table Discussions
the Irish scholars
brought thought
to the people.
4. Through Houses of Hospitality
the Irish scholars
emphasized Christian charity.
5. Through Farming Communes
the Irish scholars
made scholars
out of workers
and workers
out of scholars.
6. You are trying
to make a case
for Russian Communism
which is not Communism
but Socialism.
7. I am trying to make a case
for Irish Communism
which is the Communism
of Christian communities.

XV. The Hope of the People {121} — 1 time

1. We believe that religion
is the hope of the people
not the dope of the people.
2. We believe that the world
would be better off
if people tried

- to become better
 and that people would
 become better
 if they stopped trying
 to become better off.
3. We believe that the best way to be
 is to be
 what we want
 the other fellow to be.
4. We believe that to be
 what we want
 the other fellow to be
 is to be
 what St. Francis
 wants us to be.
5. We believe that to be
 what St. Francis
 wants us to be
 is to be
 real Christians.

—Your fellow worker in Christ's Kingdom,
 Peter Maurin

MAY 1935

FEED THE POOR—STARVE THE BANKERS

I. Share Your Wealth¹²⁶ {122} — 2 times

1. God wants us
 to be our brother's keeper.
2. To feed the hungry,
 to cloth the naked,
 to shelter the homeless,
 to instruct the ignorant,
 at a personal sacrifice,
 is what God
 wants us to do.

126. The other instance of the essay is the same.

3. What we give to the poor
for Christ's sake
is what we carry with us
when we die.
4. As Jean-Jacques Rousseau says:
"When man dies
he carries
in his clutched hands
only that which
he has given away."¹²⁷

II. Why Not Be a Beggar? {23}

III. What Saint Francis Desired {53}

IV. The Wisdom of Giving¹²⁸ {123} — 6 times

1. To give money to the poor
is to enable the poor to buy.
2. To enable the poor to buy
is to improve the market.
3. To improve the market
is to help business.
4. To help business
is to reduce unemployment.
5. To reduce unemployment
is to reduce crime.
6. To reduce crime
is to reduce taxation.

127. This quote is regularly attributed to Rousseau, but its exact origin is unknown.

128. In some versions, the word "God's" in the last stanza is replaced with "Christ's." The last stanza of the final four versions of the essay states, "So give your surplus to the poor for business' sake, for humanity's sake, for God's sake." At times, the last stanza is phrased as a question: "So why not give to the poor. . . ?" Some versions of the essay attach this addition at the end: "And don't forget that 'when man dies he carries in his clutched hands only that which he has given away in his lifetime,' as Jean-Jacques Rousseau used to say." The October 1936 version was unique in beginning with the following line: "Archbishop Keating says that 'when a social system fails to feed the poor it is time to look out for one that does.'"

7. So why not give to the poor
 for business' sake,
 for humanity's sake,
 for God's sake.

V. The Fallacy of Saving {38}

VI. Wealth-Producing Maniacs {7}

VII. Mortgaged {5}

VIII. Avoiding Inflation {39}

JUNE 1935
 IN THE LIGHT OF HISTORY

I. I Agree {72}

II. The Communist Party {33}

III. The Catholic Worker {34}

IV. Ethics and Economics {2}

V. 1200—Guild System {124} — 1 time

1. In 1200 A.D.
 there was no Capitalist System,
 there was the Guild System.¹²⁹
2. The doctrine of the Guilds
 was the doctrine
 of the Common Good.
3. People used to say,
 as they do now:
 “What can I do for you?”
 but they meant what they said.

129. The guild system of the Middle Ages was usually an association of individuals in the same trade formed with the intention of protecting common interests, maintaining standards of quality, and ensuring a just price.

4. Now they say one thing
and they mean another.
5. They did not look for markets,
they let the markets
look for them.

VI. 1400—Middle Men {125} — 1 time

1. Around 1400 A.D.
appears the middle man.
2. He offers to buy the goods
and to find a market.
3. The guild's man
thinks about the money
offered for his goods
and forgets the Common Good.
4. And the middle man
is not interested
in selling useful goods
but in making money
on any kind of goods.
5. And the consumer
never meets the producer
and the producer
ceases to think
in terms of service
and begins to think
in terms of profits.

VII. 1600—Banker {126} — 1 time

1. Before John Calvin
people were not allowed
to lend money at interest.
2. John Calvin decided
to legalize
money lending at interest
in spite of the teachings

of the Prophets of Israel
and the Fathers of the Church.

3. Protestant countries
tried to keep up with John Calvin
and money lending at interest
became the general practice.
4. And money ceased to be
a means of exchange
and began to be
a means to make money.
5. So people lend money on time
and started to think of time
in terms of money
and said to each other:
“Time is money.”

VIII. 1700—Manufacturer¹³⁰ {127} — 2 times

1. With the discovery of steam
the factory system
made its appearance.
2. To take drudgery out of the home
was supposed to be
the aim of the manufacturer.
3. So the guildsman
left his shop
and went to the factory.
4. But the profit making manufacturer
found it more profitable
to employ women
than to employ men.

130. Also known as “Factory Capitalism.” The other version of the essay from March 1942 contained some unique features and is reproduced here: “1. When the use of steam was discovered the middle men started factories. 2. The craftsmen deserted their craft shops and went to work in the factories and became factory hands. 3. Factory owners turned out gadgets to take drudgery out of the home. 4. And then they took women out of the home and brought them into factories. 5. And then they took children out of the home and brought them into factories. 6. And men had to stay home to look after young children.”

5. So the women left the home
and went to the factory.
6. Soon the children
followed the women
into the factory.
7. So the men have to stay at home
while women and children
work in the factory.

IX. 1800—Economist {128} — 1 time

1. Since Adam Smith
who published his book
in 1776¹³¹
we have been told
that competition
is the life of trade
and that it is a case
of survival of the fittest.
2. So since 1776
looking for markets
has engaged men's activities.
3. And since trade follows the flag
industrial nations
have also become
imperialist nations.
4. The fight for markets
between two industrial nations
England and Germany,
was the main cause
of the World War.

X. 1914—World War {129} — 1 time

1. As President Wilson said,
the World War
was a commercial war.

131. This is a reference to Smith's most well-known book, *An Inquiry into the Nature and Causes of the Wealth of Nations*, often simply called *The Wealth of Nations*.

2. But a commercial war
had to be idealized,
so it was called
a War for Democracy.
3. But the War for Democracy
did not bring Democracy
it brought
Bolshevism in Russia,
Fascism in Italy,
Nazism in Germany.

XI. 1929—World Depression {130} — 1 time

1. After the World War
people tried to believe
that a New Era
had dawned upon the world.
2. People thought
that they had found a solution
to the problem
of mass-distribution.
3. People thought
that the time had come
of a two-car garage
a chicken in every pot
and a sign "To Let"
in front of every poor-house.
4. And everybody
wanted to cash in
on the future prosperity.
5. So stock promoters got busy
and stocked people with stocks
till they got stuck.

XII. 1933—New Deal {91}

XIII. 1933—Catholic Worker {131} — 1 time

1. The aim of *THE CATHOLIC WORKER*
is to create order
out of chaos.

2. The aim of *THE CATHOLIC WORKER*
is to help the unemployed
to employ themselves.
3. The aim of *THE CATHOLIC WORKER*
is to make an impression
on the Depression
through expression.
4. The aim of *THE CATHOLIC WORKER*
is to create a new society
within the shell of the old
with the philosophy of the new
which is not a new philosophy,
but a very old philosophy,
a philosophy so old
that it looks like new.

JULY–AUGUST 1935 EASY ESSAYS

I. No Recourse¹³² {132} — 6 times

1. Politicians used to say:
“We make prosperity
through our wise policies.”
2. Business men used to say:
“We make prosperity
through our private enterprise.”
3. The workers did not seem
to have anything to do
about the matter.

132. Also known as “Makers of Depressions.” Some of the versions add the following two stanzas at the end: “1. The refusal of business men to accept the responsibility for business depressions is what makes the workers resort to sit-down strikes. 2. If prosperity is brought about by business men, then depressions are also brought about by business men.” The version called “Makers of Depressions” from April 1937 ends with the stanza, “If business men understood business they would find the way to increase the demand for manufactured products, instead of increasing the supply through the speed-up system and the extensive use of improved machinery.”

4. They were either
 put to work
 or thrown out
 of employment.
5. And when unemployment came
 the workers had no recourse
 against the professed
 makers of prosperity—
 politicians
 and business men.

II. Politics Is Politics {20}

III. Maker of Deals¹³³ {133} — 3 times

1. A business man
 is a maker of deals.
2. He wants to close
 a profitable deal
 in the shortest possible time.
3. To close a profitable deal
 in the shortest possible time
 he tells you
 what a good bargain
 you are getting.
4. And while he tells you
 what a good bargain
 you are getting
 he is always thinking
 what a good bargain
 he is getting.
5. He appeals
 to the selfishness in you
 to satisfy
 the selfishness in him.

133. Also known as “Business Is Business” and “Business Is the Bunk.” There were only minor variations in future iterations of the essay.

IV. Business Is Selfishness {11}

V. Teaching Subjects {12}

VI. Specialization {44}

VII. Another Experiment {134} — 1 time

1. General Johnson says
that the N.R.A.
was like a horse
trying to pull
in different directions.
2. And when the Supreme Court
examined the “whole thing”
it came to the conclusion
that the “whole thing”
did not make sense.
3. The Prohibition Law¹³⁴
was called by Hoover
“A noble experiment.”
4. The National Recovery Act
was considered by all
“A noble experiment.”
5. To live by experiment
is known in philosophy
under the name of Pragmatism.¹³⁵

134. This refers to the national ban on the sale and making of alcohol in the United States from 1920 to 1933, which was enacted with the Eighteenth Amendment to the Constitution and ended with the Twenty-first Amendment.

135. Pragmatism is a philosophical tradition that began in the United States around 1870 and was very influential during the 1930s. Leading figures in this movement included Charles Sanders Peirce (1839–1914), William James (1842–1910), and John Dewey (1859–1952). This tradition stresses that the perceived practical consequences of an action are the principal factor in judging a hypothesis. Or to quote Peirce, “Consider what effects, which might conceivably have practical bearings, we conceive the object of our conception to have. Then, our conception of these effects is the whole of our conception of the object.” Maurin’s critique of pragmatism likely came from the insistence of many of its proponents to dismiss religious truths in the forming of moral judgments, though Maurin could also be alluding to the fact that the pragmatists generally supported state-oriented programs for social welfare.

6. The doctrine of Pragmatism
was exploded
by Van Wyck Brooks.
7. If the doctrine of Pragmatism
is wrong philosophically
it must also
be wrong economically.

VIII. Christianity Untried¹³⁶ {135} — 5 times

1. Chesterton says
“Christianity has not failed
because it has not been tried.”
2. Christianity has not been tried
because people thought
it was impractical.
3. And men have tried everything
except Christianity.
4. And everything
that men have tried
has failed.
5. And to fail
in everything
that one tries
is not to be practical
6. Men will be practical
when they try to practice
the Christianity
they profess
to believe in.

IX. The Wisdom of Giving {136} — 1 time

1. General Johnson used to say
“The problem of the depression
is to increase

136. Also known as “Not Practical.” There were only minor variations in the different versions of the essay.

- the buying power
and decrease
the producing power.”
2. When people invest money
they increase
the producing power.
 3. When people spend money
or give it to the poor
they increase
the buying power.
 4. To feed the hungry,
clothe the naked,
shelter the homeless
at a sacrifice,
is what God
wants us to do.
 5. “When man dies,
he carries
in his clutched hands
only that which
he had given away,”
says Jean-Jacques Rousseau.

SEPTEMBER 1935

THE COMMUNISM OF THE CATHOLIC WORKER

St. Ambrose says: “The Church presents the most perfect form of admirable communism and social life.”

I. Christianity, Capitalism, Communism {51}

II. Looking at Property {137} — 1 time

Fr. Henry Carr, Superior of the Basilians, says:

1. Socialists and Communists
battle against
the unequal conditions
of the poor.

2. Presumably they would be satisfied
if all were on a level.
3. Do you not see
that this does not touch
the question that is vital,
namely, whether or not the people,
no matter how much
or how little they possess,
regard it and use it
in the way they should?
4. The right way
is to regard it
as something entrusted to us
to use for the benefit
of ourselves and others.
5. The wrong way
is to look on it
as something we own
and can use as we desire
without any duty to others.
6. Good or bad conditions
will follow
good or bad use
of property.

III. For Christ's Sake {138} — 1 time

1. "Come, ye blessed of My Father,
possess you the Kingdom
prepared for you
from the foundation of the world.
2. "For I was hungry
and you gave me to eat.
3. "I was thirsty
and you gave me drink.
4. "I was a stranger
and you took me in.
5. "Naked
and you covered me.

6. "Sick
and you visited me.
7. "I was in prison
and you came to me.
8. "Amen, I say to you
as long as you did it
to one of these,
my least brethren,
you did it to me."

—Matthew 25:34–36, 40

IV. At a Sacrifice {73}

V. The Wisdom of Giving {123}

VI. What Saint Francis Desired {53}

VII. Better and Better Off {50}

VIII. Capital and Labor {15}

IX. Selling Their Labor {16}

X. Round-Table Discussions {8}

XI. Houses of Hospitality {9}

XII. Farming Communes {10}

XIII. Professors of a Farming Commune {93}

XIV. Laborers of a Farming Commune {94}

INVADERS AND INVADED¹³⁷ {139} — 2 times

1. When the German Barbarians
invaded Christian Gaul
after the Fall of the Roman Empire
the Christian Gauls

137. Also known as "Germans and French." The other version of the essay was condensed.

- did not waste their time
 trying to exterminate
 the German Barbarians.
2. They allowed the German Barbarians
 to take possession
 of Christian Gaul
 and set themselves to the task
 of Christianizing German Barbarians.
 3. And the German Barbarians
 gave up their pagan religion
 and took up the religion
 of the invaded Gauls.
 4. Not only did they give up
 their pagan religion
 but they also gave up
 their German language
 and took up the language
 of the invaded Gauls.
 5. It was not the invaders
 that civilized the invaded
 it was the invaded
 that civilized the invaders.

OCTOBER 1935

THE COMMUNIST PARTY VS. THE CATHOLIC
 WORKER¹³⁸ {140} — 3 times

Catholics Call for Personalist Leadership Rather Than for Dictatorship
 by One Class as in Russia.

1. The Communist Party
 credits bourgeois capitalism
 with an historical mission.

138. Also known as “The C.P. and C.M.” and “The Catholic Worker.” “C.P. and C.M.”
 replaces the term “Catholic Worker” with “Communitarian Movement.”

2. The Catholic Worker
 does nothing of the kind,
 it condemns it
 on general principles.
3. The Communist Party
 throws the monkey-wrench
 of class-struggle
 into the economic machinery
 and in doing so
 delays the fulfilling
 of the historical mission
 it credits capitalism.
4. The Catholic Worker
 aims to create
 a new society
 within the shell of the old
 with a philosophy of the new
 which is not a new philosophy
 but a very old philosophy,
 a philosophy so old
 that it looks like new.
5. The Communist Party
 stands for
 proletarian dictatorship.
6. The Catholic Worker
 stands for
 personalist leadership.

II. Taking Back Our Thunder {141} — 1 time

1. Announcing the coming out
 of the Catholic Worker
 the editor of *Columbia*¹³⁹ said
 that the Catholic Worker
 was stealing the thunder
 of the Communist Party.

139. This is a reference to John B. Donahue, who was at that time the editor of *Columbia*, the monthly magazine published by the Knights of Columbus since 1921.

2. And seven American Bishops
said in 1933
that the criticism
of the Communist Party
is a sound criticism.
3. Writing about the Catholic Church
Albert J. Nock said,
“Rome will have to do more
than to play the waiting game;
She will have to make use
of some of the dynamite
inherent in her message.”
4. The Catholic Worker
is making use
of some of the dynamite
inherent in the message
of the Catholic Church.

III. Taking Back Our Name {142} — 1 time

1. The name Communism
does not come from Karl Marx
it comes from Proudhon.
2. Proudhon was a Frenchman
and France is a country
with a Catholic tradition.
3. And Catholic tradition
gave to Proudhon
the word communism.
4. The word communism
exists in French history
since the eleventh century.
5. The Communist Party
has taken the word communism
from the Catholic tradition
and has failed to give us
a sample of communism.
6. No member of the Communist Party
has ever said

that there was Communism
in Soviet Russia.

7. What they have in Soviet Russia
is State Socialism.
8. State Socialism is not part
of Catholic tradition
but Catholic Communism is.
9. When we call ourselves
Catholic Communists
we reclaim our own.

IV. Confused Marxists {143} — 1 time

1. The Catholic Worker is accused
of confusing the workers.
2. We do not confuse the workers,
they are already confused.
3. Not only are the workers confused
but Marxists themselves
are confused.
4. That's why we have
a Communist Party
a Workers' Party
a Socialist Party
a Socialist Labor Party.
5. And Marxists are confused
because Karl Marx himself
was confused.
6. So they write books
to help to understand Karl Marx.
7. But the writers of these books
have not thrown any light
on Karl Marx's confusion.

V. Confused Catholics {144} — 1 time

1. That the Catholic Worker
confuses Marxists
is an admitted fact.

2. But many Catholics say
that the Catholic Worker
confuses also Catholics.
3. But modern Catholics
were always confused.
4. Because they were confused
modern Catholics
listened to modern economists
who were telling them
that the time had come
at least in America
for a two-car garage
a chicken in every pot
and a sign "To Let"
in front of every poorhouse.
5. And when the depression came
they believed with everybody
that prosperity
was just around the corner.
6. And when it failed to appear
they tried to bring it back
by backing the N.R.A.

VI. From a Non-Catholic {145} — 1 time

A French non-Catholic
Andre Siegfried says:

1. The Puritan
is proud to be rich.
2. If he makes money,
he likes to tell himself
that Divine Providence
sends it to him.
3. His wealth itself
becomes in his eyes
as well as the eyes of others
a mark of God's blessing.

4. A time comes
 when he no longer knows
 if he acts for duty's sake
 or for interest's sake.
5. It becomes difficult
 in those conditions
 to make a demarcation
 between religious aspiration
 and the pursuit of wealth.

VII. From a Catholic {146} — 1 time

An English Catholic

Henry Somerville says:

1. Those who want to find out
 the intellectual errors
 from which England is suffering
 ought to read the book
 of R. H. Tawney,
 a non-Catholic,
 entitled *Religion*
 and the Rise of Capitalism.
2. The religion taught by Christ
 does not make wealth
 a desirable objective.
3. Puritanism,
 the most virile form
 of Protestantism,
 made the mistake
 of indorsing the pursuit of wealth
 in the name of religion.

BOURGEOIS COLLEGES

I. Catholic Bourgeois¹⁴⁰ {147} — 2 times

1. A bourgeois is a man
 who tries to be somebody,

140. The other version omitted the second stanza.

- by trying to be like everybody,
which makes him a nobody.
2. Catholic bourgeois
try to be
like non-Catholic bourgeois
and think they are
just as good
as non-Catholic bourgeois.
3. Right after the War
Catholic Bourgeois
tried to believe
what non-Catholic bourgeois
tried to believe
that the time had come
in America
for a two-car garage
a chicken in very pot
and a sign "To Let"
in front of every poorhouse.
4. And Catholic colleges
as well as non-Catholic colleges
turned out stock promoters
stock brokers
and stock salesmen
who stocked people with stocks
till they got stuck.

II. Business Is the Bunk {41} & {133}¹⁴¹

III. Not My Subject {44}

IV. Shouting with Rotarians {64}

V. College Graduates¹⁴² {148} — 2 times

1. Sociology is not a science,
it is an art.

141. Maurin combined two separate essays: {41} and {133}. After printing the first two stanzas of essay {41}, he added stanzas one, three, and four from essay {133}.

142. Also known as "In a Changing World." The other version was abridged.

2. The art of sociology
is the art
of creating order
out of chaos.
3. Bourgeois colleges
turn out college graduates
into a changing world
without ever telling them
how to keep it from changing
or how to change it
so as to make it fit
for college graduates.
4. College graduates
think in term of jobs,
not in terms of work.
5. Since the world is upside down,
taking the side down
and putting it up
should be the task
of college graduates.
6. But college graduates
would rather
play somebody else's game
in a position
than to create order
out of chaos.

VI. An Unhappy Lot¹⁴³ {149} — 2 times

1. But the job providers
are not on the job
and college graduates
are disappointed.
2. They have degrees
but their degrees
do not give them jobs.

143. Also known as "Looking for Jobs." The other version was abridged.

3. They have been told
that the road to success
is a college education.
4. They have a college education
and they do not know
what to do
with themselves.
5. The over-production
of college graduates
is a fertile ground
for social demagogues.
6. The unemployed college graduates
are getting sore
at their parents
for sending them into colleges
which have not prepared them
for a changing world.
7. And they ask themselves
if their educators
know what it is
to be educated.

VII. Houses of Hospitality {150} — 1 time

1. In the *New Masses*¹⁴⁴
a Communist cartoonist
represents
a line of college graduates
receiving their degrees
from the Alma Mater
and joining a soup line
on the other side of the square.

144. The *New Masses* was a prominent American Communist publication that existed from 1926 to 1948. The *New Masses* was an allusion to an earlier socialist publication called *The Masses*. Dorothy Day wrote articles for both publications before the founding of the *Catholic Worker*. Day had served briefly on the editorial board of *The Masses*; her close friend Mike Gold edited the *New Masses*.

2. Social reconstruction
will be the result
of social indoctrination.
3. But unemployed college graduates
cannot be indoctrinated
without first being fed,
as well as clothed,
as well as sheltered.
4. Houses of hospitality
for unemployed college graduates
are a pressing need.

VIII. Indoctrination¹⁴⁵ {151} — 2 times

1. In Houses of Hospitality
unemployed college graduates
will be fed, clothed, sheltered,
as well as indoctrinated.
2. Unemployed college graduates
must be told
why the things are
what they are,
how the things would be
if they were
as they should be
and how a path
can be made
from the things
as they are
to the things
as they should be.
3. Unemployed college graduates
must be told
how to create
a new society
within the shell of the old
with the philosophy of the new

145. The other version was abridged.

which is not a new philosophy
 but a very old philosophy,
 a philosophy so old
 that it looks like new.

IX. On Farming Communes¹⁴⁶ {152} — 2 times

1. When unemployed college graduates
 will have been indoctrinated
 they will be moved
 to Farming Communes.
2. On Farming Communes
 unemployed college graduates
 will be taught
 how to build their houses,
 how to gather their fuel,
 how to raise their food,
 how to make their furniture
 that is to say
 how to employ themselves.
3. Unemployed college graduates
 must be taught
 how to use their hands.
4. Unemployed college graduates
 have time
 on their hands.
5. And while time is on the hands
 of college graduates
 their heads don't function
 as they should function.
6. On Farming Communes
 unemployed college graduates
 will learn to use
 both their hands
 and their heads.

146. The other version was abridged.

NOVEMBER 1935

BACK TO CHRIST!—BACK TO THE LAND!

I. On the Level {153} — 1 time

1. Owen Young says:
 "We will never have prosperity
 as long as
 there is no balance
 between industry
 and agriculture."
2. The farmer sells
 in an open market
 and is forced to buy
 in a restricted market.
3. When the farmer gets
 a pair of overalls
 for a bushel of wheat
 the wheat and the overalls
 are on the level.
4. When the farmer
 has to give
 two bushels of wheat
 for a pair of overalls
 the wheat and the overalls
 are not on the level.
5. Wheat and overalls
 must be on the level.

II. Industrialization {154} — 1 time

1. Lenin said:
 "The world cannot be
 half industrial
 and half agricultural."¹⁴⁷

147. This is probably not an exact quote, but Maurin's summation of Lenin's thought on the agrarian question. Lenin, and Marx before him, assumed that peasant agriculture (small farms owned or rented by families) would eventually be subsumed into

2. England, Germany,
Japan and America
have become
industrialized.
3. Soviet Russia
is trying to keep up
with England, Germany,
Japan and America.
4. When all the world
will be industrialized
every country
will be looking
for foreign markets.
5. But when every country
will be industrialized
you will not have
foreign markets.

III. Mechanized Labor {155} — 1 time

1. Gandhi says:
“Industrialism is evil.”
2. Industrialism is evil
because it brings idleness
both to the capitalist class
and the working class.
3. Idleness does no good
both to the capitalist class
and the working class.
4. Creative labor
is what keeps people
out of mischief.
5. Creative labor
is craft labor.

industrial capitalism and become industrial farming, where people who worked the land would be wage laborers. This was required for history to take its natural course toward Communism. By this logic, industrialism could not coexist with peasant farming in the long term.

6. Mechanized labor
is not creative labor.

IV. No Pleasure in Work {156} — 1 time

1. Carlyle says
“He who has found his work
let him look
for no other blessedness.”
2. But workmen
cannot find happiness
in mechanized work.
3. As Charles Devas says,
“The great majority
having to perform
some mechanized operation
which requires little thought
and allows no originality
and which
concerns an object
in the transformation of which
whether previous or subsequent
they have no part,
cannot take pleasure
in their work.”
4. As D. Marshall says
“Previously the workman
fashioned every article
with his own hands,
bringing to bear on it
all the skill of the craft
which was his;
now all of this
is done by the machine.”

V. Industrialism and Art {157} — 1 time

Eric Gill says:

1. The notion of work
has been separated
from the notion of art.
2. The notion of the useful
has been separated
from the notion of the beautiful.
3. The artist,
that is to say,
the responsible workman,
has been separated
from all other workmen.
4. The factory hand
has no responsibility
for what he produces.
5. He has been reduced
to a sub-human condition
of intellectual irresponsibility.
6. Industrialism
has released the artist
from the necessity
of making anything useful.
7. Industrialism
has also released the workman
from making anything amusing.

VI. From a Chinese {158} — 1 time

A Chinese says:

1. I thought I had become Westernized
but now I am becoming repatriated.
2. The material progress of America
has dazzled me.
3. I wished while there
to transplant what I saw
to China.

4. But now that I am home again
I see that our two civilizations
have irreconcilable differences.
5. Yours is a machine civilization;
ours is a handicraft civilization.
6. Your people
work in factories;
our people
work in shops.
7. Your people
produce quantity things
that are alike.
8. Our people
produce quality things
that are different.
9. What would Western industrialism
do to us?
10. Our people
would become robots.
11. Our cultural traditions
would be destroyed.

VII. Regard for the Soil {159} — 1 time

Andrew Nelson Lytle says:

1. The escape from industrialism
is not in socialism
or in Sovietism.
2. The answer lies
in a return to a society
where agriculture is practiced
by most of the people.
3. It is in fact impossible
for any culture
to be sound and healthy
without a proper respect
and proper regard
for the soil,

no matter
 how many urban dwellers
 think that their food
 comes from groceries
 and delicatessens
 or their milk from tin cans.

4. This ignorance
 does not release them
 from a final dependence
 upon the farm.

VIII. Up to Catholics {160} — 1 time

Ralph Adams Cram¹⁴⁸ says:

1. What I propose
 is that Catholics
 should take up
 this back to the land problem
 and put it into operation.
2. Why Catholics?
 Because they realize
 more clearly than any others
 the shortcomings
 of the old capitalist
 industrial system.
3. They, better than others,
 see the threat
 that impends.
4. They alone understand
 that while the family
 is the primary social unit,
 the community comes next.
5. And there is
 no sound
 and righteous
 and enduring community

148. The current essay was inspired by an article Cram wrote, "Cities of Refuge," for the 16 August 1935 issue of *Commonweal*.

where all its members
are not substantially
of one mind
in matters of the spirit—
that is to say
of religion.

IX. Farming Communes {10}

X. Professors of a Farming Commune {93}

XI. Laborers of a Farming Commune {94}

DECEMBER 1935

INSTITUTIONS VS. CORPORATIONS—
CATHOLIC TACTIC

C.W. Writer Defines Fascist, Communist and Personalist Communitarian

I. Institution and Corporations {1}

II. Some Institutions {161} — 1 time

1. Round-Table Discussions
to learn from scholars
how the things would be
if they were
as they should be—
2. Champion Propaganda Committees
for the indoctrination
of the man of the street—
3. Maternity Guilds
for the welfare
of needy mothers
bringing young children
into the world.
4. Houses of Hospitality
to give the rich
the opportunity
to serve the poor—

5. Farming Communes
 where the scholars
 may become workers
 so the workers
 may be scholars.

III. American Institutions {162} — 1 time

1. The American Constitution,
 the American Congress
 the American Supreme Court
 are also considered
 as institutions.
2. The American Constitution
 was devised
 by the American Founders
 to protect the individual
 against the majority
 whether in Congress
 or Government.
3. The American Supreme Court
 was established by the Founders
 to watch over the Constitution
 so as to prevent
 its misrepresentation
 and its misapplication.
4. And when the N.R.A.
 was brought to the Supreme Court
 for examination
 the Supreme Court found out
 that it did not harmonize
 with the Constitution.

IV. The N.R.A.¹⁴⁹ {163} — 2 times

1. The National Recovery Act
 promised recovery
 and pursued Reformation.

149. The other version of this essay from December 1936 possessed minor differences and omitted the first stanza.

2. General Johnson says
that the N.R.A.
was like a horse
trying to pull
in different directions.
3. At the head of the horse
stood Recovery,
at the tail of the horse
stood Reformation.
4. The tail wanted to be the head
the head did not want
to be the tail,
and the Supreme Court
could not make
head or tail
out of it.
5. The Supreme Court
seems to admit
that social reform
cannot be brought about
by promising Recovery
and making the eagle scream.¹⁵⁰

V. Bureaucracy {164} — 1 time

1. Bureaucracy has failed
whether in America,
in France or Germany.
2. The failure of the N.R.A.
is a striking example
in America.
3. In France we say:
“Plus ça change,
plus c’est la même chose.”¹⁵¹

150. Maurin’s mention of an eagle was a reference to the symbol of the National Recovery Administration, the Blue Eagle. Companies that complied with or businesses that supported the N.R.A displayed a poster with the Blue Eagle. Businesses that did not do so were often subject to boycotts.

151. Translated into English: The more things change, the more they stay the same.

4. Governments change,
but the bureaucracy remains.
5. Political corruption
has made the French people
disgusted with their politicians.
6. The most efficient bureaucracy
was the German bureaucracy.
7. And the faith in Bureaucracy
was so great
among German Catholics
that they failed
to create a public opinion
for democratic reform.
8. So the Nazis beat them to it
and created a public opinion
for racial demagoguery.
9. *THE CATHOLIC WORKER*
is trying to create
a public opinion
for Communitarian Reform.

VI. Five Definitions¹⁵² {165} — 3 times

1. A Bourgeois is a fellow
who tries to be somebody
by trying to be like everybody
which makes him a nobody.
2. A Dictator is a fellow
who does not hesitate
to strike you over the head
if you refuse to do
what he wants you to do.
3. A Leader is a fellow
who refuses to be crazy
the way everybody else is crazy
and tries to be crazy
in his own crazy way.

152. Also known as “Three Definitions.” The May 1936 essay had slight changes from the original. The last version only contained the first three stanzas.

4. A Bolshevik is a fellow
 who tries to get
 what the other fellow has
 and to regulate
 what you should have.
5. A Communitarian is a fellow
 who refuses to be
 what the other fellow is
 and tries to be
 what he wants him to be.

VII. They and We¹⁵³ {166} — 8 times

1. People say:
 “They don’t do this,
 they don’t do that,
 they ought to do this,
 they ought to do that.”
2. Always “They”
 and never “I.”
3. People should say:
 “They are crazy
 for doing this
 and not doing that
 but I don’t need
 to be crazy
 the way they are crazy.”
4. The Communitarian Revolution
 is basically
 a personal revolution.
5. It starts with I
 not with They.
6. One I plus one I
 makes two I
 and two I makes We.

153. The September 1938 and November 1939 renditions concluded, “‘They’ is a crowd, ‘they’ is a mob, ‘they’ is a gang, and ‘they’ are gangsters. Don’t be a gangster, ‘be yourself,’ says Shakespeare.”

7. We is a community
while “they” is a crowd.

VIII. A New Movement¹⁵⁴ {167} — 2 times

1. The Nazis, the Fascists
and the Bolshevists
are Totalitarians.
2. The CATHOLIC WORKER
is Communitarian.
3. The principles of Communitarianism
are expounded every month
in the French magazine
Esprit (the *Spirit*).
4. Emmanuel Mounier,
editor of the magazine,
has a book entitled
*La Revolution Personaliste
et Communitaire*.
5. Raymond de Becker
is the leader in Belgium
of the Communitarian movement.
6. The Premier of Belgium
van Zeeland,
is a Communitarian.

154. Also known as “Communitarian Movement.” The other version from May 1936 replaced stanzas one and two with the following: “Communitarianism is the rediscovery and the exemplification of what the Kiwanis and Rotarians used to talk about, namely, the Community Spirit.” It also replaced the final stanza with the following: “Dr. Kagawa the Japanese co-operator is truly imbued with the Communitarian spirit.” Kiwanis International is a service club founded in 1915 in Detroit that boasts about 275,000 members. In its earlier years, its purpose was service and business networking. It now places greater emphasis on service.

JANUARY 1936
A NEW SOCIAL ORDER

I. No Unity of Thought {46}

II. Liberalism {13}

III. Secularism {22}

IV. A Blackfriars Editorial¹⁵⁵ {168} — 1 time

1. "Disinterestedness,
 based on objective truth,
 is the keynote of Christianity.
2. "The Cross is the symbol
 not only of sacrifice
 but of self-sacrifice.
3. "And the Cross
 must be shouldered
 not merely by the few
 on rare and heroic occasions,
 but daily.
4. "In other words,
 Self-sacrifice
 is the primary
 and essential principle
 in the Christian's
 daily rule of life.
5. "Whether it be
 a question of personal well-being,
 of work or play,
 of social contact,
 of national life
 or international relations,
 men are not true Christians
 and therefore not true men
 who do not regard

155. The essay is a quote from "Editorial," *Blackfriars* 16, no. 187 (October 1935): 725-27.

first and always
 the teaching and example
 of the Divine Prototype
 of all men.”

V. Christianity Untried {135}

VI. The Hope of the People {169} — 1 time

1. The Marxists say
 that religion
 is the dope of the people.
2. Religion
 is not the dope of the people
 it is the hope of the people.
3. Modern society
 is a materialist society
 because Christians have failed
 to translate the spiritual
 into the material.
4. If Christians knew
 how to make a lasting impression
 on the materialist depression
 through spiritual expression
 Marxists would not say
 that religion
 is the dope of the people.
5. As Raymond de Becker says:
 “The social task of the laity
 is the sanctification
 of secular life
 or more exactly
 the creation
 of a Christian secular life.”¹⁵⁶

156. Since Maurin read French-language theology journals and translated passages of importance for the *New York Catholic Worker*, it is likely that he translated this quote from one of the French-speaking journals in which de Becker wrote.

VII. The Christian Front {170} — 1 time

1. The Christians
 - who consider religion
 - the hope of the people
 - should not unite
 - with the Marxists
 - who consider religion
 - the hope of the people.
2. As the editors of the *Christian Front*¹⁵⁷ say:
 - “Marxism not only falsifies
 - the origin and the end of man
 - but it seeks to make of him
 - an anonymous animal
 - a servant
 - of the proletarian State.”
3. The editors of the *Christian Front*
 - are not liberals,
 - they think that men
 - “must take their choice
 - to stand for Christianity
 - or to stand for what opposes it.”
4. They ask the Christians
 - “to dissociate themselves
 - from an un-Christian social order
 - and prepare the way
 - for a social order
 - compatible with their beliefs.”

157. The *Christian Front* was a journal begun in January 1936 by two lay Catholics who had been involved with the *Catholic Worker* for the two years previous: Richard L. G. Deverall (1911–80) and Norman C. McKenna (1910–97). They wanted to provide a journal on Catholic social thought that was more intellectually sophisticated than the *Catholic Worker* newspaper. In 1938, they changed the name of their paper to *Christian Social Action* to avoid confusion with the name of the group that supported Rev. Charles Coughlin. Although the paper began with very radical roots, it soon adopted a more liberal stance and then ceased publication in June 1942.

VIII. The New Apologetics {171} — 1 time

1. In his lectures
on the New Christendom
Jacques Maritain
emphasizes the necessity
of trying the foundations
of a new social order.
2. Laying the foundations
of a new social order
is the task of the laity.
3. The task of the laity
is to do the pioneer work
of creating order
out of chaos.
4. The Clergy teach the principles;
the task of the laity
is to apply them
without involving the Clergy
in the application.
5. The application of the social problems
by the Catholic laity
of the Catholic principles
taught by the Catholic clergy
is a new kind of apologetics
a kind of apologetics
Catholics will not have
to apologize for.

IX. Putting Idle Land to Use {172} — 1 time

1. The letter "Putting the Land to Use"
is worth a thousand
of the panaceas
and fantastic schemes
of Upton Sinclair
Father Coughlin

Dr. Townsend¹⁵⁸
 and the whole bunch
 of brainless trustees
 who have been telling the President
 how to abolish unemployment
 and to restore prosperity
 by issuing more currency
 or by cutting down production.

2. It is what I have been advocating
 for nearly fifty years.
3. Give to the people
 access to the millions of acres
 of vacant land
 held out of use by speculators
 and the burden
 on public relief funds
 would be quickly cut down
 at least one-half.
4. If the principles
 behind this policy
 were fully applied
 it would altogether
 abolish unemployment.

—Bolton Hall
(Three Acres and Liberty)

FEBRUARY 1936

IDLE HANDS AND IDLE LANDS

I. Rendering a Great Service {173} — 1 time

1. On my last trip west
 I was asked several times
 what I thought
 of Fr. Coughlin.

158. This is a reference to Dr. Francis Townsend (1867–1960).

2. My answer was
 that Fr. Coughlin
 was rendering
 a great service
 by taking from the bankers
 a prestige
 that was not due to them.
3. I was told
 by a Catholic banker
 that this prestige,
 given to the bankers
 by almost everybody,
 did no good
 to the bankers.
4. Bankers knew
 that they did not know
 what it was all about,
 but thanks to Fr. Coughlin
 now everybody knows
 that the bankers
 never did know.

II. Bolton Hall's Panacea {174} — 1 time

1. In the January issue
 reference was made
 “to that whole bunch
 of brainless trustees.”
2. I was away
 when the paper was printed
 and was not able
 to correct the proofs.
3. If I had been in New York
 I would have said
 that the last part
 was a quotation
 from a letter

to the *New York Times*
by Bolton Hall,
author of *Three Acres and Liberty*.

4. Bolton Hall's panacea
is ruralism
and I prefer ruralism
to industrialism.
5. The industrial revolution
did not improve things;
it made them worse.
6. The industrial revolution
has given us
technological unemployment.
7. And the best way
to do away
with technological unemployment
is to place idle hands
on idle land.

III. Brainless Trustees {175} — 1 time

1. It was not through the trust
in the brains
of Fr. Coughlin
that the N.R.A.
became a flop.
2. It was through the trust
in the brains
“of that whole bunch
of brainless trustees”
as Bolton Hall puts it.
3. According to General Johnson,
the N.R.A.
was like a horse
trying to pull
in different directions
and therefore
had to stand still.

4. That “whole bunch
of brainless trustees”
were Pragmatists;
they were not
Aristotelians.
5. They would do better to go back
to Aristotle
and learn something
about Philosophy.
6. And when they know something
about Aristotelian philosophy
they may become interested
in Thomistic philosophy
and Augustinian theology.

APRIL 1936

YES! I AM A RADICAL!

I. Down to the Roots {176} — 1 time

1. I was once thrown out
of a Knights of Columbus¹⁵⁹ meeting
because as the K. of C. official said,
I was radical.
2. I was introduced as a radical
before the college students
of a Franciscan college.
3. And the Franciscan Father added
“I am as radical
as Peter Maurin.”
4. Speaking in a girls’ college
near Saint Cloud, Minnesota,¹⁶⁰
I was told by Bishop Busch,

159. The Knights of Columbus are a fraternal Catholic service organization. It was originally founded in Connecticut in 1882 as a mutual benefit society for Catholic immigrants. It is now the largest Catholic fraternal organization in the world and focuses on charitable work and Catholic education.

160. This was a reference to the College of Saint Benedict in Joseph, Minnesota.

“Conservatives
are up in a tree
and you are trying
to go down to the roots.”

II. Poor Conservatives {177} — 1 time

1. After another meeting
I was told by a sociologist
“I still think
that you are a radical.”
2. And I told the sociologist
“We have to pity
those poor conservatives
who don't know
what to conserve;
who find themselves
living in a changing world
while they do not know
how to keep it from changing
or how to change it
to suit themselves.”

III. Radically Wrong {178} — 1 time

1. Monsignor Fulton Sheen says:
“Modern society is based on greed”
2. Father McGowan¹⁶¹ says:
“Modern society
is based on systematic selfishness.”
3. Professor John Dewey says:
“Modern society
is based on rugged individualism.”
4. When conservatives
try to conserve a society
based on greed,
systematic selfishness

161. This was a reference to Rev. Raymond A. McGowan.

and rugged individualism
 they try to conserve something
 that is radically wrong,
 for it is built
 on a wrong basis.

5. And when conservatives
 try to conserve
 what is radically wrong
 they are also
 radically wrong.

IV. A New Society {179} — 1 time

1. To be radically right
 is to go to the roots
 by fostering a society
 based on creed,
 systematic unselfishness
 and gentle personalism.
2. To foster a society
 based on creed
 instead of greed;
 on systematic unselfishness
 instead of systematic selfishness;
 on gentle personalism
 instead of rugged individualism,
 is to create a new society
 within the shell of the old
 with the philosophy of the new
 which is not
 a new philosophy
 but a very old philosophy,
 a philosophy so old
 that it looks like new.

V. Creating Order {180} — 1 time

1. Modern society
 is in a state of chaos.

2. And what is chaos
if not a lack of order?
3. Sociology
is not a science,
it is an art,
the art of creating order
out of chaos.
4. All Founders of Orders
made it their personal business
to try to solve the problems
of their own day.
5. If Religious Orders
made it their business
to try to solve the problems
of our own day
by creating order
out of chaos,
the Catholic Church
would be the dominant
social dynamic force
in our day and age.

VI. Christ's Message {52}

VII. Franciscan Radicalism {53}

COLONIAL EXPANSION

I. Right or Wrong¹⁶² {181} — 3 times

1. Some people say:
“My country
is always right.”
2. Some people say:
“My country
is always wrong.”

162. Also known as “Right and Wrong.” The words were the same in each version with only minor grammatical changes.

3. Some people say:
 “My country
 is sometimes right
 and sometimes wrong,
 but my country,
 right or wrong.”
4. To stick up for one’s
 country when one’s
 country is wrong
 does not make the
 country right.
5. To stick up for the right
 even when the world is wrong
 is the only way we know of
 to make everything right.

II. Protecting France¹⁶³ {182} — 2 times

1. To protect French citizens
 living in Algeria
 the French took Algeria
 from the natives.
2. To protect Algeria
 the French took control
 of Tunisia.
3. To protect Senegal
 the French took Dahomey
 the Gabon and the Congo.
4. To protect the isle of Reunion
 the French took Madagascar.

163. The other version of the essay began with, “The French believe in protection,” and added the line, “To protect Indo-China they took the Tonkin,” after stanza three. Maurin was recounting the history of the second wave of France’s colonial empire, which began with the invasion of Algeria in 1830. France obtained the other listed colonies in the latter half of the nineteenth century as the European powers literally divided the African continent among themselves. By the early 1960s, most of the colonies gained their independence.

5. They took Madagascar
for another reason.
6. The other reason was
that the English
wished to take it.
7. When the English
take something
the French say
“the English do that
because they are grabbers.”
8. When the French take something,
the French say
“We do that
because we are
good patriots.”

III. Protecting England¹⁶⁴ {183} — 2 times

1. To protect the British Isles
the English took the sea.
2. To protect the sea
the English took Gibraltar,
Canada and India.
3. To protect India
the English went to Egypt.
4. To protect Egypt
the English took the Sudan.
5. To protect the Sudan
the English forced the French
to leave Fashoda.

164. The other version of the essay from July to August 1940 replaced the last stanza with the following World War II reference: “The English drove the Spanish from the sea and now the Germans are doing their best or their worst to drive the English from the sea.” This essay was a basic review of English imperialism from its founding of colonies in North America during the latter half of the sixteenth century to the Agadir Crisis in 1911. Many of the conquests listed were still British colonies when Maurin wrote the essay.

6. To protect the Cape and Natal
the English took the Transvaal.
7. To protect South Africa
the English prevented the French
from giving Agadir
to Germany.
8. So the English
are just as good
or just as bad
as the French.

IV. Civilizing Ethiopia¹⁶⁵ {184} — 1 time

1. The French believe
that trade follows the flag.
2. So do the English,
so do the Germans,
so do the Japanese,
so do the Italians.
3. Italy is in Ethiopia
for the same reason
that the French
are in Algeria,
the English in India,
the Japanese in Manchuria.
4. The Italians say
that the Ethiopians
are not civilized.
5. The last war proves
that Europeans
are no more civilized
than the Africans.

165. In this arrangement of essays, Maurin began noting earlier British and French conquests to compare them with the contemporary Italian conquest of Ethiopia and the Japanese conquest of Manchuria. Though there was criticism worldwide against the actions of Italy and Japan, Maurin believed that a critique of imperialism as a whole was missing.

6. So Europeans
ought to find the way
to become civilized
before thinking
about the best way
to civilize Africans.

V. League of Nations¹⁶⁶ {185} — 1 time

1. The League of Nations
did not keep Japan
from going to Manchuria
or Italy
from going to Ethiopia.
2. The League of Nations
is not a League
based on right.
3. It is a League
based on might.
4. It is not a protection
for poor nations
against rich nations.
5. It is a protection
for rich nations
against poor nations.

VI. Moral Disarmament {186} — 1 time

1. Theodore Roosevelt used to say:
“If you want peace
prepare for war.”

166. The League of Nations formed after World War I to prevent another world war. It failed in preventing World War II, and numerous factors prevented its effectiveness from the start. These included the refusal of the United States to join, the League's initial refusal to permit the membership of the Soviet Union, and the dependency of the League's enforcement of decisions on the victorious armies of the First World War (i.e., France, Italy, Britain, and Japan). The last point played a pivotal role in the League's favoring of wealthier nations that possessed military might.

2. So everybody prepared for war
but war preparations
did not bring peace;
they brought war.
3. Since war preparations
brought war,
why not quit
preparing for war.
4. If nations prepared for peace
instead of preparing for war,
they might have peace.
5. Aristide Briand used to say:
“The best kind of disarmament
is the disarmament
of the heart.”
6. The disarmament of Germany
by the Allies
was not the product
of a change of heart
on the part of the Allies
toward Germany.

VII. Room Could be Found {187} — 1 time

1. There is too much wheat
in the United States.
2. There is too much cattle
in Argentina.
3. There are too many sheep
in Australia.
4. There are too many Germans
in Germany,
too many Italians
in Italy,
too many Japanese
in Japan.
5. Room could be found
in the United States
for the Germans,

in Argentina
for the Italians,
in Australia
for the Japanese.

6. To make room
for the Germans, Italians, Japanese
is a better way
to establish peace
than to build
more battleships,
more submarines
and more aeroplanes.

MAY 1936

COMMUNISM OF COMMUNITARIANISM

- I. Not Communists {96}
II. Five Definitions {165}
III. They and We {166}
IV. Communitarian Movement {167}
V. The C.P. and C.M. {140}
VI. Big Shots and Little Shots {56}
VII. Capital and Labor {15}
VIII. Selling Their Labor {16}
IX. Farming Communes {94}

FEEDING THE POOR

- I. The Fallacy of Saving {38}
II. The Wisdom of Giving {123}

III. Hospitality {23}

IV. At a Sacrifice¹⁶⁷ {188} — 5 times

1. In the first centuries
of Christianity
the hungry were fed
at a personal sacrifice,
the naked were clothed
at a personal sacrifice,
the homeless were sheltered
at a personal sacrifice.
2. And because the poor
were fed, clothed and sheltered
at a personal sacrifice,
the pagans used to say
about the Christians
“See how they love each other.”
3. In our own day
the poor are no longer
fed, clothed and sheltered
at a personal sacrifice
but at the expense
of the taxpayers.
4. And because the poor
are no longer
fed, clothed and sheltered
at a personal sacrifice
the pagans say about the Christians
“See how they pass the buck.”

167. This essay is also known as “Then and Now,” “Primitive Christianity,” “Christian Charity,” and “First Christians.” Some versions concluded with different phrases such as, “See how they pass the buck to the taxpayers” and “See how they pass the buck to the W.P.A.” Two of the essays included the following line near or at the end: “Father Arthur Ryan, born in Tipperary, used to call this period of history ‘Christian Communism.’ But it is a long, long way to Tipperary.”

V. Four Million Catholics {189} — 1 time

1. Four million Catholics
are fed, clothed and sheltered
by the politicians
at the expense
of the taxpayers.
2. And those four million Catholics
are badly fed,
badly clothed,
and badly sheltered,
by the politicians
at the expense
of the taxpayers.
3. And because
those four million Catholics
are badly fed,
badly clothed,
badly sheltered,
by the politicians
at the expense
of the taxpayers,
they are indoctrinated
by the Marxists
in the Unemployed Councils.

VI. Houses of Hospitality {9}

JUNE 1936

BANKING ON BANKERS

I. God or Mammon {17}

II. Usurers Not Gentlemen {190} — 1 time

1. When the Canon Law
and not the Roman Law
was the Law of the Land,

money lending at interest
was called usury.

2. Usurers were not considered
to be gentlemen
when Canon Law
was the Law of the Land.
3. People could not see
anything gentle
in trying to live
on the sweat
of somebody else's brow
by lending money
at interest
when the Canon Law
was the Law of the Land.

III. Wealth-Producing Maniacs {7}

IV. The Fallacy of Saving {38}

V. When Bankers Rule {78}

VI. Mortgaged {5}

VII. Avoiding Inflation {39}

JULY 1936

RADICAL OF THE RIGHT

I. Shouting a Word {191} — 1 time

Fr. Parsons¹⁶⁸ says:

1. There is
confusion of mind
2. When there is
confusion of mind
someone has only

168. This a reference to Rev. Wilfrid Parsons (1887–1958).

- to shout a word
and people flock.
3. When Mussolini
shouted discipline
people flocked.
4. When Hitler
shouted restoration
people flocked.

II. The Right Word {192} — 1 time

1. Mussolini's word is
discipline.
2. Hitler's word is
restoration.
3. My word is
tradition.
4. I am a radical
of the right.
5. I go right to the right
because I know
it is the only way
not to get left.
6. Sound principles
are not new;
7. They're very old;
they are as old
as eternity.
8. The thing to do
is to restate
the never new
and never old principles
in the vernacular
of the man of the street.
9. Then the man on the street
will do
what the intellectual

has failed to do;
 that is to say,
 “do something about it.”

III. No Unity of Thought {46}

IV. Philosophy and Sophistry {193} — 1 time

Mortimer Adler says:

1. Modern philosophers
 have not found
 anything new
 since Aristotle.
2. Modern philosophers
 are not philosophers;
 they are sophists.
3. Aristotle
 had to deal
 with sophists
 in his day and age.
4. What Aristotle said
 to the sophists
 of his own day
 could be read
 with profit
 by modern philosophers.

V. The City of God {194} — 1 time

Jacques Maritain says:

1. “There is more in man
 than man.”¹⁶⁹
2. Man was created
 in the image of God;

169. The origin of this quote is uncertain. It could be Maurin’s translation from a French text or a summary Maurin made regarding an argument by Maritain. The statement is representative of Maritain’s anthropology, in which humans have a transcendent orientation and end in God.

therefore
 there is the image of God
 in man.

3. There is more to life
 than life
 this side of the grave;
 there is life
 the other side of the grave.
4. Science leads to biology,
 biology to psychology,
 psychology to philosophy,
 philosophy to theology.
5. Philosophy
 is the handmaid
 of theology.
6. To build up the city of God,
 that is to say,
 to express the spiritual
 in the material
 through the use
 of pure means,
 such is the task
 of professing Christians
 in this day and age.

VI. Integral Humanism {195} — 1 time

1. Through the influence
 of Maxim Gorky
 the Marxists
 have come to the conclusion
 that Marxists writers
 should be more
 than proletarian writers;
 that they should be
 cultural writers.
2. Waldo Frank thinks
 that the cultural tradition
 must be brought

- to the proletarian masses,
 who will appreciate it
 much more
 than the acquisitive classes.
3. What the Marxists
 call culture
 Maritain calls
 Socialist Humanism.
4. But Socialist Humanism
 is not all Humanism,
 according to Maritain.
5. In a book entitled
*L'Humanisme Intégral*¹⁷⁰
 Jacques Maritain points out
 what differentiates
 Integral Humanism
 from Socialist Humanism.

VII. Thought and Action {196} — 1 time

1. Integral Humanism
 is the Humanism
 of the Radicals of the Right.
2. The Radicals of the Left
 are now talking about
 Cultural Tradition.
3. The bourgeois idea is
 that culture
 is related to leisure.
4. Eric Gill maintains
 that culture
 is related to work,
 not to leisure.
5. Man is saved through faith
 and through works,
 and what one does
 has a lot to do
 with what one is.

170. This book was later translated into English under the title *Integral Humanism*.

6. Thought and action
must be combined.
7. When thought
is separated from action
it becomes academic.
8. When thought
is related to action
it becomes dynamic.

AUGUST 1936

GO-GETTERS VS. GO-GIVERS

I. Two Bourgeois {197} — 1 time

1. The bourgeois capitalist
believes in rugged individualism;
2. The Bolshevik socialist
believes in rugged collectivism.
3. There is no difference
between the rugged individualism
of bourgeois capitalism
and the rugged collectivism
of Bolshevik socialism.
4. The bourgeois capitalist
tries to keep
what he has,
and tries to get
what the other fellow has.
5. The Bolshevik socialist
tries to get
what the bourgeois capitalist has.
6. The Bolshevik socialist
is the son
of the bourgeois capitalist.
7. And the son
is too much
like his father.

8. All the sins of the father
are found in the son.

II. Bourgeois Capitalist {198} — 1 time

1. The bourgeois capitalist
calls himself conservative
but has failed to conserve
our cultural tradition.
2. He thinks that culture
is related to leisure.
3. He does not think that culture
is related to cult
and to cultivation.
4. He believes in power,
and that money
is the way to power.
5. He believes that money
can buy everything,
whether it be labor or brains.
6. But as the poet Emerson says,
“People have only
the power we give them.”¹⁷¹
7. When people will cease
selling their labor power
or their brain power
to the bourgeois capitalist,
the bourgeois capitalist
will cease being
a gentleman of leisure
and begin being
a cultured gentleman.

171. For the probable source of this quote, see the biographical glossary entry on Emerson.

III. Bolshevist Socialist {199} — 1 time

1. The Bolshevist socialist
is the spiritual son
of the bourgeois capitalist;
2. He credits bourgeois capitalism
with an historic mission
and fails to condemn it
on general principles.
3. The bourgeois socialist
does not believe
in the profit system,
but he does believe
in the wage system.
4. The bourgeois capitalist
and his spiritual son,
the Bolshevist socialist,
believe in getting
all they can get
and not in giving
all they can give.
5. The bourgeois capitalist
and his spiritual son,
the Bolshevist socialist,
are go-getters,
not go-givers.

IV. Personalist Communitarian {200} — 1 time

1. A personalist
is a go-giver,
not a go-getter.
2. He tries to give
what he has,
and does not
try to get
what the other fellow has.

3. He tries to be good
by doing good
to the other fellow.
4. He is altro-centered,
not self-centered.
5. He has a social doctrine
of the common good
6. He spreads the social doctrine
of the common good
through words and deeds.
7. He speaks through deeds
as well as words,
for he know that deeds
speak louder than words.
8. Through words and deeds
he brings into existence
a common unity,
the common unity
of a community.

V. Community Spirit {201} — 1 time

1. Communitarianism
is the rediscovery
and the exemplification
of what the Kiwanis
and Rotarians
used to talk about,
namely,
the community Spirit.
2. The community spirit
is no more common
than common sense
is common.
3. Everybody knows
that common sense
is not common,

but nobody believes
that common sense
should not be common.

4. The community spirit
should be common
as well as common sense
should be common.
5. If common sense was common,
Bolshevist socialists
would not be
rugged collectivists;
they would be
communitarian personalists.

VI. Franciscans and Jesuits {202} — 1 time

1. Franciscans and Jesuits
believe in the community spirit
just as much
as Kiwanis and Rotarians.
2. While Kiwanis and Rotarians
used to talk about the common spirit,
Franciscans and Jesuits
did something about it.
3. Kiwanis and Rotarians
used to talk
about service,
but never forgot
profitable service.
4. Franciscans and Jesuits
may not say much
about service,
but continue to render
unprofitable service.
5. Franciscans and Jesuits
believe in the responsibility
of private property

but they believe also
in the practicality
of voluntary poverty.

VII. Counsels of the Gospel¹⁷² {203} — 1 time

1. Someone said
that *THE CATHOLIC WORKER*
is taking monasticism
out of the monasteries.
2. The Counsels of the Gospel
are for everybody,
not only for monks.
3. Franciscans and Jesuits
are not monks.
4. Franciscans are Friars,
and the world is their monastery.
5. Jesuits are the storm troops
of the Catholic Church,
and ready to be sent
where the Holy Father
wishes to send them.
6. The Counsels of the Gospel
are for everybody,
and if everybody
tried to live up to it
we would bring order
out of chaos,
and Chesterton would not have said
that Christianity
has not been tried.

172. The counsels of the Gospel, or the evangelical counsels, refer to the three vows taken by those entering religious orders: chastity, poverty, and obedience. Traditionally, Catholic theology has viewed these Gospel-inspired counsels as not necessary for salvation, but as voluntary practices for those wishing to obtain Christian perfection. Maurin and Day critiqued minimalist visions of Christianity that judged the counsels as unnecessary and advocated a maximalist vision in which all strived for Christian perfection.

SEPTEMBER 1936 COMMUNITARIAN PERSONALISM

I. They and We {166}

II. Basic Power {204} — 1 time

1. Bourgeois Capitalism
is based on the power
of hiring and firing.
2. Fascist Corporatism
and Bolshevist Socialism
are based on the power
of life and death.
3. Communitarian Personalism
is based on the power
of thought and example.

III. Thinking Individual {205} — 1 time

1. Thinking is individual,
not collective.
2. Fifty million Frenchmen
may be wrong,
while one Frenchman
may be right.
3. One thinks
better than two,
and two
better than two hundred.
4. The national thinking
of Benito Mussolini,
the racial thinking
of Adolph Hitler,
and the mass thinking
of Joseph Stalin
are not what I mean
by thinking.
5. Read *The Crowd*,
by Gustave Le Bon.

IV. Social Power {206} — 1 time

1. Social power
is more important
than political power.
2. And political power
is not the road
to social power.
3. The road to social power
is the right use
of liberty.
4. Read *Our Enemy the State*
by Albert J. Nock.

V. Give Me Liberty {207} — 1 time

1. Patrick Henry said,
“Give me liberty,
or give me death!”
2. What makes man
a man
is the right use
of liberty.
3. The rugged individualists
of the Liberty League,
the strong-arm men
of the Fascist State,
and the rugged collectivists
of the Communist Party
have not yet learned
the right use
of liberty.
4. Read *Freedom in the Modern World*,
by Jacques Maritain.

VI. Leadership {208} — 1 time

1. Everybody
looks for a leader
and nobody
likes to be dictated to.

2. Mussolini, Hitler, and Stalin
try to be at the same time
leaders and dictators.
3. A leader is a fellow
who follows a cause
in words and deeds.
4. A follower is a fellow
who follows the leader
because he sponsors the cause
that the leader follows.
5. Read *Leadership or Domination*,
by Paul Pigors.
6. Paul Pigors
makes a case for domination
in times of crisis,
and in this he is wrong.
7. Domination is not the way
to create order
out of chaos.
8. Leadership is always the way
to create order
out of chaos.

VII. Communitarian Personalism {209} — 1 time

1. "A man is a man
for all of that,"
says Robert Burns.
2. To bring out
that man in man,
such is the purpose
of the Communitarian Movement.
3. A Communitarian is a fellow
who refuses to be
what the other fellow is,
and chooses to be
what he wants
the other fellow
to be.

4. Read *Easy Essays*,¹⁷³
by Peter Maurin.

VIII. The Forgotten Man {60}

IX. Bourgeois Slogans {64}

OCTOBER 1936 SUPERFLUOUS GOODS

I. The Problem of Today {210} — 1 time

1. General Johnson says
that the problem of today
is not to increase
producing power,
but to increase
consuming power.
2. Saving to invest
is considered
a bourgeois virtue,
while spending to consume
is considered
a bourgeois vice.
3. While the thrifty bourgeois
increases the producing power
the bourgeois spendthrift
increases the consuming power.

II. With Our Superfluous Goods {211} — 1 time

1. Bishop von Ketteler says
that we are bound
under the pain of mortal sin
to relieve the extreme needs

173. When this essay was published, Maurin had recently published his first collection of essays in book form: Peter Maurin, *Easy Essays* (New York: Sheed & Ward, 1936).

- of our needy brother
with our superfluous goods.
2. With our superfluous goods
we build white elephants
like the Empire State Building.
3. With our superfluous goods
we build power houses
which increase the producing power
and therefore
increase unemployment.
4. With our superfluous goods
we build colleges
which turn out students
into a changing world
without telling them
how to keep it from changing
or how to change it
to suit college graduates.

III. The Wisdom of Giving {123}

IV. Ambassadors of God {212} — 1 time

1. What we give to the poor
for Christ's sake
is what we carry with us
when we die.
2. We are afraid
to pauperize the poor
because we are afraid
to be poor.
3. Pagan Greeks used to say
that the poor
"are the ambassadors
of the gods."
4. To become poor
is to become
an Ambassador of God.

V. We Seem to Think {213} — 1 time}

1. St. Francis thought
 that to choose to be poor
 is just as good
 as if one should marry
 the most beautiful girl in the world.
2. We seem to think
 that poor people
 are social nuisances
 and not the Ambassadors of God.
3. We seem to think
 that Lady Poverty
 is an ugly girl
 and not the beautiful girl
 that St. Francis of Assisi
 says she is.
4. And because we think so,
 we refuse to feed the poor
 with our superfluous goods
 and let the politicians
 feed the poor
 by going around
 like pickpockets,
 robbing Peter
 to pay Paul,
 and feeding the poor
 by soaking the rich.

VI. If {214} — 1 time

1. If Spanish Catholics
 had fed the poor
 with their superfluous goods,
 the Reds would not now
 want to relieve them
 of their superfluous goods.
2. If American Catholics
 were building churches
 in rural districts

with their superfluous goods
 they would increase
 the consuming power
 and make an impression
 on the depression
 through the expression
 of their Catholic faith.

VII. The Stuff and the Push {215} — 1 time

1. I was in a cafeteria
 in Greenwich Village.
2. Two young fellows
 were talking.
3. One said to the other,
 “Your father has the stuff,
 but he hasn’t the push.”
4. And the other said:
 “And I have the push,
 but not the stuff.”
5. The father had the stuff,
 but he could not push it,
 and the son had the push,
 but he had nothing to push.
6. Catholic journalists
 have the stuff,
 but do not have the push,
 and non-Catholic journalists
 have the push,
 but do not have the stuff.

VIII. Blowing the Dynamite {3}

HOUSES OF HOSPITALITY {216} — 1 time

1. The Pagan Greeks thought
 that people in need
 are the ambassadors
 of the gods.

2. A House of Hospitality
is a house where the guests
are considered
as the Ambassadors of God.
3. The Ambassadors of God
must not be
bossed or bounced.
4. It is a privilege
for Catholic workers
to be of service
to the Ambassadors of God
in a House of Hospitality.
5. The Ambassadors of God
are obliged
to adjust themselves
to our ways.
6. The Ambassadors of God
are not saints
but they give us
the opportunity
to become saints
by serving them
for Christ's sake.

OPEN LETTER TO FATHER LORD, S.J.¹⁷⁴ {217} — 1 time

Dear Father:

1. We are living
in a period of chaos.
2. Our task must be
to create order
out of chaos.
3. Creating order
out of chaos
ought to be the task
of religious orders.

174. In some collected editions, this essay is referred to as "Fourth Open Letter to Fr. Lord, S.J."

4. The Jesuit Order
would do well
to open up
Houses of Hospitality
for the benefit
of all college graduates,
non-Catholics,
as well as Catholics.
5. In those Houses of Hospitality
unemployed college graduates
would be given
an historical background.
6. Professor Carlton Hayes says
that our religion
is the only
historical religion.
7. A Catholic historical background
given the unemployed
college graduates
in Houses of Hospitality
would be
the best antidote
to Marxist materialism.
8. It ought also to be
that kind of historical background
that would make them
Co-operators
or Guildists
or Distributists
or Communitarians.
9. It would make them
look up to the individual,
not to the State,
for the solution
of social problems.

—Yours for the Green Revolution,
Peter Maurin

NOVEMBER 1936 THE PLURALIST STATE

- I. Secularism Is a Pest {22}
- II. Liberals Not Liberators {13}
- III. The Age of Treason {14}
- IV. Utilitarian Thought {218} — 1 time
 - 1. When English philosophers
broke away
from Medieval thought
they formulated
what is called
a utilitarian philosophy.¹⁷⁵
 - 2. Locke, Hobbes and Hume,
the utilitarian philosophers,
had for disciples
the futilitarian economists
of the Manchester School.¹⁷⁶
 - 3. Since the advent
of the Manchester School,
the School of Laissez Faire,
religion has nothing to do

175. Utilitarianism is a philosophy that is consequentialist. One of its modern founders, Jeremy Bentham (1748–1832), wrote, “It is the greatest happiness of the greatest number that is the measure of right and wrong.” Maurin was critical of utilitarian philosophy for separating divine revelation from morality. In this essay, Maurin made a tendentious claim that Locke, Hobbes, and Hume were utilitarians even though they all died before the term was coined and held views that were distinct from utilitarianism (and from one another). It may be fair to say that all three of them, plus the real utilitarians, tried to find philosophical truth without a transcendent reference point, and this was Maurin’s complaint. In the next essay, Maurin referred to futilitarian economics, which he believed carried utilitarianism’s harmful separation to its futile conclusion in economics.

176. “The Manchester School” is a term for the political, economic, and social movements that emerged in the nineteenth century with a group of businessmen in Manchester, England. Building on the economic theories of Adam Smith, this group was known for advocating free trade, laissez-faire government policies in economics, and the separation of church and state.

with political economy
 because political economy
 has nothing to do
 with social ethics.

V. Futilitarian Economics {219} — 1 time

1. The Futilitarian Economists
 of the Manchester School
 thought that the general interest
 of human society
 would be well served
 if everybody
 was always mindful
 of his material interest.
2. The Futilitarian Economists
 of the Manchester School
 thought that everything
 would be lovely
 if everybody took in
 each other's washing.
3. The Futilitarian Economists
 of the Manchester School
 believed in the law
 of supply and demand
 and could never conceive
 of the possibility
 of too much supply
 and not enough demand.

VI. Futilitarian States {220} — 1 time

1. The Futilitarian Economists
 of the Manchester School
 thought that business
 is just business
 and that politics
 should keep out of business.

2. The Futilitarian Economists
of the Manchester School
thought that the State
is only useful
when it helps business men
to collect their debts.
3. The war of 1914
and the peace of 1919
are the logical result
of the foolish notions
of the Futilitarian Economists
of the Manchester School.
4. England, France and America,
our Futilitarian States,
are now busy
trying to solve the problems
brought about
by the lack of understanding
of the Futilitarian Economists
of the Manchester School.

VII. Totalitarian States {221} — 1 time

1. England, France and America
think they can muddle through
with their eighteenth-century politics.
2. Russia, Italy and Germany
have given up the idea
of two, three or more
political parties
and have adopted the idea
of one political party.
3. In the Futilitarian States
everybody is told
“Mind your own business.”
4. In the Totalitarian States
everybody is told
“Do what we tell you

or out you go
to the Concentration Camp.”

VIII. Pluralist Thought {222} — 1 time

1. Humanists believe
with Robert Burns
that “a man is a man
for all of that.”
2. Theists believe
that God created the world,
that He is our Father,
and that we are all brothers.
3. Protestants believe
that God, our Father,
sent His only begotten Son
to save the world
from sin.
4. Catholics believe
that Jesus Christ
established a Church,
and that this Church
is the Catholic Church.
5. Humanists
are just Humanists.
6. Theists are Humanists
plus Theists.
7. Protestants are Humanists
plus Theists
plus Christians.
8. Catholics are Humanists
plus Theists
plus Christians
plus Catholics.

IX. Pluralist State {223} — 1 time

1. The belief in the human personality
is the common belief

- of Humanists, Theists,
Protestants, Catholics.
2. On this common belief
of human personality
Humanists, Theists,
Protestants, Catholics,
could very well build up
a Pluralist State.
3. Futilitarian States
as well as Totalitarian States
are not based
on the cultural tradition
of the Western World.
4. The Pluralist State
is a State
where Humanists
try to be human;
Orthodox Jews
try to be Jews;
Christian Protestants
try to be Christians,
and Catholics
try to be Catholics.

X. Allied Techniques {224} — 1 time

1. Social movements
based on personal responsibility
are not hindered
by the Pluralist State.
2. The Cooperative Movement,
the Guildist Movement,
the Agrarian Movement,
the Communitarian Movement,
find themselves at home
in the Pluralist State.
3. The Pluralist State
does not try
to solve the social problem

by passing laws
or creating bureaus,
but by removing
from the Statute Book
all the laws
that hinder the activities
of the social movements
based on personal responsibility.

4. The Pluralist State
stands for leadership,
not dictatorship.

DECEMBER 1936
BACK TO NEWMANISM

- I. No Recourse {132}
II. Politics vs. Politics {20}
III. Business Is Business {11}
IV. Bourgeois Slogans {64}
V. Teachers of Subjects {12}
VI. Not My Subject {44}
VII. THE N.R.A. {163}
VIII. Unity of Thought {46}
IX. About Textbooks {225} — 1 time

President Hutchins of the University
of Chicago says:

1. "How can we call
a man educated
who has never read
any of the great books
of the Western World?"

2. "Yet today,
 it is entirely possible
 for a student
 to graduate
 from the finest
 American colleges
 without having read
 any of them
 except perhaps Shakespeare.
3. "Of course the student
 may have heard of these books
 or at least
 of their authors.
4. "But this knowledge
 is gained in general
 through textbooks.
5. "And the textbooks have probably
 done as much
 to degrade American intelligence
 as any single force."¹⁷⁷

X. It Must Be Used {226} — 1 time

Cardinal Newman says:

1. "If the intellect
 is a good thing,
 then its cultivation
 is an excellent thing.
2. "It must be cultivated
 not only as a good thing,
 but as a useful thing.
3. "It must not be useful
 in any low,
 mechanical,
 material sense.

177. The quote is from Robert Maynard Hutchins, *The Higher Learning in America* (New Haven: Yale University, 1936), 78.

4. "It must be useful
in the spreading
of goodness.
5. "It must be used
by the owner
for the good
of himself
and for the good
of the world."¹⁷⁸

JANUARY 1937

OUTDOOR UNIVERSITIES

I. Scholar and Bourgeois {45} [part 1]

II. Scholar and Worker {45} [part 2]

III. On to the Street {227} — 1 time

1. Fr. Bede Jarrett says:
"The truths of a generation
become the platitudes
of the next generation."
2. Henrik Ibsen says:
"Thought must be rewritten
every twenty years."
3. That is to say
eternal principles
must at all times
be presented
in the vernacular
of the man on the street.
4. Emerson says
that the way
to acquire the vernacular

178. The quote was a paraphrase from Newman's 1852 book *Discourses on the Scope and Nature of University Education*, Discourse Eight. This quote was also in Robert Maynard Hutchins, *Higher Learning in America*, 63–64.

of the man of the street
 is to go to the street
 and listen
 to the man of the street.¹⁷⁹

5. The way to become dynamic
 and cease to be academic
 is to rub shoulders
 with the men on the street.

IV. What the Unemployed Need {10}

V. Professors of an Outdoor University {93}

VI. Laborers of an Outdoor University {94}

VII. Hands and Heads {228} — 1 time

1. Someone said
 that the Catholic Worker
 is a movement
 for down-and-outs.
2. And it is a movement
 for down-and-outs,
 including
 down-and-out business men,
 down-and-out college graduates,
 and down-and-out college professors.
3. In the Catholic Worker
 besides being fed,
 clothed and sheltered,
 people learn
 to use their hands
 as well as their heads.
4. And while they learn
 to use their heads
 to guide their hands,

179. For the likely source of this quote, see the biographical glossary entry on Emerson.

the use of their hands,
 improves a great deal
 the working of their heads.

VIII. Silver Springs {229} — 1 time

1. In Silver Springs
 a few miles
 from Washington, D. C.,
 the Missionaries
 of the Holy Trinity
 combine manual labor
 with intellectual pursuits.
2. They go to the Catholic University
 in the morning,
 build their own campus
 or cultivate their land
 in the afternoon
 and do their homework
 in the evening.
3. While they do manual labor
 their mind is taken off
 their studies,
 which is to the benefit
 both of their health
 and their studies.
4. In Silver Springs
 scholars
 try to be workers
 and workers
 try to be scholars.

IX. Three Books¹⁸⁰ {230} — 1 time

1. The machine
 is not an improvement
 on man's skill;

180. Normally, book lists are not counted as Easy Essays, but this book list included commentary.

- it is an imitation
of man's skill.
2. Read *Post-Industrialism*
by Arthur Penty.
 3. The best means
are the pure means
and the pure means
are the heroic means.
 4. Read *Freedom*
in the Modern World
by Jacques Maritain.
 5. The future of the Church
is on the land,
not in the city;
for a child
is an asset
on the land
and a liability
in the city.
 6. Read *The Church*
and the Land
by Fr. Vincent McNabb, O.P.

SO-CALLED COMMUNISTS (Written for Bolshevik Socialists)

- I. Bolshevik Socialists {96}
- II. In Bolshevik Russia {231} — 1 time
 1. The State withers away
in a Communist society,
but the State
has not withered away
in Bolshevik Russia.
 2. There is no wage system
in a Communist society,
but there is a wage system
in Bolshevik Russia.

3. There is no dictatorship
in a Communist society,
but there is a dictatorship
in Bolshevik Russia.
4. There is no investing class
in a Communist society,
but they sell Government bonds
in Bolshevik Russia.

III. Economic Determinism {232} — 1 time

1. Bolshevik Socialists
stand for economic determinism.
2. According to the theory
of economic determinism,
Bourgeois Capitalism
creates Bourgeois ideology
and Bolshevik Socialism
creates Bolshevik ideology.
3. According to the same theory,
Bolshevik ideology
can never be the product
of Bourgeois Capitalism.
4. But Marx and Lenin
expressed Bolshevik ideology
while living
under Bourgeois Capitalism.
5. Marx and Lenin
must be a mystery
to Bolshevik Socialists.

IV. Class Struggle¹⁸¹ {233} — 2 times

1. Bolshevik Socialists
credit Bourgeois Capitalism
with an historical mission.

181. The other occurrence of the essay was abridged.

2. If Bourgeois Capitalism
fulfills an historical mission,
it should not be
interfered with
in the fulfilling
of that historical mission.
3. When Bolshevick Socialists
foster the class-struggle,
they delay the fulfilling
of the historical mission
which they credit
to Bourgeois Capitalism.
4. There is no sense
in delaying the fulfilling
of the historical mission
of Bourgeois Capitalism
by throwing the monkey-wrench
of class-struggle
into the economic machinery.

V. Proletarian Dictatorship {234} — 1 time

1. Bolshevick Socialists
stand for proletarian dictatorship.
2. A bourgeois without money
may be as bourgeois
as a bourgeois with money.
3. The bourgeois-minded
proletarian
and the bourgeois-minded
capitalist
are spiritually related.
4. The bourgeois-minded
proletarian
is a chip off the old block—
the bourgeois-minded
capitalist.

5. All the sins of the father—
the bourgeois-minded
capitalist—
are found in the son—
the bourgeois-minded
proletarian.
6. The bourgeois-minded
proletarian
is no more fit to rule
than the bourgeois-minded
capitalist.
7. Proletarian dictatorship
as well as
capitalist dictatorship,
are no substitutes
for personalist leadership.

VI. Personalist Leadership¹⁸² {235} — 1 time

1. A Leader is a fellow
who follows a cause.
2. A Follower is a fellow
who follows the Leader,
because he sponsors the cause
that the Leader follows.
3. Thought must be expressed
in words and deeds,
and deeds speak
louder than words.
4. To be a Leader
requires thought
as well as technique.
5. The thought must appeal to reason,
and the technique
must be related to the thought.

VII. The Catholic Worker {140}

182. There are two stanzas in this essay that are like essay {208}, but it is otherwise quite different.

FEBRUARY 1937
EASY ESSAYS

This essay appeared in *The Record*, the student paper of St. John's University, Collegeville, Minnesota. *The Record* has just celebrated its fiftieth anniversary.

I. The Thinking Man's Journalist¹⁸³ {236} — 2 times

1. Mark Hanna used to say,
 "When a dog
 bites a man,
 it is not news;
 but when a man
 bites a dog,
 it is news."
2. To let everybody know
 that a man
 has bitten a dog
 is not good news;
 it is bad news.
3. To tell everybody
 that a man died
 leaving two million dollars,
 may be journalism,
 but it is not
 good journalism.
4. But to tell everybody
 that the man died
 leaving two million dollars
 because he did not know
 how to take them with him
 by giving them to the poor
 for Christ's sake
 during his lifetime
 is good journalism.

183. Also known as "Journalism: Good and Bad." The other instance of the essay contained minor changes in phrasing, but was essentially the same.

5. Good journalism
is to give the news
and the right comment
on the news.
6. The value of journalism
is the value of the comment
given with the news.
7. To be a good journalist
is to say something interesting
about interesting things
or interesting people.
8. The news is the occasion
for the journalist
to convey his thinking
to unthinking people.
9. Nothing can be done
without public opinion,
and the opinion
of thinking people
who know how
to transmit their thinking
to unthinking people.
10. A diary is a journal
where a thinking man
records his thinking.
11. The *Journal Intime*,
of Frederic Amiel
is the record of the thinking
of Frederic Amiel.
12. The thinking journalist
imparts his thinking
through a newspaper
by relating his thinking
to the news of the day.
13. By relating his thinking
to the news of the day,
the thinking journalist
affects public opinion.

14. By affecting public opinion,
the thinking journalist
is a creative agent
in the making of news
that is fit to print.
15. The thinking journalist
is not satisfied
to be just a recorder
of modern history.
16. The thinking journalist
aims to be a maker
of that kind of history
that is worth recording.

MARCH 1937

CAESARISM OR PERSONALISM

I. Caesar or God {237} — 1 time

1. Christ says:
“Render to Caesar
the things that are Caesar’s
and to God
the things that are God’s.”¹⁸⁴
2. The Fascist Caesar,
the Nazi Caesar,
the Bolshevik Caesar

184. This quote, attributed to Jesus, is found in the Gospels of Matthew, Mark, and Luke. In each telling of the story, Jesus is asked if it is lawful to pay taxes to the Roman government. Jesus asks that a coin be brought forward. Noting that the coin has the likeness and inscription of Caesar, Jesus tells them, “Render to Caesar the things that are Caesar’s and to God the things that are God’s.” This passage has traditionally been interpreted as noting the different responsibilities that a person has for God and country. Some biblical scholars have observed that people are made in the likeness of God (Genesis 1) and have God’s law inscribed on their hearts (Jeremiah 31:33). Therefore, while the likeness and inscription on the coin denote it as Caesar’s property, the likeness and inscription on the human person denote that we belong to God and that our duty to God supersedes our duty to the state.

are not satisfied
 with the things
 that are Caesar's;
 they also want
 the things that are God's.

3. When Caesar sets up a claim
 to the things that are God's
 he sets himself up
 as God.

4. And when Caesar
 sets himself up as a god
 he sets himself up
 as a faker.

5. When Caesar
 sets himself up as a faker
 he should be denounced
 as a faker.

II. Fascist Caesar {238} — 1 time

1. The Fascist Caesar
 claims that the child
 belongs to the state.

2. The child does not belong
 to the state;
 it belongs
 to the parents.

3. The child
 was given by God
 to the parents;
 he was not
 given by God
 to the state

4. The parents
 must teach the child
 to serve God,
 from whom
 they received the child.

5. When the parents
 allow the state
 to grab the child
 and to act
 toward the child
 as if God
 did not matter
 they lose their claim
 to the allegiance
 of the child.

III. The Nazi Caesar {239} — 1 time

1. The Nazi Caesar
 claims that there are
 superior races
 and inferior races.
2. The superior race
 is always the one
 one happens to belong to.
3. The inferior race
 is always the one
 that refuses to recognize
 that superiority
 and claims to be
 the superior race.
4. If a race is superior
 to another race
 then the extermination
 of the inferior race
 is the moral duty
 of the superior race.
5. The superior race
 tries to believe
 that God works
 through the superior race.
6. The superior race
 conceives God
 as a racial god.

IV. The Bolshevik Caesar {240} — 1 time

1. The Bolshevik Caesar
says that there is no God,
but that there is
a messianic class.
2. And that the working class
needs to be guided
by those who are aware
of the messianic mission
of the working class.
3. The Communist Party
claims to be the guide
of the working class
in the fulfilling
of its messianic mission.
4. Those who contest
the superior wisdom
of the master minds.
of the Communist Party
are considered
as the enemies
of the Bolshevik revolution.
5. Many old-timers
in the Bolshevik movement
are now considered
the worst enemies
of the Bolshevik revolution.

V. Three Definitions {165}

VI. They and We {166}

VII. The Use of Liberty¹⁸⁵ {241} — 1 time

1. Patrick Henry said:
“Give me liberty
or give me death.”

185. This essay begins the same as {207}, but then diverges significantly.

2. Liberty is a great thing,
but few people
know how to use it.
3. Some use liberty
to become
rugged individualists.
4. Some would like to be
rugged individualists,
but don't know how,
and choose to be
rugged collectivists.
5. Some use liberty
by serving their fellowmen
for God's sake.
6. Some are moved by greed,
some are moved by grudge,
and some are moved by creed.

VIII. Modern Education {242} — 1 time

1. Thomas Jefferson says:
"The less government there is
the better it is."
2. If the less government there is
the better it is,
then the best kind of government
is self-government.
3. To teach people
to govern themselves,
such is the purpose
of education.
4. If we are threatened
with Caesarism
it is because educators
have failed
to educate.
5. Modern educators
do not educate
because they lack
unity of thought.

6. Modern educators
ought to read
Maritain's book,
Freedom in the Modern World.

IX. What Makes Man Human {86}

APRIL 1937

THE SIT-DOWN TECHNIQUE

I. On Gandhi Lines {243} — 1 time

1. Strike news
doesn't strike me,
but the sit-down strike
is a different strike
from the ordinary strike.
2. In the sit-down strike
you don't strike anybody
either on the jaw
or under the belt,
you just sit down.
3. The sit-down strike
is essentially
a peaceful strike.
4. If the sit-down strike
remains a sit-down strike,
that is to say,
a strike in which you strike
by just sitting down,
it may be a means
of bringing about
desirable results.
5. The sit-down strike
must be conducted
on Gandhi lines,
that is to say,

according to the doctrine
of pure means
as expressed by Jacques Maritain.

II. In the Middle Ages {244} — 1 time

1. The capitalist system
is a racketeering system.
2. It is a racketeering system
because it is
a profiteering system.
3. It is a profiteering system
because it is
a profit system.
4. And nobody
has found the way
to keep the profit system
from becoming
a profiteering system.
5. Harold Laski says:
“In the Middle Ages
the idea of acquiring wealth
was limited
by a body of moral rules
imposed under the sanction
of religious authority.”¹⁸⁶
6. But modern business men
tell the clergy:
“Mind your own business
and don’t butt into our business.”

III. Economic Economy {245} — 1 time

1. In the Middle Ages
they had a doctrine,
the doctrine
of the Common Good.

186. The quote is from Harold Laski, *The Rise of European Liberalism: An Essay in Interpretation* (1936; repr. Delhi: Aakar, 2005), 22.

2. In the Middle Ages
they had an economy
which was economical.
3. Their economy
was based on the idea
that God wants us
to be our brothers' keepers.
4. They believed
in the right to work
for the worker.
5. They believed
in being fair
to the worker
as well as the consumer.
6. They believed
in doing their work
the best they knew how
for the service
of God and men.

IV. Proper Property {246} — 1 time

1. Léon Harmel,
who was an employer,
not a labor leader,
says: "We have lost
the right concept of authority
since the Renaissance."¹⁸⁷
2. We have not only lost
the right concept of authority,
we have also lost
the right concept
of property.
3. The use of property
to acquire more property

187. The source of this quote is uncertain. Since Harmel was French, it is likely that Maurin translated it from a French source.

- is not the proper use
of property.
4. The right use of property
is to enable the worker
to do his work
more effectively.
 5. The right use of property
is not to compel the worker,
under threat of unemployment,
to be a cog in the wheel
of mass production.

V. Speed-Up System {247} — 1 time

1. Bourgeois capitalists
believe in the law
of supply and demand.
2. Through mass production,
bourgeois capitalists
increase the supply
and decrease the demand.
3. The speed-up system
and the extensive use
of improved machinery
has given us
technological unemployment.
4. As a Catholic worker
said to me:
“Ford speeds us up,
making us do
in one day
three times as much work
as before,
then he lays us off.”
5. To speed up the workers
and then lay them off
is to deny the worker
the right to work.

VI. Makers of Depressions {132}

VII. Collective Bargaining {248} — 1 time

1. Business men
 have made
 such a mess of things
 without workers' cooperation
 that they could do no worse
 with workers' cooperation.
2. Because the workers
 want to cooperate
 with the business men
 in the running of business
 is the reason why
 they sit down.
3. The sit-down strike
 is for the worker
 the means of bringing about
 collective bargaining.
4. Collective bargaining
 should lead
 to compulsory arbitration.
5. Collective bargaining
 and compulsory arbitration
 will assure the worker
 the right to work.

VIII. In the Rumble Seat¹⁸⁸ {249} — 1 time

1. There is nothing wrong
 with the sit-down strike
 if it is used to bring about
 collective bargaining.

188. The rumble seat was the compartment on pre-World War II cars that opened out of the rear where most cars today have trunks. The seat was exposed to the elements and was often used for servants. It was also called the dicky seat or the mother-in-law seat.

2. The aim of the N.R.A.
 was to bring about
 collective bargaining
 but, as Father Parsons said:
 “The N.R.A.
 made the mistake
 of placing labor
 in the rumble seat.”
3. Labor must sit
 in the driver’s seat—
 not in the rumble seat.
4. Bourgeois capitalists
 are not such good drivers
 as to be able to drive
 without the cooperation
 of organized labor.

IX. The Modern Mind {250} — 1 time

1. Organized labor,
 whether it be
 the A.F. of L.
 or the C.I.O.,¹⁸⁹
 is far from knowing
 what to do
 with the economic setup.
2. Organized labor,
 as well as
 organized capital,
 is the product
 of the modern mind.

189. The American Federation of Labor and the Congress of Industrial Organizations were both federations of labor unions that were very prominent during the 1930s. The AFL organized workers by specific trades (e.g., carpenters, bricklayers, etc.), and the CIO organized entire industries (e.g., autoworkers, mine workers, etc.). In 1955, they merged and became the AFL-CIO, which still exists today. Maurin was very critical of unions, which he viewed as prone to violence and too willing to treat their labor as a commodity, though in essay {243}, he admired a union that used Gandhian nonviolence to achieve its goal.

3. The modern mind
is in such a fog
that it cannot see the forest
for the trees.
4. The modern mind
has been led astray
by the liberal mind.
5. The endorsement
of liberal economics
by the liberal mind
has given us
this separation
of the spiritual
from the material,
which we call
secularism.

X. Paul Chanson {251} — 1 time

1. Organized labor,
organized capital,
organized politics
are essentially
secularist minded.
2. We need leaders
to lead us
in the making of a path
from the things as they are
to the things as they should be.
3. I propose the formation
of associations
of Catholic employers
as well as associations
of Catholic union men.
4. Employers and employees
must be indoctrinated
with the same doctrine.

5. What is sauce for the goose
is sauce for the gander.
6. Paul Chanson,
President of the Employers' Association
of the Port of Calais (France),
has written a book
expounding this doctrine,
Workers' Right
and the Guildist Order.

MAY 1937

CHRISTIANITY UNTRIED

- I. Not Practical {135}
- II. Blowing the Dynamite {3}
- III. Just as Bad {252} — 1 time
1. Non-Catholics say
that Catholic laymen
are led by the nose
by the clergy;
 2. Catholic laymen
are not led by the nose
by the clergy.
 3. As a matter of fact
Catholic laymen
are led by the nose
by non-Catholics.
 4. Catholic laymen
are the imitators
of non-Catholics;
 5. Catholic laymen
consider themselves
just as good
as non-Catholics;

6. Catholic laymen
 should tell non-Catholics
 “We are just as bad
 as you are.”

IV. Secularism {22}

V. Christ’s Message {52}

VI. The Law of Holiness {253} — 1 time

- In his encyclical
 on St. Francis of Sales
 the Holy Father says:
1. “We cannot accept the belief
 that this command of Christ
 concerns only
 a select and privileged group,
 and that all others
 may consider themselves
 pleasing to Him
 if they have attained
 a lesser degree
 of holiness.
 2. “Quite the contrary is true,
 as appears
 from the generality
 of His words.
 3. “The law of holiness
 embraces all men
 and admits
 of no exception.”¹⁹⁰

190. Maurin was quoting *Rerum omnium perturbationem*, an encyclical by Pius XI, issued on 26 January 1923, to mark the third centenary of St. Francis de Sales’s (1567–1622) entrance to eternal life. Pius offered de Sales as an example of personal holiness who prized meekness over personal gain. This essay also continued Maurin’s belief from essay {203} that a life of holiness as envisioned in the evangelical counsels was for all Christians, not just for vowed religious.

VII. What St. Francis Desired {53}

VIII. Rich and Poor¹⁹¹ {254} — 2 times

1. There is a rub
 between the rich
 who like
 to get richer,
 and the poor
 who don't like
 to get poorer.
2. The rich, who like
 to get richer
 turn to the Church
 to save them
 from the poor
 who don't like
 to get poorer.
3. But the Church
 can only tell the rich
 who like

191. The other version of the essay from July–August 1941 omitted the first stanza and added the following two stanzas to the end of the original essay: “It is the rich who choose to become richer who make the poor dissatisfied to be poor. But it is the rich who choose to become poor who make the poor satisfied to be poor.” There was also a version of the essay that was not published until after Maurin’s death in the February 1951 issue of the newspaper. It was significantly longer than the two published during his lifetime. It is included here: “1. They say that the rich are getting richer and the poor are getting poorer. 2. And the rich like to get richer and the poor don’t like to get poorer. 3. So there is a rub between the rich who like to get richer and the poor who don’t like to get poorer. 4. Afraid of the poor who don’t like to get poorer, the rich who like to get richer look to the State for protection. 5. But the State is not only the State of the rich who like to get richer it is also the State of the poor who don’t like to get poorer. 6. So the State sometimes chooses to help the many poor who don’t like to get poorer to the expense of the few rich who like to get richer. 7. Dissatisfied with the State the rich who like to get richer turn to the Church to save them from the poor who don’t like to get poorer. 8. But the Church can only tell the rich who like to get richer ‘Woe to you rich who like to get richer if you don’t help the poor who don’t like to get poorer.’ 9. It is the rich who try to become richer who make the poor dissatisfied to be poor. 10. But it is the rich who try to become poor who make the poor satisfied to be poor. 11. ‘The poor are the true children of the Church,’ says Bossuet. 12. In the economy of the Church the poor come first and the rich come last.”

to get richer,
“Woe to you rich,
who like to get richer
if you don’t
help the poor
who don’t like
to get poorer.”

IX. Better and Better Off {50}

JUNE 1937

UTILITARIANS FUTILITARIANS TOTALITARIANS

I. Utilitarian Philosophers {255} — 1 time

1. After a century
of Protestantism,
England and Scotland
saw the coming out
of a philosophical thought
known in history
as Utilitarian Philosophy.
2. While Luther and Calvin
discarded the authority of the Church
the Utilitarian Philosophers
discarded the authority
of Divine Revelation.
3. They tried to convince themselves
and convince other people
that the Church and the Bible
were a handicap,
rather than a help,
in man’s striving
towards the good life.

II. Futlitarian Economists {256} — 1 time

1. The Utilitarian Philosophers,
Hobbes, Locke, Hume,

- were followed
by the Futilitarian Economists
Adam Smith, Ricardo.
2. The Futilitarian Economists
thought that religion
had nothing to do
with business.
 3. They thought that everything
would be lovely
if everybody took in
each other's washing.
 4. They thought that everybody
should try to sell
what he has to sell
to the highest bidder.
 5. So people started
to think of time
in terms of money,
and ended by shouting:
"Time is money!"

III. Harold Laski Says {257} — 1 time

- Harold Laski,
professor of Political Science
in the London School of Economics,
has this to say:
1. "In the Middle Ages
the idea of acquiring wealth
was limited
by a body of moral rules
imposed under the sanction
of religious authority.
 2. "After 1500
those rules were evaded,
criticized, abandoned.
 3. "New concepts were needed to legalize
the new potentialities of wealth.

4. "The liberal doctrine
is the philosophical justification
of the new practices."¹⁹²

IV. Liberals and Liberators {13}

V. The Age of Treason {14}

VI. Fascism and Marxism {258} — 1 time

1. Now that economic liberalism
is dying out,
modern liberals
find themselves
on the spot.
2. They try to escape,
from what they consider to be
an untenable position.
3. In their attempt to escape
the shifting sands of liberalism,
they look for authority;
not the authority
of the teaching Church,
but the authority
of the political State
whether it be
the Marxist State
or the Fascist State.
4. Fascism is a stop-gap
between the dictatorship
of Bourgeois Capitalism
and the dictatorship
of Marxian Socialism.

VII. Capitalism, Fascism, Communism {259} — 1 time

In an article
published in the *Christian Front*,
Charles P. Bruehl says:

192. Like the other Laski quote, this quote is from Laski, *Rise of European Liberalism*, 22.

1. “Those who fondly believe
that Fascism
will save the world
from Communism
are laboring
under a fatal delusion.
2. “The Ideologies
of these two are too closely allied.
3. “They have too much in common
and their differences
can be readily effaced.
4. “The three, Capitalism, Fascism, Communism
are links in a chain.
5. “Imperceptibly
the one passes
into the other.
6. “All three are fundamentally
materialistic,
secularistic,
totalitarian.”¹⁹³

JULY 1937

FIGHTING COMMUNISM

I. Without Comments¹⁹⁴ {260} — 1 time

1. “I understand Catholic apologetics
but I don’t understand
Catholic sociology.”

—A Catholic Editor

2. “Your stuff is new to us.”

—A Catholic Layman

193. The quote is from Bruehl, “Communism and Capitalism,” *Christian Front* 2, no. 3 (March 1937): 40–41.

194. The sources of the quotes in this essay are unknown. Based on the last quote, these could be statements made to Maurin personally.

3. "There is nothing new about it;
it is Catholic doctrine."

—A Catholic Priest

4. "You are an idealist
and I am a materialist,
but I like to listen to you."

—A Communist

II. Twenty and Forty {261} — 1 time

1. A Dutch convert
used to say:
"When one is not a Socialist
at twenty,
there is something wrong
with his heart;
but if one is a Socialist
at forty
there is something wrong
with his head."¹⁹⁵
2. Dorothy Day,
Grace Branham,
and Marguerite Gage
were Socialists
at twenty.
3. And they did not
wait to be forty
to give up Socialism.
4. So there is nothing wrong
either with their hearts
or with their heads.

195. It is unclear to which Dutch convert Maurin is referring. The quote is often attributed to English statesmen Winston Churchill or French statesman Georges Clemenceau, but its true origin is unknown.

III. Works of Mercy {262} — 1 time

1. The order of the day
in Catholic circles
is to fight Communism.
2. To denounce Communism
in Catholic halls
is not an efficient way
to fight Communism.
3. The daily practice
of the Works of Mercy
is a more efficient way
to fight Communism.
4. The daily practice
of the Works of Mercy
by the first Christians
made the Pagans
say about the Christians
“See how they love each other.”

IV. Irish Scholars {263} — 1 time

- When the Irish scholars
decided to lay the foundations
of Mediaeval Europe,
they established:
1. Centers of Thought
in all the cities of Europe
as far as Constantinople
where people
could look for thought
so they could have light.
 2. Houses of Hospitality
where Christian charity
was exemplified.
 3. Agricultural Centers
where they combined
 - a) Cult
that is to say Liturgy

- b) with Culture
that is to say Literature
- c) with Cultivation
that is to say Agriculture.

V. Chinese Catholics¹⁹⁶ {264} — 2 times

1. Chinese Catholics
are showing us the way
to fight Communism.
2. Non-Catholic writers
are writing about
the mode of living
of the Brothers of St. John Baptist.¹⁹⁷
3. Chinese Communists
went to visit the Brothers
and told them
that their mode of living
is more perfect
than the mode of living
of the Communist Party.
4. The Brothers of St. John Baptist
try to exemplify
the Sermon on the Mount.
5. The Sermon on the Mount
is considered practical
by the Chinese Brothers
of St. John Baptist.

196. The September 1937 version has minor word changes from the original. The most significant is the use of term “Marxist Socialists” in stanza three instead of “Communist Party.”

197. The Chinese Catholics were Little Brothers of St. John the Baptist. They had been recently established in China in 1928 by the Belgian priest Fr. Vincent Lebbe. To support China against the Japanese invasions of the 1930s, the Little Brothers rescued and treated thousands of Chinese soldiers from the front lines. The most recent invasion, the Second Sino-Japanese War, had begun in July 1937, the month this issue of the paper was published. The non-Catholic writer that Maurin was alluding to is uncertain. Most Western literature about the Little Brothers is in French, so it possible that Maurin was referring to something he read in a French periodical.

VI. Five Books {265} — 1 time

1. If you want to know
what industrialism
has done to man,
read *Man, the Unknown*
by Dr. Alexis Carrel.
2. If you want to know
how we got that way,
read *A Guildsman's
Interpretation of History*,
by Arthur Penty.
3. If you want to know
what it is
to be a bourgeois,
read *The Bourgeois Mind*,
by Nicholas Berdyaev.
4. If you want to know
what religion
has to do with culture,
read *Enquiries Into
Religion and Culture*,
by Christopher Dawson.
5. If you want to know
what to do with freedom,
read *Freedom
in the Modern World*,
by Jacques Maritain.

FAITH AND REASON {266} — 1 time

1. St. Thomas Aquinas believed
in reason with faith.
2. Martin Luther believed
in faith without reason.
3. Thomas Paine believed
in reason without faith.
4. Modern Liberals believe
neither in faith nor reason.

5. Modern Fascists believe
in blood-thinking.
6. Modern Marxists believe
in dialectic materialism.
7. Mortimer Adler believes
that philosophers
have not found
anything new
since Aristotle.
8. And St. Thomas Aquinas believed
what Aristotle believed
as well as
what St. Augustine believed.

AUGUST 1937 AGAINST CLASS WAR

I. No Recourse {132}

II. Business Is Business {11}

III. The Trouble Has Been {267} — 1 time

Hilaire Belloc says:

1. The modern proletarian
works less hours
and does far less
than his father.
2. He is not even
primarily in revolt
against insecurity.
3. The trouble has been
that the masses
of our towns
lived under
unbearable conditions.
4. The contracts
they were asked to fulfill
were not contracts

that were suitable
to the dignity of man.

5. There was no personal relation
between the man
who was exploited
and the man
who exploited him.
6. Wealth had lost
its sense of responsibility.

IV. Twin Cities {268} — 1 time

1. In St. Paul,
there are few strikers
and few Reds.
2. In Minneapolis
there are plenty of strikes
and plenty of Reds.
3. In St. Paul
the employers
try to play fair
with the workers
and the workers
with the employers.
4. In Minneapolis
the employers
choose to be
rugged individualists
and the workers
consent to be
rugged collectivists.
5. Rugged individualists
and rugged collectivists
are spiritually related.

V. Class-Consciousness {269} — 1 time

1. Georges Sorel thought
that violence

- is the midwife
of existing societies.
2. When the employers
believe in violence
the workers also
believe in it.
 3. Class-consciousness
among employers
brings class-consciousness
among the workers.
 4. To do away
with class-struggle
we must first of all
do away
with class-consciousness
among employers.
 5. The workers are
what the employers
make them.
 6. When employers
are moved by greed
the workers are inclined
to carry a grudge.

VI. Paul Chanson Says {270} — 1 time

1. Whether we like it or not
the economic system
is necessarily related
to the regime of appropriation
of the tools of production.
2. If Bourgeois Capitalism
appropriates the ownership
the worker becomes a serf.
3. If Bolshevik Socialism
monopolizes the ownership
the worker's condition
is not better.

4. He is reduced
to a state of slavery.
5. Only a Guildist
and Communitarian Economy
will bring about
the worker's emancipation.
6. Paul Chanson
who says those things
is not a labor leader.
7. He is the President
of the Employers' Association
of the Port of Calais (France).

SEPTEMBER 1937

UNPOPULAR FRONT

I. Four in One {271} — 1 time

The Unpopular Front
is a front composed of:

1. Humanists
who try to be human
to man.
2. Theists
who believe
that God wants us
to be our brother's keeper.
3. Christians
who believe
in the Sermon on the Mount
as well as
the Ten Commandments.
4. Catholics
who believe
in the Thomistic Doctrine
of the Common Good.

II. They and We {166}

III. What Makes Man Human {86}

IV. Jewish Jubilee {272} — 1 time

1. The Jews had a way
to solve their financial
problems.
2. Every fiftieth year
debts were remitted,
land went back
to the owners,
slaves were set free.
3. The Jews did that
because they believed
that God created the world.
4. The Jews believed
in the Fatherhood of God
as well as
the Brotherhood of Man,
for God wants us
“to be our brother’s keeper.”

V. Let the Jews Be Jews {273} — 1 time

Ludwig Lewisohn says:

1. Nowhere in the world
have the Jews
made the effort
they did in Germany
to become assimilated.
2. They ceased to be Jews
and were merely Germans.
3. What did it profit them?
4. And what does it
profit anyone
at any time,
to be just

a second rate imitation
of the real thing?

5. Let the Jews be Jews
which is perfectly compatible
with being
as good Americans
as the best.
6. By so doing
they will command respect.

VI. For Christ's Sake {274} — 1 time

1. The First Christians
were real Christians.
2. They died for their faith.
3. Before dying for Christ's sake
the First Christians
fed the hungry
for Christ's sake;
clothed the naked
for Christ's sake;
sheltered the homeless
for Christ's sake;
instructed the ignorant
for Christ's sake.
4. And because they did
all those things
for Christ's sake,
their Pagan contemporaries
said about them,
"See how they love each other."
5. The First Christians
did everything
for Christ's sake
and nothing
for business' sake.

VII. Chinese Catholics {264}

OCTOBER 1937
BOURGEOIS COLLEGES

- I. Catholic Bourgeois {147}
- II. On the Campus {41}
- III. Business Is Business {133}
- IV. Not My Subject {44}
- V. A Commencement {64}
- VI. In a Changing World {148}
- VII. Looking for Jobs {149}
- VIII. Indoctrination {151}
- IX. On Farming Communes {152}

DECEMBER 1937
WAR AND PEACE

- I. Right and Wrong {181}
- II. Barbarians and Civilized¹⁹⁸ {275} — 2 times
 - 1. We call barbarians
 people living
 on the other side of the border.
 - 2. We call civilized
 people living
 on this side of the border.
 - 3. We civilized,
 living on this side of the border,
 are not ashamed
 to arm ourselves to the teeth

198. The other version contained slightly different wording and concluded with the following stanza: "Barbarian people don't understand civilization but civilized people think they themselves do."

- so as to protect ourselves
 against the barbarians
 living on the other side.
4. And when the barbarians
 born on the other side
 of the border,
 invade us,
 we do not hesitate
 to kill them
 before we have tried
 to civilize them.
5. So we civilized
 exterminate barbarians
 without civilizing them.
6. And we persist
 in calling ourselves civilized.

III. Germans and French {139}

IV. Italians and Ethiopians {276} — 1 time

1. Italian soldiers
 went to Ethiopia
 to civilize the Ethiopians.
2. The Italian soldiers
 still think
 that invaders
 can civilize the invaded.
3. But the Ethiopians
 do not like the way
 the Italian soldiers
 try to civilize them.
4. The best way
 to civilize the Ethiopians
 is to prepare
 Ethiopian young men
 for the priesthood.¹⁹⁹

199. It should be noted that Ethiopia has practiced Christianity for about as long as Italy, though the church in Ethiopia has long been associated with the Coptic Orthodox Church.

5. As Christopher Dawson says,
 culture
 has a lot to do
 with religion.²⁰⁰

V. Spaniards and Moors²⁰¹ {277} — 1 time

1. Moors from Morocco
 ruled part of Spain
 for eight hundred years.
2. They imposed Mohammedism
 on the Spaniards
 through the power of the sword.
3. After eight hundred years,
 the Spanish Christians
 decided to give the Moors
 a dose of their own medicine.
4. So the Spanish Christians
 drove the Moors out of Spain
 through the power of the sword.
5. Before the war,
 Spanish Christians
 failed to make use
 of the power of the word.
6. Spanish Christians
 seem to have more faith
 in the power of the sword
 than the power of the word.
7. So had the Moors
 when ruling part of Spain
 for eight hundred years.

200. This is probably a reference to Christopher Dawson's book of essays *Enquiries into Religion and Culture* (New York: Sheed & Ward, 1933).

201. This essay briefly recounts the history of the Islamic conquest of the southern Iberian Peninsula in the eighth century and Spain's "reconquest" of the peninsula in the late fifteenth century. The years following the "reconquest" entailed the forced conversions or expulsion of Jews and Muslims.

VI. Stalinites and Trotskyites {278} — 1 time

1. Eugene Lyons says
that Lenin and Trotsky
accepted the idea
that the end
justifies the means.
2. They thought
that an idealistic end
could be reached
by bloody means.
3. Because they resorted
to bloody means,
Stalin resorts
to bloody means.
4. The State has not yet
withered away
and the Communist ideal
is still out of sight.

JANUARY 1938
BUSINESS IS THE BUNK

I. No Recourse {132}

II. Business Is Selfishness {11}

III. Money Making {279} — 1 time

1. Business men
are not in business
for their health.
2. They are in business
to make money.
3. Because business men
are in business
to make money
they replace men
with machinery.

4. But as Mussolini says
 “Machines
 do not eat.”
5. Because machines
 do not eat
 they decrease
 the consuming power
 and increase
 the producing power.
6. Our economic system
 is out of joint
 because
 people with money
 do not buy,
 and people without money
 cannot buy
 what they wish to buy.

IV. Providing Jobs²⁰² {280} — 2 times

1. In the years
 of prosperity
 the employers
 were providing jobs.
2. But the job providers
 do no longer
 provide jobs.
3. And the job hunters
 are sore
 because the job providers
 do no longer know
 how to provide jobs.
4. And the job hunters
 turn to the State
 and ask the State

202. Also known as “Employers of Labor.” The first two stanzas of the other version replaced the term “job provider” with “employer of labor” and the phrase “provide jobs” with “employ labor.”

to do for them
 what business men
 fail to do.

5. Because business men
 do no longer know
 how to provide jobs,
 the State
 takes up the job
 of providing jobs.

V. W.P.A.²⁰³ {281} — 3 times

1. Someone said
 that what is needed
 is a machine
 that could do the work
 of one man
 and would take ten men
 to run it.
2. But as somebody else said
 “We don’t need it;
 we have it already,
 the W.P.A.”
3. In England
 they have the dole.
4. Here, we don’t have the dole;
 we have the W.P.A.
5. W.P.A. jobs
 cost three times as much
 as home relief.
6. That money comes
 from taxpayers
 or investors
 in Government bonds.

203. The two other versions omitted stanzas three and four. In addition, the October 1938 version concluded with the following stanza: “To take the profits out of the profit system is to replace the profit system by another system; a system of more supervision and less vision.” The December 1939 version concluded with the following stanza: “By replacing men with machinery business men have brought about bigger and better taxes.”

7. And because of it
the Government
is no longer able
to balance the budget.

VI. Government Control {282} — 1 time

1. Because the job providers
sat down on the job
of providing jobs,
the Government
took up the job.
2. The job providers
who talk about service
and think about profits,
were told by technicians
that the profit system
could be made
more profitable
if machines
were substituted.
3. And now politicians
are doing their best
to take the profits
out of the profit system.
4. But you cannot
take profits
out of the profit system
and still have
the profit system.
5. What you have
is more and more
Government control
and less and less
personal control.

VII. State Supervision {283} — 1 time

1. Someone said:
 “There is no vision
 in Washington.”
2. I say: “There is a lot
 of supervision
 in Washington.”
3. Glenn Frank says:
 “Where there is
 too much supervision
 people perish.”²⁰⁴
4. State supervision
 leads to
 State bureaucracy.
5. State bureaucracy
 leads to
 the Totalitarian State.
6. In the Totalitarian State
 the individual exists
 for the State
 and not the State
 for the individual.

VIII. Jeffersonian Democracy {284} — 1 time

1. The Founders of America
 wrote a Declaration
 of the Independence
 of the individual.
2. They established
 a Constitution
 for the protection
 of the individual.
3. They set up
 nine watch-dogs

204. This quote appears to be play on words from the King James Bible translation of Proverb 29:18: “Where there is no vision, the people perish.”

to protect the Constitution
against misinterpretation.

4. Thomas Jefferson says:

“The least government
there is,
the better it is.”

5. The Totalitarian State

is not a substitute
for Jeffersonian Democracy.

FEBRUARY 1938

JOURNALISM: GOOD AND BAD {236}

MARCH 1938

CHARITY AND POVERTY

I. Fallacy of Saving {38}

II. Wisdom of Giving {123}

III. Then and Now {188}

IV. Better and Better Off {50}

V. Human to Man {86}

VI. What Saint Francis Desired {53}

APRIL 1938

PEACE PREPAREDNESS

I. 1638–1938 {285} — 1 time

1. In 1638—France and Sweden
were helping
Protestant Germany against
Catholic Germany
and Catholic Austria.

2. In 1938—Protestant Germany
is helping Catholic Spain.

3. In 1638—Germany was divided
in 300 principalities.
4. In 1938—Germany and Austria
form a united nation.
5. After 300 years the French policy
of 1638 to keep Germany divided
has proved to be
a complete failure.

II. Ethiopia and Austria {286} — 1 time

1. France believes in colonial expansion
and denies to Germany
colonial expansion.
2. France went to Tunisia
with Bismarck's²⁰⁵ approval
who did not deny to France
colonial expansion.
3. The Treaty of Versailles²⁰⁶
reduced Germany's colonial expansion
as well as continental expansion.
4. The colonial expansion of Fascist Italy
in Ethiopia
and the continental expansion of Nazi
Germany in Austria
is the result of the colonial expansion
of both France and England.

III. France and England {287} — 1 time

1. President Wilson stood for
a Peace Treaty
without annexations or indemnities.

205. This is a reference to Otto von Bismarck.

206. The Treaty of Versailles formally ended World War I in 1919. Maurin believed that the treaty, particularly its requirement for Germany to pay reparations to countries that it had harmed, was too strict and that the ensuing economic stress played a role in Germany's support of Nazism. The current essay notes another provision of the treaty that transferred Germany colonies to other political powers.

2. Clemenceau and Lloyd George
 wanted to have their way
 and kept President Wilson
 from having his way.
3. In 1919—Clemenceau and Lloyd George
 had their way
 and now Mussolini and Hitler
 have their way.
4. France and England who have failed
 to revise the Treaty of Versailles
 talk about good will
 while Italy and Germany
 talk about force.

IV. Disarmament of the Heart {288} — 1 time

1. The Pope Benedict XV
 and Aristide Briand spoke
 about the disarmament of the heart.
2. France and England
 who refused to follow Wilson
 refused also to follow
 the Pope Benedict XV and Aristide Briand.
3. They are increasing armaments
 in the fallacious hope
 that they will preserve peace
 by preparing for war.
4. Before 1914 they prepared for war
 and got it.
5. Nations have too long
 prepared for war;
 it is about time
 they prepared for peace.

V. A Practical Question {289} — 1 time

Archbishop McNicholas says:

1. Governments have
 no fixed standards of morality
 and consequently no moral sense.

2. They can scarcely settle
the question of war for Christians.
3. Christians see and know the injustice
of practically all wars
in our modern pagan world.
4. There is the very practical question
for informed Christians
who acknowledge
the supreme dominion of God.
5. Will such Christians
in our own country
form a mighty league of conscientious
non-combatants?²⁰⁷

MAY 1938

THE RACE PROBLEM

I. Not Better {290} — 1 time

1. The Jews think
that they are better
than the Negroes.
2. The Germans think
that they are better
than the Jews.
3. I don't think
that the Jews
are better
than the Negroes
or the Germans
better than the Jews.
4. The way for the Jews
to be better
than the Germans

207. In this essay, Maurin lightly paraphrased a passage from Archbishop John T. McNicholas's pastoral letter on peace, which he released at the beginning of Lent 1938. This portion of the letter can be found in McNicholas, quoted in "Potpourri," *Catholic World*, May 1938, 186. Portions of the letter were also reprinted in "Archbishop Urges League of 'C.O.'s," *New York Catholic Worker*, April 1938.

is to behave
 the way the Prophets
 want the Jews
 to behave.

5. The way for the Negroes
 to be better
 than the Jews
 or the Germans
 is to behave
 the way Saint Augustine
 wants everybody
 to behave.

II. Germans and Irish {291} — 1 time

1. Hitler wants all the Germans
 to join the German Reich.
2. Hitler seems to think
 that only the German Reich
 can make good Germans
 out of the Germans.
3. According to Hitler's
 way of thinking
 to make good soldiers
 out of the Germans
 is to make good Germans
 out of the Germans.
4. When the Irish
 were Irish
 they did not try
 to make good soldiers
 out of the Irish,
 they tried
 to make good scholars
 out of the Irish.

III. Soldiers and Scholars {292} — 1 time

1. Soldiers rely
 on the power
 of the sword.

2. Scholars rely
on the power
of the word.
3. Soldiers think
in terms of Empire.
4. Scholars think
in terms of culture.
5. When after the fall
of the Roman Empire
the Irish scholars
made up their mind
to lay the foundations
of medieval Europe,
they established
agricultural centers
where they combined
cult—
that is to say liturgy,
with culture—
that is to say literature
with cultivation—
that is to say agriculture.

IV. The Negro Problem²⁰⁸ {293} — 1 time

1. There is in America
a Negro problem.
2. White people in America
have not yet found
the right solution
of the Negro problem.

208. Maurin did not create the term “Negro problem.” It was a common term at the time to refer to the discrimination faced by African Americans. There was even a book, *The Negro Problem* (1907), composed of essays from leading African American literary figures like Booker T. Washington and W. E. B. DuBois. By the 1930s, most black intellectuals used the term with irony or disapproval because of the implication that the presence of African Americans was the source of racism in America and not a culture of white prejudice. Nevertheless, it was still common during the 1930s for whites to use the term without irony or disapproval.

3. It is up to the Negroes
to find the right solution
of the Negro problem.
4. When the Negroes
try to force themselves
on white people
or to imitate
white people
they do not solve
the Negro problem.
5. The way for Negroes
to solve
the Negro problem
is to behave
not the way
the white people behave
but the way
Saint Augustine
wants the white people
to behave.²⁰⁹

V. The Power of Example {294} — 1 time

1. The white people
are in a mess
and the Negro people
will be in a mess
as long as
they try to keep up
with white people.
2. When the Negro people
will have found the way
out of their mess
by evolving a technique
in harmony
with the ideology

209. Although St. Augustine was a North African Roman, he did not have a concept of whiteness or racial superiority based on skin color.

of Saint Augustine
 the white people
 will no longer
 look down
 on Negro people
 but will look up
 to Negro people.

3. When the white people
 will look up
 to the Negro people
 they will imitate
 the Negro people.
4. The power of Negro people
 over white people
 will then be
 the power of example.

JUNE 1938 NO PARTY LINE

I. The Outstretched Hand {295} — 1 time

1. The Marxists
 of Western Europe
 are stretching out
 their hand
 to Catholic Bishops.
2. Referring
 to that outstretched hand,
 the Holy Father
 in an address
 to eleven French Bishops
 said last fall
 to offer the outstretched hand
 because the Marxists
 do not have the truth
 and that our duty
 is to bring to them
 the Catholic truth.

3. With the giving of the truth
we must give to them
assistance
said the Holy Father
through the practice
of the Works of Mercy.

EASY ESSAYS

I. Cardinal Verdier {296} — 1 time

1. Cardinal Verdier
has never been
called a Fascist
by Reds or Pinks.
2. He was called to Rome
by the Holy Father
who wanted to give him
personal instructions
as how to deal
both with the Reds
and the Fascists.
3. What Cardinal Verdier,
Archbishop of Paris,
has to say
about modern problems
deserves much consideration
for he expresses the views
of the Holy Father.

II. Cardinal Liénart {297} — 1 time

1. The bishop of Lille
was not satisfied
with company unions
which were fostered
by Catholic employers.

2. Bishop Liénart
made up his mind
to organize unions
of Catholic workers.
3. The existence
of Catholic unions
did not satisfy
Catholic employers.
4. Catholic employers
accused Catholic unions
of being Red unions.
5. The Church in Rome
gave its approval
to the Catholic unions
founded by Bishop Liénart
and the Holy Father
made him a Cardinal.

III. Cardinal Hinsley {298} — 1 time

1. Archbishop Hinsley
of Westminster
took cracks at Mussolini
while he waged a war
in Ethiopia.
2. Archbishop Hinsley
was made a Cardinal
last Fall.
3. The Holy Father
does not seem to object
to the criticism
of Mussolini
by Archbishop Hinsley
during the Ethiopian War.

IV. No Party Line {299} — 1 time

1. The Catholic Worker
is a freelance movement,
not a partisan movement.

2. Some of the Bishops
agree with our policies
and some don't.
3. We are criticized
by many Catholics
for some of our policies
and especially
our Spanish policy.²¹⁰
4. The Communist Party
has a Party line.
5. The Catholic Worker
has no Party line.
6. There is no Party line
in the Catholic Church.

JULY 1938

THE CURSE OF LIBERALISM

I. Three Jews {300} — 1 time

1. Harold Laski,
an English Jew,
says that Liberals
have endorsed
bourgeois capitalism
in the name of liberalism.
2. Julien Benda,
a French Jew,
says that Liberals

210. This is in reference to the Spanish Civil War, which broke out in 1936 after a failed military coup against the Republican government. Almost every bishop and Catholic publication supported the military fascist Nationalists led by Francisco Franco, who defended the Catholic faith and was anti-Communist. The anti-Catholic Republican government was an alliance of Communists, socialists, and anarchists. Franco finally defeated the Republicans in 1939 and took control of Spain. The *Catholic Worker*, with its pacifist stance, refused to support either side in the Spanish Civil War and lost many newspaper subscriptions. Several bishops even banned the *Catholic Worker* in the parishes and schools of their diocese.

have given up
 the search for truth
 and consented to become
 paid propagandists
 for nationalism
 as well as capitalism.

3. Mortimer Adler,
 an American Jew,
 says that Liberals
 are sophists
 and not philosophers.

II. Let's Be Liberators {13}

III. Modern Education {301} — 1 time

1. Henry Adams says
 that you cannot get
 an education
 in America
 because there is
 no unity of thought
 in America.
2. Norman Foerster
 of the University of Iowa
 says that State Universities
 do not know what it is
 to be educated.
3. President Hutchins
 of the University of Chicago
 says that Universities
 turn out graduates
 without giving them
 an appreciation
 of the human values
 that are embodied
 in the masterpieces
 of literature.

IV. Secularism {22}

V. Materialist Slogans {64}

VI. Looking for Dictators {302} — 1 time

1. Patrick Henry said:
 “Give me liberty
 or give me death.”
2. Men have liberty
 but intellectual liberals
 have failed to tell people
 what to do with it.
3. And because men don’t know
 what to do with liberty
 they look for dictators
 to tell them what to do.
4. And the dictators tell them
 “You do what I tell you
 or I will knock your head off.”
5. Men look for dictators
 because intellectual liberals
 through their so-called
 liberal education
 have made man
 unknown to man.
6. Intellectual liberals
 ought to read the book
 of Dr. Alexis Carrel,
 Man, the Unknown.

SEPTEMBER 1938
BEYOND MARXISM

I. U.S.S.R.²¹¹ {303} — 3 times

1. The U.S.S.R. means
 the Union of Socialist
 Soviet Republics.

211. Also known as “A Communist Society.” The other versions of the essay were abridged.

2. There is no Communism
in Soviet Russia.
3. According to Karl Marx
“Communism is a society
wherein one works
according to his ability
and gets according to his
needs.”
4. Such a society
is found in Catholic
monasteries
but not in Soviet Russia.
5. That is why Strachey
was told by Father McNabb,
an English Dominican,
“I am a Communist;
you are only an amateur.”²¹²

II. Primitive Christianity {188}

III. What St. Francis Desired {53}

IV. Selling Their Labor {16}

V. Self-Government {19}

VI. They and We {166}

212. This is not an exact quote, but a paraphrase of what McNabb told Strachey in a debate between the two held in Manchester, England, in February 1937. The debate was published as a book: Vincent McNabb and John Strachey, *Communism or Distributism* (London: Distributist League, 1937).

OCTOBER 1938
BUSINESS AND SUCH

I. No Recourse {132}

II. Business Is Selfishness {11}

III. Priests and Policemen {304} — 1 time

1. Jean-Jacques Rousseau said:
“Man is naturally good.”

2. Business men say:
“Man is naturally bad;
you can do nothing
with human nature.”

3. If it is true
as business men say
that you can do nothing
with human nature,
then we need less priests
and more policemen.

4. But if God the Father
sent His own begotten Son
to redeem men,
then we need more priests
and less policemen.

IV. More Profitable²¹³ {305} — 2 times

1. Business men believe
in the profit system.

2. Because they believe
in the profit system,
they try to make
the profit system
more profitable.

213. Also known as “Profit Seekers.” Only minor word choices differentiated the essays.

3. In order to make
the profit system
more profitable
business men
replace men
with machinery.
4. It is true
that machines
don't strike,
but neither do they eat.
5. By replacing men
with machinery
business men
increase
the producing power
and decrease
the consuming power.

V. Sit-Downers {306} — 1 time

1. In putting more machines
into factories
business men
have given up their job
of providing jobs.
2. The job providers
have to admit
that they sit down
on their job
of providing jobs.
3. Because the job providers
have sat down
on their job
of providing jobs,
the Government.
has taken up the job
of providing jobs.

4. But the Government
can only rob Peter
to pay Paul
and by doing so
endanger its own credit.

VI. W.P.A. {281}

VII. If You Want to Know {307} — 1 time

1. If you want to know
why the things are
what they are
read:
 - a) *Man, the Unknown*,
by Dr. Alexis Carrel.
 - b) *What Man Has Made of Man*,
by Mortimer Adler.
 - c) *The Bourgeois Mind*,
by Nicholas Berdyaev.
2. If you want to know
how we got that way
read:
 - a) *A Guildsman's Interpretation of History*,
by Arthur Penty.
 - b) *Charles of Europe*,
by Wyndham Lewis
 - c) *Religion and the Rise of Capitalism*,
by R. H. Tawney.
3. If you want to know
the way out
read:
 - a) *Personalist Manifesto*,
by Emmanuel Mounier.
 - b) *Freedom in the Modern World*,
by Jacques Maritain.
 - c) *A Philosophy of Work*,
by Étienne Borne.

DECEMBER 1938 FROM RICHELIEU TO HITLER²¹⁴

I. 100% Frenchman²¹⁵ {308} — 2 times

1. Cardinal Richelieu
was a cardinal
of the Catholic Church
and Premier Minister
to a Catholic King.
2. He ought to have been
a 100% Catholic.
3. He chose to be
a 100% Frenchman.
4. As a 100% Frenchman
he wanted France stronger
and Austria weaker.
5. He wanted France
to be the dictator
of continental Europe.

II. Thirty Years' War {309} — 1 time

1. It was during
the Thirty Years' War.
2. Northern Germany
and Sweden
were fighting
against Southern Germany
and Austria.

214. Maurin's purpose in this arrangement of essays was to stress that political power was not only the primary motivator of war and global discord during his lifetime, but that it was also the primary reason during the so-called wars of religion since the Reformation.

215. Also known as "Richelieu." The second version contained minor word changes from the original and was longer, replacing stanza five with the following two lines: "To make Austria weaker he sided with Protestant Germany and Sweden against Catholic Germany and Austria. The Treaty of Westphalia kept Germany divided in more than 300 principalities." For more on the Treaty of Westphalia, see the footnote for essay {310}.

3. It was a civil war
 between Protestant Germany
 and Catholic Germany.
4. To make France stronger
 and Austria weaker
 Cardinal Richelieu
 took the side
 of Protestant Germany
 and Sweden
 against Catholic Germany
 and Austria.

III. Treaty of Westphalia²¹⁶ {310} — 1 time

1. Protestant Germany
 and Sweden
 won the war
 with the help of France.
2. The Treaty of Westphalia
 signed in 1648
 gave to France
 part of Alsace.
3. While France was united
 the Treaty of Westphalia
 kept Germany divided
 in 300 principalities.
4. The acquisition
 of part of Alsace
 by France
 did not keep Alsace
 from remaining
 a bone of contention

216. The Treaty of Westphalia, also known as the Peace of Westphalia, refers to numerous treaties signed during 1648 that ended the Thirty Years' War and the Eighty Years' War. These treaties gave precedence to national sovereignty, emphasized noninterference with other states, and were a precursor to international law.

between France
and Germany.

IV. Birth of Prussia²¹⁷ {311} — 1 time

1. While France was united
and the King used to say
“I am the State”
Germany was divided
in 300 principalities.
2. But Germany
did not remain divided.
3. Around 1700
the Principality of
Hohenzollern,
the Margraviate of Brandenburg
and the Dukedom of Prussia
formed a new nation
which they called Prussia.
4. Eager to receive
English recognition,
the new nation
took the side of England
against Spain
in the war
of Spanish Succession.
5. It was in this war
that England
got Gibraltar.

217. By this essay, Maurin hoped to illustrate that the desire for political power was a greater driving force in politics than differences in Christian denomination. The Principality of Hohenzollern, or Province of Hohenzollern, was an area in the Holy Roman Empire that was south of Prussia, but not directly connected to it. Unlike the Margraviate of Brandenburg and the Dukedom of Prussia, which were solidly Lutheran and Calvinist, Hohenzollern was solidly Catholic. Though essentially a Protestant country, Prussia was known for its policy of religious toleration. Since the geography of Prussia made it very susceptible to incursions from neighboring nations, King Frederick I of Prussia would readily switch political alliances to preserve his kingdom and his power.

V. Seven Years' War²¹⁸ {312} — 1 time

1. During the Seven Years' War,
 known in America
 as the French and Indian War,
 Prussia again took
 the side of England.
2. While during
 the Thirty Years' War
 France was fighting
 against Austria,
 during the Seven Years' War
 France was fighting
 on the side of Austria.
3. In the war game
 friends of today
 become the enemies
 of tomorrow
 and enemies of today
 become the friends
 of tomorrow.
4. During this war
 Austria lost Silesia,
 and France
 lost Canada
 as well as
 colonies in India.

VI. Place in the Sun {313} — 1 time

1. In the meantime
 France as well as Austria
 was becoming weaker
 and England
 as well as Germany
 was becoming stronger.

218. Maurin was providing another example of a war in which political alliances changed to protect political power without regard to religious affiliation.

2. The war against Denmark
and the war against France
made Prussia stronger,
and in 1871
the King of Prussia
was made German Emperor
at Versailles.
3. The new German Empire
became envious
of French and English
Colonial Empires
and started to cry
for a place in the sun.
4. But the place in the sun
had been taken
by France and England
who were bragging
about the fact
that the sun never set
on their domains.

VII. United Germany {314} — 1 time

1. The Great War
was an attempt
on the part of Germany
to get a place in the sun.
2. But Germany
failed to get
its place in the sun,
while France and England
succeeded in getting
a bigger place in the sun.
3. The Germans still think
that they should have
a bigger and better
place in the sun.

4. They have annexed
the Austrian Germans
and the Sudeten Germans
on the ground
that it is for the good
of the Austrian Germans
and the Sudeten Germans.

VIII. Nations and Notions {315} — 1 time

1. The French are united,
the English are united,
the Italians are united,
the Russians are united,
the Germans are united
but the world
is still divided.
2. The League of Nations
is a failure
because nations
have wrong notions.
3. Right notions
must be spread
among nations
before we can have
a genuine
League of Nations.
4. Germany and Italy
are now on the level
of France and England.
5. Germany and Italy
cannot be expected
to be on the level
when France and England
are not on the level.

JANUARY 1939

NON-CATHOLIC CATHOLICS

I. Apologetic Catholics {316} — 1 time

1. Some Catholics
like to apologize
for being Catholics.
2. Since Catholicism
is the truth,
it is foolish
to apologize
for being Catholics.
3. Since Catholicism
is the truth,
then Catholics
ought to let non-Catholics
apologize
for not being Catholics.
4. To let non-Catholics
apologize
for not being Catholics
is good apologetics.
5. To apologize
for being Catholics
is bad apologetics.

II. Led by the Nose {317} — 1 time

1. Non-Catholics say
that Catholics
are led by the nose
by the clergy.
2. Real Catholics
are not led by the nose
by the clergy.
3. Real Catholics
follow their consciences.

4. I must admit
that some Catholics
are led by the nose.
5. These Catholics
who are led by the nose
are not led by the nose
by the clergy.
6. They are led by the nose
by non-Catholics.
7. These Catholics
who allow themselves
to be led by the nose
by non-Catholics
ought to be called
non-Catholic Catholics.

III. A Wrong Way {318} — 1 time

1. Non-Catholic Catholics
tell us
that one cannot
lead a Catholic life
in a Protestant country.
2. The protestation
of Protestants
is not a protestation
against the Catholicism
of non-Catholic Catholics.
3. It is a protestation
against the lack
of Catholicism
of non-Catholic Catholics.
4. Non-Catholic Catholics
are giving to Protestants
a wrong view
of Catholicism.
5. To give to Protestants
a wrong view
of Catholicism

is not the right way
to make Catholics
out of Protestants.

IV. Catholic Principles {319} — 1 time

1. Protestants
have principles
but Catholics
have more principles
than Protestants.
2. But principles
must be applied.
3. To have principles
and not to apply them
is worse
than not having any.
4. Non-Catholic Catholics
fail to bring
Catholic principles
to Protestants
because
they do not dare
to exemplify
those Catholic principles
that Protestants
do not have.

V. Imitators {320} — 1 time

1. Non-Catholic Catholics
like to tell
their Protestant friends,
“we are just as good
as you are.”
2. They ought to tell
their Protestant friends,
“we are just as bad
as you are.”

3. Their Protestant friends
 ought to tell
 the non-Catholic Catholics,
 “you are not
 just as bad
 as we are;
 you are much worse
 than we are
 for you are
 our imitators,
 you are not,
 yourselves.”

FEBRUARY 1939

NOT LIBERALS BUT RADICALS

I. The Word Liberal {321} — 1 time

1. The word liberal
 is used in Europe
 in a different way
 from the way
 it is used
 in America.²¹⁹
2. In Europe
 a liberal is a man
 who believes in liberty
 without knowing
 what to do with it.
3. Harold Laski
 accuses liberals
 of having used

219. Maurin is likely referring to how the term “liberalism” in the United States became synonymous with Roosevelt’s New Deal during the 1930s. This newer American version viewed the government as having a positive role to play in promoting the general welfare. Although the term did not remain static in the Europe, Maurin was probably referring to the classical political/economic notion of a liberal as someone who believed in individual liberty, laissez-faire capitalism, and small government. Maurin criticized the classical sense of the term for divorcing economics from Christian morality.

their intelligence
without knowing
what to do with it.

II. Too Broadminded {13}

III. Not Liberators {322} — 1 time

1. Liberals
don't like to be
religious fanatics,
philosophical fanatics,
or social fanatics.
2. Liberals
prefer to be
liberal fanatics.
3. The only kind
of fanaticism
that appeals to liberals
is liberal fanaticism.
4. Liberal fanaticism
is what keeps liberals
from being liberators.
5. They are intellectuals
who don't seem to know
how to use
their intelligence.

IV. Secularism {22}

V. Radicals {323} — 1 time

1. Liberals
are too liberal
to be radicals.
2. To be a radical
is to go to the roots.
3. Liberals
don't go to the roots;
they only
scratch the surface.

4. The only way
to go to the roots
is to bring religion
into education,
into politics,
into business.
5. To bring religion
into the profane
is the best way
to take profanity
out of the profane.
6. To take profanity
out of the profane
is to bring sanity
into the profane.
7. Because we aim
to do just that
we like to be called
radicals.

TWO LETTERS FROM PETER

[These two letters are placed here because they appeared in this month's issue of the *New York Catholic Worker*. The letters addressed topics that were discussed among American Catholics in 1939, like Fr. Coughlin and Francisco Franco. These letters are presented to show how Maurin wrote to friends and gave updates. Of note, he wrote his personal letters using the format of Easy Essays.]

Portland, Oregon
January 19, 1939

Dear Dorothy:
I just received your letter
and read the January issue
of *The Catholic Worker*.
I had written a letter
when I arrived in Seattle
which I failed
to send to you.

I am sending it to you
with a fifty-dollar check.

I am now leaving
for San Francisco
and will write to you
when I arrive there.

—Your fellow worker in Christ,
Peter Maurin

Seattle, Washington
December 28, 1938

Dear Dorothy:

I arrived in Seattle
safe and sound
except for a couple bruises
on the chin.

We were driving
back to Spokane
from the Jesuit
House of Studies.

Fr. Robinson,
Dean of Gonzaga College
was the driver.

I was sitting in the back
with a Jesuit Scholastic.

Our conversation
was so interesting
for Fr. Robinson
that he forgot to stop
at a red light
and ran into the middle
of a city bus.

The head of his car
was smashed.

His nose was cut
while his glasses,
which he was wearing,
were not broken.

The Jesuit Scholastic

had a cut
above the left eye.

I was hurt

by bumping my chin
against the front seat.

The schools being closed

I was only able
to talk to the Scholastics
in the House of Studies.

It was Bishop White

who phoned Fr. Robinson
about me being in town.

I am coming back to Spokane

the 9, 10, 11 January.

I spent Christmas in Butte

with Elias Seaman.

With a Catholic Hindu

student in the School of Mines
we went to midnight Mass
at a Croatian Church.

This Croatian pastor

is a great friend
of *The Catholic Worker*.

I am sending you

a fifty-dollar check.
to help pay the debts.

While in St. Paul

I paid fifty-two dollars
and forty cents
for a 5,569 mile trip.

That trip takes me

from St. Paul to Seattle,
then to Los Angeles,
then to Denver,
then to Omaha,
then to St. Paul.

I can stop

anywhere I want
and it is good
for 150 days.

They intend

to start a Catholic Worker
group in Minneapolis.

It is also a question

of a farming commune.

Father Le Beau

at St. Thomas College,
Fr. Loosen
at St. Mary's Hospital,
Sister Helen Angelica
at St. Joseph's Hospital,
are great boosters
of *The Catholic Worker*.

Dr. John Giesen

is actively connected
with a Mexican center.

Dr. Bauer,

a German sociologist,
is now at St. Thomas
and is eager to cooperate
with *The Catholic Worker*.

Before leaving St. Paul

I made a short trip
to Eau Claire and
La Crosse.

The pastor of Eau Claire

agrees with us:
the youth need a cause.

A Y.M.C.A. secretary

in La Crosse
is very much in sympathy
with the idea
of an Unpopular Front
on Personalist Democracy.

I found that the reaction
to *The Catholic Worker*
propaganda
is very favorable.

There was very little talk
either about Franco
or Fr. Coughlin.

I wish you all
a Happy New Year.

—Yours in Christ the Worker,
Peter Maurin

MARCH 1939 LOOKING BACKWARD

I. In New England {324} — 1 time

1. There are three kinds of people
in New England:
the foreigners,
the Irish,
and the Yankees.
2. The foreigners of New England
have given up
their own traditions
to keep up
with the Irish.
3. The Irish of New England
have given up
their own scholarship
to keep up
with the Yankees.
4. The Yankees of New England
have given up
their New England conscience
to keep up
with the utilitarian, futilitarian
political economists

of the Manchester School
of political economy.

5. So what can you expect
from New England?

II. In Louisiana {325} — 1 time

1. Waldo Frank says
that America
is a lost continent
and that to rediscover itself
America must go back
to Mediterranean thought.
2. Mediterranean thought
was brought to Louisiana
by the founders of Louisiana.
3. But the people of Louisiana
have turned over
the State of Louisiana
to greedy corporations.
4. The Catholic people
of the State of Louisiana
had to have
a Baptist lawyer
by the name of Huey Long
to save them
from the grip
that greedy corporations
had on the Catholic people
of the State of Louisiana.

III. In Texas {326} — 1 time

1. Spanish Franciscans
went to Texas
when Texas was part
of Old Mexico.

2. Spanish Franciscans
taught the Indians
to build churches,
to build schools,
to build mission-storehouses.
3. The ruins of those churches,
the ruins of those schools,
the ruins of those mission-storehouses
can still be seen
in the State of Texas.
4. But the Catholic people
of Texas
are not interested
in the ideology
of the Spanish Franciscans.
5. They are interested
in keeping up
with the Yankees.

IV. In California {327} — 1 time

1. The Yankees were not able
to make wage-slaves
out of the Indians.
2. The Yankees used to say:
“A good Indian
is a dead Indian.”
3. By combining cult,
that is to say Liturgy,
with culture,
that is to say Literature,
with cultivation,
that is to say Agriculture,
the Spanish Franciscans
who went to California
succeeded in making willing workers
out of the Indians.

4. The Catholics of California
have not found the way
to do for the Catholic unemployed
what the Spanish Franciscans
did for the Indians.
5. In the meantime
the people of California
are looking for a panacea
at the expense
of the taxpayers.

V. Going to the Right {328} — 1 time

1. Frey²²⁰ of the A.F. of L.
says that the Communist Party
is pushing Roosevelt
to the left.
2. The A.F. of L.
does not know enough
to push Roosevelt
to the right.
3. Going to the left
is going towards
the Industrial Socialism
of Stalin.
4. Going to the right
is going towards
the Rural Communism
of the Franciscan Founders
who founded Rural Communes
in what are now
the State of Texas,
the State of New Mexico,
the State of California.

220. This is a reference to John P. Frey (1871–1957).

[The Easy Essays from May and June 1939 are not included in this volume. The essays for those two months of the paper were repeated collections from earlier issues of the paper that were not chosen by Maurin. An open letter from Dorothy Day to Peter Maurin on the front page of the June 1939 issue indicated she had not heard from Maurin in two months. As stated in the introduction, Maurin had taken a brief hiatus from the *Catholic Worker*, probably because Day had spent funds for the bread line that Maurin had sent to her for building a farming commune. Maurin reconciled with Day shortly afterward and submitted essays for the July-August issue of the paper.]²²¹

JULY–AUGUST 1939

LET'S KEEP THE JEWS FOR CHRIST'S SAKE

I. A Mystery {329} — 1 time

1. The Jews
are a mystery
to themselves.
2. They are not a nation
although the Zionists
try to build up one
in Palestine.
3. They are not a race
for they have intermarried
with many other races.
4. They are not a religion
since their belief
calls for one Temple
and the Jewish Temple
has not been in existence
for nearly 2,000 years.

221. Marc H. Ellis, *Peter Maurin: Prophet in the Twentieth Century* (New York: Paulist Press, 1981), 132–40; Day, “Open Letter to Peter Maurin From Editor,” *New York Catholic Worker*, June 1939.

II. In Spain {330} — 1 time

1. St. Vincent Ferrer,
a Spanish Dominican,
succeeded in converting
25,000 Jews.
2. When the Spaniards decided
to drive the Moors out
they also decided
to drive the Jews out.
3. St. Vincent Ferrer
tried to convert the Jews,
he did not start a crusade
to drive them out.
4. Driven out of Spain,
the Jews found a refuge
in Salonique
which was then
under the Turkish flag.
5. Spanish is still spoken
by Jewish workmen
in Salonique.

III. In the Papal States {331} — 1 time

1. The Popes never did
start a crusade
to drive the Jews
out of the Papal States.
2. Jews have lived in Rome
and the adjoining territory
since the Roman Empire.
3. The Roman Empire
protected the Jews
living under its rule
and so did the Popes
in the Papal States.

4. The Jews themselves
admit the fairness
with which they were treated
in the Papal States.

IV. In the Shadow of the Cross {332} — 1 time

1. While the Spaniards
refused to keep the Jews
the Popes consented
to keep the Jews.
2. The Jews
were the chosen people
and they are still,
for God does not change.
3. Because the Jews
did not recognize Christ
is not a good reason
for acting towards them
in a non-Christian manner.
4. The presence of the Jews
all over the world
is a reminder to the world
of the coming of Christ.
5. The Jews who refused
to accept the Cross
find their best protection
in the shadow
of the Cross.

V. In Germany {333} — 1 time

1. Under the shadow of the Cross
the Jews were protected;
under the Swastika
they are persecuted.
2. The Cross
stands for one thing;

- the Swastika
for another thing.
3. The Cross stands
for race equality;
the Swastika stands
for race superiority.
4. The Catholic Church
stands for human brotherhood,
the Nazi Regime
stands for the expansion
of one race
at the expense
of the other races.

VI. In America {334} — 1 time

1. The English Puritans
found a refuge
in America.
2. The French Huguenots
found a refuge
in America.
3. The Irish Catholics
found a refuge
in America.
4. The German Liberals
found a refuge
in America.
5. America
is big enough
to find a refuge
for persecuted Jews
as well as
persecuted Christians.²²²

222. Since early in 1938, Jewish applicants for visas to the United States far outstripped the number of visas the United States was willing to issue. Maurin likely wrote this essay in response to a highly publicized incident in May and June of 1939, where over 900 Jewish refugees sailing from Hamburg, Germany, were denied entry to the

VII. In Palestine {335} — 1 time

1. America can produce
more than
it can consume.
2. What America needs
is more consumers.
3. More Jews in America
means more consumers
for America.
4. It is said that the Jews
flock to the cities
and become
middlemen,
and that there are
too many middlemen
in America.
5. But in Palestine
the Jews are building
both cities and country.
6. What the Jews are doing
in Palestine
they can do also
in America.

SEPTEMBER 1939
EUROPEAN MESS

I. Safe for Dictators {336} — 1 time

1. America
went into the last war
to make the world
safe for democracy.

United States. They had sailed to the United States after Cuba canceled most of their previously approved visas. Over 25 percent of the passengers who returned to Europe were known to have died in the Holocaust.

2. But England
was not interested
in helping America
to make the world
safe for democracy.
3. Because England
as well as France
was not interested
in Wilson's 14 points
the world
is in the process
of being made safe
for dictators.
4. Because the Treaty of Versailles
was not based
on Wilson's 14 points
it did not make for peace;
it made for war.

II. League of Nations²²³ {337} — 2 times

1. To please Wilson
the Allies established
the League of Nations.
2. But the League of Nations
failed to impart notions
to the nations
of the League of Nations.
3. In spite of the League of Nations
Japan went to Manchuria
as well as China.
4. In spite of the League of Nations
Italy went to Ethiopia
as well as Albania.
5. In spite of the League of Nations
Poland took Vilna
from Lithuania.

223. Also known as "Pax Geneva." The other version of the essay is the same.

III. German Extension {338} — 1 time

1. The Treaty of Versailles
disarmed Germany
but Germany
refused to stay disarmed.
2. And the League of Nations
was powerless
to keep Germany
from rearming.
3. Once rearmed
Germany
started to revise
the Treaty of Versailles,
by going to Austria
as well as Czechoslovakia.
4. And now Germany
is in Poland.

IV. Nations and the Pope {339} — 1 time

1. The English believe
in colonial expansion.
2. The French believe
in colonial expansion.
3. The Germans believe
in continental expansion.
4. The Pope does not believe
in colonial expansion
or continental expansion.
5. Nations thought
that they could do
without the Pope.
6. Nations need right notions
and the Pope
has the right notions
that nations
are in need of.

V. Prayer for Peace {340} — 1 time

1. Dismayed
by the horrors of war
which bring ruin
to people and nations,
we turn, O Jesus,
to Thy most loving Heart,
to our last hope.
2. O King of Peace,
we humbly implore
the peace for which we long.
3. From Thy Sacred Heart
Thou didst send forth
over the world
divine charity,
so that discord might end
and love alone
reign among men.
4. Do Thou inspire
rulers and people
with counsels of meekness,
do Thou heal the discords
that tear nations asunder.
5. Some trust in chariots,
and some in horses,
but we will call
upon the name
of the Lord our God.

—Benedict XV²²⁴

LAND AND CRAFTS {341} — 1 time

1. The Fascists
do not believe in Marxism.

224. This is a version of Pope Benedict's peace prayer. Benedict directed all Catholics in the United States to recite it in their churches on 21 March 1915, which he designated as Peace Sunday.

2. The Marxists
do not believe in Capitalism.
3. The Capitalists
do not believe in a
Land and Crafts society.
4. But if we had
a Land and Crafts society
we would not have Capitalism.
5. And if we did not have Capitalism
we would not have Marxism.
6. And if we did not have Marxism
we would not have Fascism.
7. So to foster
a Land and Crafts Society
is to oppose
Capitalism, Marxism,
Fascism.

OCTOBER 1939

PAX

I. Pax Geneva {337}

II. Pax Romana {342} — 1 time

1. Mussolini
never did like
the law and order
that the League of Nations
tried to enforce.
2. Mussolini
went to the Roman Empire
for a different concept
of law and order.
3. Mussolini's policy
has been to substitute
the Pax Romana
of the Roman Empire
for the Pax Geneva
of the League of Nations.

III. Pax Germania {343} — 1 time

1. Germany contends
 that the Holy Roman Empire
 was the heir
 to the Roman Empire,
 and that the Germans
 were the rulers
 of the non-German people
 of the Holy Roman Empire
2. Germany contends
 that the German race
 is more pure
 than the other races.
3. Germany contends
 that a pure race
 must increase
 and occupy territory
 now occupied
 by mongrel races.
4. Germany contends
 that enforced unanimity
 is the way to bring about
 national unity.

IV. Pax Muscova {344} — 1 time

1. Russia contends
 that the Russian Empire
 was the heir
 to the Byzantine Empire.
2. Russia contends
 that Russian Sovietism
 is the instrument
 for the realization
 of the Marxist dream.
3. While the Mahometans
 tried to force on the world
 their brand of Theism,
 Soviet Russia

tries to force on the world
its brand of Atheism.

V. Pax Britannica {345} — 1 time

1. England asks:
 “Is not Pax Britannica
 better than Pax Geneva,
 better than Pax Romana,
 better than Pax Germania,
 better than Pax Muscova?”
2. But Gandhi says:
 “England is not in India
 for the sake of India
 but for the sake of England.”
3. De Valera says:
 “What England
 did to Ireland
 is not to the credit
 of Pax Britannica.”
4. The United States
 is not convinced
 that the way to bring about
 the United States of the World
 is by joining
 the British Commonwealth.

VI. Pax Hibernia²²⁵ {346} — 1 time

1. The world is cursed
 with imperialists.
2. What the world needs
 is missionaries
 not imperialists.

225. “Hibernia” is the Classical Latin name for Ireland.

3. When the Irish
were scholars
they were missionaries;
4. They were not
imperialists.
5. When the Irish
were missionaries
they went all over Europe
starting with England.
6. They had
not swords or guns,
but knowledge and zeal.
7. Through words and deeds
they taught people
to rule themselves.

VII. Pax Vaticana {347} — 1 time

1. What the Irish scholars taught
is what the Christian Fathers taught.
2. What the Christian Fathers taught
is what the Holy Father teaches.
3. The Holy Father teaches
the supremacy
of the spiritual
over the material.
4. During the first world war
a Protestant minister
suggested that the warring nations
accept the Pope
as the arbiter.
5. The appeal for peace
of Benedict XV
was ignored
in the last war.
6. Why not learn
from the mistakes
of the last war?

NOVEMBER 1939
PERSONALIST DEMOCRACY

I. Bourgeois Democracy {348} — 1 time

1. The economic royalists
 who believe in property
 without responsibility
 do not have
 the right concept
 of liberty.
2. They use liberty
 to become rugged individualists.
3. They don't use liberty
 to become gentlemen
 who try to be gentle.
4. In a letter addressed
 to French Catholics
 Cardinal Pacelli,
 now Pius XII,
 reminded them
 that "liberty
 does not grant
 license to act
 against the moral law
 nor should social liberties
 infringe upon the civil order
 and the common good."

II. Arithmocracy²²⁶ {349} — 1 time

1. People used to say:
 "The king can do no wrong."
2. But kings can do wrong,
 and very often
 they did wrong.

226. "Arithmocracy" means rule by the majority of the population.

3. The kings that did wrong
 were the kings
 that had lost the sense
 of kingship.
4. Some seem to think
 that the majority
 can do no wrong.
5. But the majority
 can do wrong
 and it often does wrong
 because the majority
 has not yet acquired
 what makes people kind
 to mankind.

III. Poetry and Dictatorship {350} — 1 time

Padraic Colum says:

1. "In our time
 a political philosophy
 has arisen
 that tends to contradict
 what poets
 among all races,
 at all times,
 in all places
 have felt
 and shown.
2. "This philosophy insists
 that the individual
 has no dignity
 in himself,
 but only
 through his association
 with a race,
 a state,
 or a class.

3. “More and more
it limits
freedom of choice.”

IV. Liberty or Discipline {351} — 1 time

1. Fascist countries
discard liberty
for the sake of discipline.
2. The greatness of a nation
is the greatness
of people’s character.
3. Some people
have good character.
4. Some people
have bad character.
5. Some people
have no character;
they are yes men.
6. Through the power
of thought and example
people of good character
transform the people
of bad character.

V. Liberty or Security {352} — 1 time

1. Patrick Henry said:
“Give me liberty
or give me death.”
2. Patrick Henry wanted
the power to think,
the power to choose,
the power to act.
3. Many people today
are willing
to give up liberty
for the sake
of economic security.

4. When everybody
looks for economic security
nobody gets it.
5. But when nobody
looks for economic security
and uses liberty
trying to be
what he wants
the other fellow to be
then everybody gets
economic security.

VI. They and We {166}

DECEMBER 1939 UNEMPLOYMENT

I. Profit Seekers {305}

II. Employers of Labor {280}

III. W.P.A. {281}

IV. On a Farming Commune {353} — 1 time

1. The remedy
for unemployment
is employment.
2. What the unemployed need
is free rent,
free fuel,
free food;
to acquire skill,
to improve their minds,
to receive
spiritual guidance.
3. They can have all that,
on a Farming Commune.

4. On a Farming Commune
 you eat
 what you raise,
 and raise
 what you want to eat.
5. On a Farming Commune
 a child is an asset,
 not a liability.
6. On a Farming Commune
 scholars
 become workers,
 and workers
 become scholars.

V. Firing the Boss²²⁷ {354} — 2 times

1. The C.I.O.
 and the A.F. of L.
 help the worker
 fight the boss.
2. But the worker
 must have a boss
 before the C.I.O.
 and the A.F. of L.
 can be of any help
 to the worker
 in fighting a boss.
3. If it is a good thing
 to be a boss,
 it is a good thing
 to help the worker
 to be his own boss.

227. Also known as “Be Your Own Boss.” The other version of the essay from February 1941 diverged after the first two stanzas with the following: “3. But if a worker cannot find a boss to fight, he can always go to a Farming Commune and be his own boss. 4. If it is a bad thing to exploit the worker, it is a good thing for the worker to exploit himself in a Farming Commune.”

4. If it is a bad thing
to exploit the worker,
it is a good thing
to help the worker
exploit himself.
5. "Fire the boss
and be your own boss"
is a good slogan
for the worker.

JANUARY 1940 WHY PICK ON THE JEWS?

I. Treaty of Versailles {355} — 1 time

1. Hitler likes
to pick on the Jews.
2. The sufferings of Germany
were the product
of the Treaty of Versailles.
3. The Jews cannot be blamed
for the Treaty of Versailles.
4. We must place the blame
for the Treaty of Versailles
on the English Machiavellian
by the name of Lloyd George
and on the French Machiavellian
by the name of Clemenceau.

II. Bourgeois Capitalism²²⁸ {356} — 2 times

1. In a book entitled
Judaism and Capitalism,
Werner Sombart
blames the Jews
for the development
of Bourgeois Capitalism.

228. The other version of the essay is the same.

2. Adam Smith and Ricardo,
the theoreticians
of Bourgeois Capitalism
were not Jews.
3. The fostering
of Bourgeois Capitalism,
in modern Germany
is due to Bismarck.
4. To Kaiser William²²⁹
is also due
the fostering
of Bourgeois Capitalism
in modern Germany.

III. Turning Sharp Corners²³⁰ {357} — 2 times

1. Business men say
that Bourgeois Capitalism
is all right
and that what is wrong
in Bourgeois Capitalism
are the abuses.
2. Rotarians have tried
without much success
to correct the abuses
of Bourgeois Capitalism.
3. The turning of sharp corners
by business men
must be laid to the door
of Christians
as well as Jews.
4. The assertion
that religion
has nothing to do
with business

229. It is unclear whether this is a reference to Wilhelm I (1797–1888) or Wilhelm II (1859–1941).

230. The other version of the essay is the same.

is the assertion
of Christians
as well as Jews.

IV. Modern Liberals²³¹ {358} — 2 times

1. The separation
of the spiritual
from the material
was fostered
by modern liberals.
2. Modern liberals
were so broad-minded
that they did not know enough
to make up their minds.
3. Modern liberals
were the defenders
of Bourgeois Capitalism
before becoming
the fellow-travelers
of Bolshevist Socialism.
4. Jews can be found
among Bourgeois Capitalists,
among Bolshevist Socialists,
and among disillusioned
fellow-travelers.

V. Racialism²³² {359} — 2 times

1. Having given up
Jewish Orthodoxy
some Jews tried to foster
Jewish Racialism.
2. The Jews were
a chosen people
but they were never
a superior race.

231. The other version of the essay is the same.

232. The other version of the essay is the same.

3. The Nordics were never
a chosen people
or a superior race.
4. And it is not
because some Jews
became racial-minded
that other people
should be racial-minded.
5. Racial-minded Jews
are a nuisance
and so are
racial-minded Nordics.

VI. Promised Land²³³ {360} — 2 times

1. When the Jews
were themselves
they taught the doctrine
of a personal God
as well as
social ethics.
2. Bourgeois Capitalists
as well as
Bolshevist Socialists
need the belief
in a personal God
as well as
sound social ethics.
3. Hitler needs to read
the Old Testament
and the New Testament
if he wants
to lead men
into the Promised Land
where people
do no longer try
to cut each other's throats

233. Also known as "Personal God." The other version of the essay is only composed of the first two stanzas.

and where the lion
comes to lie down
with the lamb.

A NEW VENTURE

I. Turning to the Church {361} — 1 time

1. When I was in Saint Louis
I met a Maryknoll Father
who had recently returned
to the United States
after 8 years in China
as a Maryknoll Missionary.
2. He is pleased to see
that non-Catholics
in the United States
are much more curious
about the Catholic Church
than they were
before he left for China
ten years ago.
3. While modern nations
give the sad spectacle
of going back on their word,
intelligent people
are turning to the Church
as the one moral security
left in the world.

II. Beginning February First²³⁴ {362} — 1 time

1. Father McSorley,
great friend of
The Catholic Worker,
has always favored

234. This essay refers to the short-lived Discussion Center on Catholic Doctrine. The purpose of the Center was to promote Catholic thought among non-Catholics, particularly Jews, but very few non-Catholics chose to visit; Ellis, *Peter Maurin*, 149–53.

- the opening of small offices
 where non-Catholics
 curious about the Church
 could receive information.
2. Such an office
 has just been rented
 by Fr. Krimm,
 a Redemptorist Father.
 3. It is located:
 196 East 3rd Street,
 near First Avenue.
 4. It will be open
 from 2 to 5 p.m.
 and 7 to 10 p.m.,
 beginning February First.
 5. Tell your non-Catholic friends
 curious about the Church
 that this office
 has just been opened
 for their benefit.

PROSTITUTION

I. Prostitution of Marriage²³⁵ {363} — 2 times

1. Birth control²³⁶
 is not self-control.

235. Also known as “Prostitution Plus.” The essay from March 1940 concludes as follows after stanza 4: “Prostitution of marriage is prostitution legalized. Prostitution legalized is prostitution plus hypocrisy.”

236. This essay in January 1940 and an arrangement of essays in March 1940 comprised the only essays in which Maurin addressed birth control. Maurin’s argument against birth control was typical of Catholic teaching at the time. In December 1930, Pius XI issued his encyclical *Casti connubii*, which condemned the use of birth control. The encyclical was a reaction to two events: (1) the wide availability of latex condoms during the latter half of the 1920s, and (2) the approval of birth control within the confines of marriage by the Anglican Church in July 1930. Maurin’s discussion of birth control can seem out of place after nearly seven years of essays that never mentioned the topic. Although his exact reason for writing these essays in 1940 is unclear, it probably

2. What is not self-control
is self-indulgence.
3. What is self-indulgence
is prostitution
of functions.
4. Prostitution in marriage
is prostitution
of marriage.
5. Prostitution of marriage
is prostitution
plus hypocrisy.

II. Prostitution of Education {364} — 1 time

1. To educate
is to elevate.
2. To elevate
is to raise.
3. To raise wheat
on a piece of land
is to enable
that piece of land
to produce wheat
instead of weeds.
4. To raise men
from the animal state
to the cultural state
is to educate men.
5. The teaching of facts
without understanding
is a prostitution
of education.

concerned his intention to open the Discussion Center on Catholic Doctrine to evangelize Jews and non-Catholics in February 1940. The Catholic ban on birth control may have been viewed as a hindrance to evangelization. This explanation is strengthened by Maurin's references to Herbert Ratner and Heywood Broun in March 1940, couched in essays discussing birth control. Both were recent converts to the Catholic faith.

III. Prostitution of the Press {365} — 1 time

1. Modern newspapermen
try to give people
what they want.
2. Newspapermen
ought to give people
what they need.
3. To give people
what they want
but should not have
is to pander.
4. To give people
what they need
or in other terms
to make them want
what they ought to want,
is to foster.
5. To pander
to the bad in men
is to make men
inhuman to men.
6. To foster the good in men
is to make men
human to men.

IV. Prostitution of Politics {366} — 1 time

1. The Republicans say:
“Let’s turn the rascals out.”
2. The Democrats say:
“Let’s turn the rascals out.”
3. The Republicans
call the Democrats rascals.
4. The Democrats
call the Republicans rascals.
5. For the Republicans
as well as
for the Democrats

politics
is just profitable business.

6. By making a business
out of politics
politicians
have prostituted
the noble calling
of politics.

V. Prostitution of Property {367} — 1 time

1. All the land
belongs to God.
2. God wants us
to be our brother's keeper.
3. Our superfluous goods
must be used
to relieve the needs
of our brother.
4. What we do for our brother
for Christ's sake
is what we carry with us
when we die.
5. This is what the poor are for,
to give to the rich
the occasion to do good
for Christ's sake.
6. To use property
to acquire more property
is not the proper use
of property,
7. It is a prostitution
of property.

VI. Prostitution of the Theatre {368} — 1 time

1. What applies to the Press
applies also
to the Theatre.

2. In the Middle Ages
the Theatre
was considered
as an efficient way
of preaching.
3. They liked to produce
Mystery Plays.
4. They aimed to preach
and not to pander.
5. Pandering to the crowd
has brought the degradation
of the theatre.
6. The Theatre started
in the Church.
7. The Theatre has ended
in the gutter.

VII. Prostitution of Art {369} — 1 time

1. In the Middle Ages
the artists
were not called artists,
they were called artisans.
2. When the artists
were artisans
they had the community spirit.
3. They had the community spirit
because they believed
in the doctrine
of the common good.
4. Now that the artists
do no longer believe
in the doctrine
of the common good
they sell their work
to art speculators.
5. As Eric Gill says:
they have become

“the lap-dogs”
of the Bourgeoisie.²³⁷

FEBRUARY 1940 JUDAISM AND CATHOLICISM

I. Jacques Maritain {370} — 1 time

1. General Franco’s
brother-in-law
accuses Maritain
of being a converted Jew.
2. Maritain says
that he is a convert,
but not
a converted Jew.
3. He adds
that if he were
he would not be
ashamed of it.
4. He would, on the contrary,
be proud,
as his wife is proud
of coming from a people
who gave the Blessed Mother
to the world.

II. Mrs. Maritain {371} — 1 time

1. Mrs. Maritain
is a convert
from Judaism.

237. This quote is from Eric Gill, *Autobiography* (London: J. Cape, 1940), 182. This essay shared Gill’s general argument that most artists in the twentieth century were more concerned about pleasing their wealthy benefactors and did not ground their work in the Ultimate.

2. Mrs. Maritain
thinks that Catholicism
is Judaism plus.
3. In becoming Catholic
Mrs. Maritain thinks
that she has kept
her Judaism
and added to it
what Catholicism has
that Judaism
does not have.
4. Mrs. Maritain thinks
that she is now
100% Jewish.

III. Dr. Herbert Ratner {372} — 1 time

1. Dr. Herbert Ratner
of the University of Chicago
became a Catholic
two years ago.
2. His father, a Russian Jew,
gave him the name Herbert
in the hope
that he would keep up
with Herbert Spencer.
3. He tried to get
what modern liberals,
including Herbert Spencer,
had to offer.
4. He was not satisfied
with what modern liberals
had to offer.
5. He now says:
“We were not
attracted to the Church
by Catholics;

we were pushed
 into the Church
 by non-Catholics who
 did not have the stuff.”

IV. Father Arthur Klyber {373} — 1 time

1. Father Arthur Klyber,
 a Redemptorist,
 was born on the East Side.
2. After a few years
 in the Navy
 he became a Catholic
 in Los Angeles.
3. The good example
 of Catholics
 from Los Angeles
 brought Fr. Klyber,
 an East Side Jew,
 into the Church.
4. The Catholic friends
 were always friendly
 to Klyber, the Jew,
 because they did not allow
 the poison of anti-Semitism
 to poison
 their human relations.
5. As a result
 Father Klyber is now
 a Catholic priest.

V. Six Other Priests {374} — 1 time

1. Six other converts
 from Judaism
 are now
 Catholic priests
 in the United States.

2. If they had remained Jews
they might have
become Rabbis.
3. As Rabbis,
they would be
commenting on the message
of the Jewish Prophets.
4. As priests,
they announce
the good news
that the Messiah,
announced by the Prophets,
died on Calvary.
5. As priests of Christ
they again offer
Christ's sacrifice
on the altars
of the Catholic Church.

MARCH 1940 BIRTH CONTROL

I. Gina Lombroso {375} — 1 time

1. In a book entitled
The Soul of Woman,
Gina Lombroso says
that the basis of the home
is the love of the woman
for the man.
2. She adds that no woman
can love a man
whom she cannot admire.
3. The woman's scale of values
is higher and lower
than man's scale of values.
4. Because of that,
no woman
can admire a man

who tries to induce her
to practice birth control.

5. She takes the man
as a meal ticket.

II. Heywood Broun {376} — 1 time

1. Margaret Sanger
believes in birth control.
2. The Catholic Church
does not believe
in birth control.
3. If Margaret Sanger
is right
then the Catholic Church
is wrong.
4. Heywood Broun
thought a long time
about that question.
5. He finally
came to the conclusion
that the Catholic Church
is right
and that Margaret Sanger
is wrong.
6. And he entered
the Catholic Church.

III. Dr. Herbert Ratner {377} — 1 time

1. Dr. Herbert Ratner
is a convert
from Judaism.
2. The study of sex
brought Dr. Herbert Ratner
into the Catholic Church.
3. As a scientist
and as a philosopher,
he maintains

that the Catholic Church
is foolproof
in the matter of sex.

4. He intends
to teach biology
and to lecture
on marriage.

IV. Prostitution Plus {363}

MAY 1940

KARL'S MARXISM VERSUS MY COMMUNISM

I. A Communist Society {303}

II. I Agree {72}

III. Means and Ends²³⁸ {378} — 2 times

1. It is not true
that the end
justifies the means.
2. Good ends
require right means.
3. To use wrong means
to achieve good ends
is to forget the means
for the sake of the ends.
4. Class struggle
and proletarian dictatorship
are not the means
to bring about
a communist society.

238. The May 1941 essay contained several changes from the original, such as speaking of “pure means” instead of “right means.” In addition, the May 1941 essay omitted the fourth stanza and switched stanzas two and three.

5. The means to bring about
a communist society
are Christian charity
and voluntary poverty.
6. We can create
a new society
within the shell of the old
with the philosophy of the new
which is not a new philosophy
but a very old philosophy;
a philosophy so old
that it looks like new.

IV. Curry Russian Favor²³⁹ {379} — 1 time

1. “Our motives
were not based on principles.
2. “They were not concerned
with the interests
of the labor movement
as a whole.
3. “We did not want
to be found in opposition
to the Russian leaders
even if we believed

239. The next three essays feature quotes from prominent American leftists who had previously supported the Soviet Union, but were now outspoken critics of Stalin. The context for this change was twofold: (1) the Great Purge of the late 1930s in which Stalin exiled, imprisoned, and/or executed around one million Russians, including Communist Party members, government and army officials, and intellectuals; and (2) the Hitler-Stalin Nonaggression Pact of 1939, which was signed just days before the beginning of World War II. The Great Purge had already bewildered and disgusted many Soviet supporters in America, and the Hitler-Stalin Pact was viewed as an additional betrayal. The previous Soviet opposition to Hitler and fascism, which Communists viewed as a symptom of capitalism, had aided the growth and influence of American Communism. The pact hurt the credibility of Communism in America, with many leftists seeing it as a betrayal of Communist values.

that they were wrong,
 because the Russians
 never tolerated opposition.

4. "We had to curry favor
 with the Russians
 in order to maintain
 our leadership
 of the American Party.
5. "The Russian whip
 could drive us out
 just as quickly
 as the Russian pat on the back
 had put us in."

—Benjamin Gitlow,
 in *I Confess*

V. Victims of a False Theory {380} — 1 time

1. "These men were victims
 of a theory
 according to which
 no matter what they did
 socialism
 would ultimately come.
2. "The result
 was a readiness
 to use any means at hand,
 an intellectual irresponsibility
 in situations
 where genuine alternatives
 were present.
3. "It was a deadening
 of moral sensibilities.
4. "The be-all
 and end-all of life
 was to stay
 on the locomotive
 of the revolution
 as it speeds
 towards Inferno.

5. “They were confident in the belief
that a mystical,
diabolical necessity
was guiding it
to a paradise on earth.”

—Sidney Hook,
in a review of *I Confess*,
in *New York Tribune*

VI. They Were Wrong {381} — 1 time

1. “If we liberals were right
on certain single aspects
of the Russian Revolution,
we were wrong,
disgracefully wrong
on the question as a whole.
2. “We were wrong
because in our enthusiasm
over Russia’s liberation
from the Tsar,
our hope
for the further liberation
of the Russian people
from economic
as well as
political serfdom
and our vision of a new world
springing from the womb
of the Russian experiment,
we permitted ourselves
to condone wrongs
that we knew to be wrongs.
3. “We consented
to violations of principle
that we knew to be fatal
to the moral integrity
of mankind.”

—John Haynes Holmes

VII. Christian Charity {188}

VIII. On Selling Labor {16}

JUNE 1940

THE SIXTH COLUMN

I. Christianity Untried {135}

II. An Ethical Problem {2}

III. Roman Law {382} — 1 time

1. In a book entitled:

*A Guildsman's
Interpretation of History,*
Arthur Penty
has much to say
about the revival
of Roman Law.

2. To the revival
of Roman Law
must be attributed
the historical disputes
between Kings and Popes.

3. Jacques Maritain told us
that Machiavellianism
is the modern heresy.

4. By refusing
to mind the Popes
the Kings allowed Machiavellianism
to become
their guiding principle.

5. "Divide to rule"²⁴⁰
is their slogan.

240. The exact origin of the quote is unknown, but its Latin variant, "*divide et impera*," has been attributed to Alexander the Great's father, Philip II of Macedon (382–36 B.C.E.).

IV. Minding the Pope {383} — 1 time

1. Voltaire used to say:
 “If God did not exist
 He would have
 to be invented.”
2. If the Pope
 did not exist
 he would have
 to be invented.
3. Because they refuse
 to mind the Pope
 modern nations
 are now busy
 cutting their own throats.
4. In time of peace
 modern nations
 prepare for war.
5. In time of war
 modern nations
 do not find time
 to prepare for peace.
6. If modern nations
 listened to the Pope
 when he talks about peace
 they would not
 have to worry
 about being ready
 for the next war.

V. We Catholics Believe²⁴¹ {384} — 2 times

1. We Catholics believe
 what Dualist Humanists believe,
 that there is
 good and bad

241. Also known as “We Catholics.” The other version shortened the first stanza and inserted this additional stanza at the beginning: “We Catholics believe in beliefs.”

- in men
 and that men
 ought to express the good
 to get rid of the bad.
2. We Catholics believe
 what Orthodox Jews
 and Quakers believe:
 the Fatherhood of God
 and the Brotherhood of Men.
3. We Catholics believe
 what Fundamentalists believe:
 Virgin Birth
 and Redemption through Christ.
4. We Catholics believe
 what the other believers believe
 plus beliefs
 that the other believers
 don't believe:
 Papal Supremacy
 and the Universal Church.

VI. The Catholic Worker Isms {385} -1 time

1. *The Catholic Worker*
 stands for cooperativism
 against capitalism.
2. *The Catholic Worker*
 stands for personalism
 against socialism.
3. *The Catholic Worker*
 stands for leadership
 against dictatorship.
4. *The Catholic Worker*
 stands for agrarianism
 against industrialism.
5. *The Catholic Worker*
 stands for decentralism
 against totalitarianism.

JULY–AUGUST 1940 FOR PROTECTION'S SAKE

I. Protecting France {182}

II. Protecting England {183}

III. Protecting Japan {386} — 1 time

1. The French
are doing their best
to protect themselves
and so do the English
and so do the Japanese.
2. To protect themselves
they went to Korea.
3. To protect themselves
they went to Port Arthur.
4. To protect themselves
they went to Manchuria.
5. To protect themselves
they are in China.
6. They are in China
for the same reason
that European nations
went to China.

IV. Protecting Russia {387} — 1 time

1. Russians used to think
that they needed Constantinople
for their protection.
2. The Crimean War was fought
by France and England
to keep Russia
out of Constantinople.
3. The Russians think
that in order to be able
to protect themselves

they must be allowed
 by the Baltic States
 to have naval bases
 on the Baltic Sea.

4. The Russians say
 that they went to Poland,
 as well as Finland,
 not because they like war
 but because they like
 to protect themselves.
5. They have already
 the largest area
 of any nation
 and they still think
 that the world
 would be better off
 if they had more.

V. Protecting Italy {388} — 1 time

1. The Italians thought
 that in order to be protected
 they ought to have
 the Papal States.
2. They have the Papal States
 and now they think
 that they will never
 be protected
 until the Mediterranean Sea
 is under Italian control.
3. In the meantime
 they went to Libya
 as well as to Ethiopia,
 without forgetting
 Albania.
4. The Italians think
 that Italy
 will be better protected

when the Italian flag,
 instead of the French flag,
 flies over Djibouti
 as well as Tunisia
 as well as Corsica.

VI. Protecting Germany {389} — 1 time

1. The Germans also
 believe in protection.
2. For their own protection
 they went to Austria.
3. For their own protection
 they went to Czechoslovakia.
4. For their own protection
 they went to Denmark
 as well as Norway.
5. For their own protection
 they went to Holland
 as well as Belgium.
6. For their own protection
 they are in France.
7. For their own protection
 they intend
 to go to England.
8. Where will they not go
 for their own protection?

VII. Protecting Humanity {390} — 1 time

1. Each nation thinks
 that what it needs
 is to be protected
 against other nations.
2. But the fear
 of other nations
 does not take the place
 of the fear of God.

3. If we had
the fear of God,
we would have less fear
of other nations.
4. Humanity
is not protected
when people
cut each other's throats
for fear of each other.
5. God may ask us,
as He did of Cain:
"Where is thy brother?"
6. Will God be satisfied
if we answer Him:
"I am not my brother's
keeper"?
7. Is not the fear of God
the best protection
that humanity can have?

SEPTEMBER 1940 REVOLUTIONS

I. English Revolution {391} — 1 time

1. When Watt discovered
the power of steam
he brought into existence
the factory system.
2. It is in England
that the factory system
had its beginning.
3. The factory system
ran into competition
with the crafts system.
4. The factory system
brought about the system
of stock ownership.

5. Stock ownership
is absentee ownership.
6. Absentee ownership
is property
without responsibility.
7. Property without responsibility
is now challenged
by dictatorships.

II. French Revolution {392} — 1 time

1. French nobility
had forgotten
that “*noblesse oblige.*”
2. French peasants
were oppressed
by French nobility,
which had ceased
to be noble.
3. The French bourgeoisie
sponsored the grievances
of the peasants
and made the Revolution
not for the benefit
of the peasants
but for the benefit
of the bourgeoisie.
4. Bourgeois revolutionaries
sent each other
to the guillotine
while talking about
Liberty, Equality, Fraternity.
5. Those who were not killed
offered their services
to Napoleon Bonaparte.
6. Adolph Hitler
is now keeping up
with Napoleon Bonaparte.

III. Russian Revolution {393} — 1 time

1. Lenin said
 that the world cannot be
 half industrial
 and half agricultural.
2. Because England
 had built up an Empire
 by giving up
 agrarianism
 and taking up
 industrialism
 Lenin thought
 that Russia
 should also
 be industrialistic.
3. Lenin thought
 that he could save time
 by building up
 State Socialism
 without passing
 through Private Capitalism
 and State Capitalism.
4. Lenin hoped
 that some day
 the State would wither away,
 but Stalin sees to it
 that the State
 does not wither away.

IV. American Revolution {394} — 1 time

1. The American Revolution
 stands for the right
 of the individual
 to be the master
 of his own destiny.
2. The American Revolution
 stands for personalism
 and not for Socialism.

3. The American Revolution
stands for pluralism
and not totalitarianism.
4. "*E Pluribus Unum*"
is an American slogan.
5. America stands
for freedom of speech,
freedom of the press,
freedom of worship.
6. The Declaration of Independence,
the American Constitution,
including the Bill of Rights,
are important
American documents.
7. The purpose of these documents
is to protect the individual
from majority rule.
8. The founders of America
did not believe
that the majority
could do no wrong,
any more than a dictator.
9. They believed
in the right use of liberty;
that is to say
the power to think straight,
the power to choose intelligently,
the power to act wisely.

OCTOBER 1940

WRECKERS OF EUROPE

I. Philip the Fair {395} — 1 time

1. In the middle
of the thirteenth century
some Universities
gave up the exclusive

- teaching of Canon Law
and started to teach
Roman Law.
2. Roman-Law-minded
lawyers backed Philip the Fair
in his disputes
with Boniface VIII.
 3. The aim of Roman Law
is to enable the rich men
to live among poor men
by teaching the rich men
how to keep the poor men poor.
 4. The aim of Canon Law
is to enable the good men
to live among bad men
by teaching the good men
to carry their cross
and not to double-cross.

II. Machiavelli {396} — 1 time

1. According to R. H. Tawney,
high ethics
were taught to people
when the Canon Law
was the Law of the Land.
2. While Savonarola
was trying to bring back
the high ethics
of the Canon Law
Machiavelli
in his book *The Prince*
was trying to teach the rulers
how to rule people
by dividing them.
3. "Dividing to rule"
has been the slogan
of politicians
since Machiavelli
with few exceptions.

4. So today we say
that politics
is only politics.

III. Luther {397} — 1 time

1. Christ established the Church
to be the teacher
of the human race.
2. Luther told the people
not to listen to the Church
as the teacher
established by Christ
but to find from the Bible
what Christ
wants them to do.
3. Since Luther
people meet in churches
to listen to somebody
who gives them
his personal interpretation
of what is in the Bible
while they profess to believe
not in the preacher's interpretation
but in their personal interpretation.
4. In the meantime
they are doing
what the ruler wants.
5. They refuse
to listen to the teachings
of the Church of Christ
and yes the ruler.

IV. Richelieu {308}

V. Adam Smith {398} — 1 time

1. Adam Smith
expounded the theory
that everything

- would be lovely
 if everybody took in
 each other's washing
 and got paid for it.
2. England first
 and other nations afterward
 acted on that theory.
 3. The search for markets
 and raw materials
 is at the base
 of modern imperialism.
 4. And modern imperialism
 is at the base
 of modern wars.

VI. Napoleon {399} — 1 time

1. The French nobility
 having become ignoble,
 the French bourgeoisie
 decided to get rid
 of the French nobility.
2. Having got rid
 of the French nobility,
 the French bourgeoisie
 split in two
 and brought about
 the French terror.
3. Napoleon Bonaparte
 ended the French terror
 and started a war
 for the extermination
 of foreign nobility.
4. Napoleonic rule
 ended at Waterloo
 and the Treaty of Vienna²⁴²

242. The Treaty of Vienna (1815) refers to a peace settlement between the major political powers of Europe following continual war and unrest for about twenty-five years,

established a compromise
between landed aristocracy
and plutocratic bourgeoisie.

VII. Hitler {400} — 1 time

1. In the nineteenth century
secularist educators
spread the idea
that the Nordic race
is a superior race.
2. What secularist educators
used to believe
Hitler now believes.
3. Hitler believes
that inferior races
ought to make room
for superior races.
4. In 1914
the Allies claimed
that their job was
to make the world
safe for democracy.
5. Hitler claims
that democracy
is dangerous
for the reason
that under it
the world is made safe
for inferior races.

from the time of the French Revolution through the Napoleonic Wars. The new boundaries drawn by the settlement were meant to balance the major European powers and lead to a more peaceful Europe. As Maurin indicated, the peace and stability that the Treaty established benefited those already in power.

NOVEMBER 1940 EDUCATIONAL SECULARISM

I. To Worship God²⁴³ {401} — 1 time

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 {402} — 1 time

1. The founders of America
agreed in this
that there is a God
and that God wants
to be worshipped.
2. The founders of America
did not agree
about the way

243. All four of the groups that Maurin mentioned in this essay fled religious persecution. Only the fourth group mentioned was Catholic. It should be noted that in all four cases, political allegiances also played a role in the persecutions.

God wants
to be worshipped.

3. That there is a God
and that God wants
to be worshipped
is no longer taught
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 {22} (part 2)

IV. Hotbeds of Materialism {403} — 1 time

1. The Marxists
and the Chambers of Commerce
agree in this
that religion
ought to be kept
out of the public schools.
2. And American Protestants
keep silent
about the secularism
of the public schools.
3. In the nineteenth century
public schools
were the hotbeds
of Bourgeois Capitalism.
4. In the twentieth century
public schools
are the hotbeds
of Bolshevist Socialism.

DECEMBER 1940

NOT JEWISH WEALTH BUT IRISH CULTURE

I. Job or Mission {404} — 1 time

1. By grabbing
 Jewish wealth
 the Christian Mobilizers²⁴⁴
 hope to be able
 to give jobs
 to everybody.
2. By grabbing
 everybody's wealth
 the Bolshevik Socialists
 hope to be able
 to give jobs
 to everybody.
3. What everybody needs
 is not a job,
 but a mission.
4. When the Irish were Irish,
 they were missionaries.
5. By grabbing
 Irish Culture,
 as it was done,
 by Irish missionaries,
 we hope to be able
 to give a mission
 to everybody.

II. Land of Refuge²⁴⁵ {405} — 2 times

1. After the fall
 of the Roman Empire,

²⁴⁴. The Christian Mobilizers were a 1939 offshoot of the Father Coughlin–inspired Christian Front. They proposed a very militant and even violent approach in confronting Jews and Communists. Their extreme views caused Father Coughlin to openly reject the group.

²⁴⁵. Also known as “Laying the Foundation.” The other version of the essay only differed in grammar and punctuation usage.

the scholars,
 scattered all over
 the Roman Empire
 looked for a refuge
 and found a refuge
 in Ireland,
 where the Roman Empire
 did not reach
 and where the Teutonic
 Barbarians did not go.

2. In Ireland,
 the scholars formulated
 an intellectual synthesis
 and a technique of action.
3. Having formulated
 that intellectual synthesis
 and that technique of action,
 the scholars decided
 to lay the foundations
 of Medieval Europe.

III. Salons de Culture²⁴⁶ {406} — 2 times

1. In order to lay the foundations
 of medieval Europe,
 the Irish Scholars
 established Salons de Culture
 in all the cities of Europe,
 as far as Constantinople,
 where people
 could look for thought
 so they could have light.
2. And it was
 in the so-called Dark Ages,
 which were not so dark,
 when the Irish
 were the light.

²⁴⁶ Also known as “Literary Colonies.” The other version of the essay referred to the “salons” as “literary colonies” and contained minor word changes.

3. But we are now living
 in a real Dark Age,
 and one of the reasons why
 the modern age
 is so dark,
 is because
 too few Irish
 have the light.

IV. Free Guest Houses²⁴⁷ {407} — 2 times

1. The Irish Scholars established
 Free Guest Houses
 all over Europe
 to exemplify
 Christian charity.
2. This made
 pagan Teutonic rulers
 tell pagan Teutonic people:
 “The Irish are good people
 busy doing good.”
3. And when the Irish
 were good people
 busy doing good,
 they did not bother
 about empires.
4. That is why we never heard
 about an Irish Empire.
5. We heard about
 all kinds of empires,
 including the British Empire,
 but never about
 an Irish Empire,
 because the Irish

247. The other version was only different from a structural standpoint.

did not bother about empires
 when they were busy
 doing good.

V. Agricultural Centers²⁴⁸ {408} — 2 times

1. The Irish Scholars established
 Agricultural Centers
 all over Europe
 where they combined:
 cult,
 that is to say liturgy,
 with culture,
 that is to say literature,
 with cultivation,
 that is to say agriculture.
2. And the word America
 was for the first time
 printed on a map
 in a town in east France
 called Saint-Die,
 where an Irish scholar
 by the name Deodad²⁴⁹
 founded an Agricultural Center.
3. What was done
 by Irish Missionaries
 after the fall
 of the Roman Empire
 can be done today
 during and after the fall
 of modern empires.

248. Also known as “Rural Centers.” The first two stanzas of the alternate essay were the same except that it substituted the term “rural center” for “agricultural center.” The alternate version concluded with a completely different third stanza: “In the *CATHOLIC WORKER* we refuse to keep up with modern industrialists and choose to keep up with the radicalism of Irish Scholars.”

249. This is a reference to St. Deodatus of Nevers (d. 679).

JANUARY 1941
CHRISTIANITY AND DEMOCRACY

I. Leo XIII {409} — 1 time

1. On several occasions
Pope Leo XIII
wrote on the legitimacy
of several forms
of government.
2. In the encyclical
*Diuturnum illud*²⁵⁰
we find this sentence:
“Nothing prevents the Church
from giving its approval
to the government
of one man
or several men
as long as the government
is a just government
and applies itself
to foster the common good.”

II. Pius X {410} — 1 time

1. In a letter
condemning the *Sillon*²⁵¹
Pope Pius X
takes up that doctrine.

250. In the English-speaking world, this encyclical is usually just called *Diuturnum*. Published in 1881, it stressed respect for rulers, the notion that justice was foundational for any society, and that God was the source of all political authority.

251. As noted in the introduction, Maurin was briefly associated with the *Le Sillon* movement. The movement was led by Marc Sangnier and promoted a social vision in which democracy could be reconciled to Catholicism as a viable alternative to Communism. In 1910, St. Pope Pius X condemned *Le Sillon* in his encyclical *Notre charge apostolique*, believing it to be tainted with the ideas of Communism and liberalism.

2. "The *Sillon*," says Abbe Leclercq
 editor of *La Cite Chretienne*
 "was a Christian
 democratic movement
 founded by Marc Sangnier.
3. "It was full of enthusiasm
 and generosity
 but lacked deep thought.
4. "It had allowed itself
 to present democracy
 as the only political regime
 in conformity
 with Christianity.
5. "Denounced in Rome,"
 continues Abbe Leclercq
 "it was condemned
 for the preceding reason
 as well as imprudences
 in thought and language."

III. Freda Kirchwey {411} — 1 time

1. Freda Kirchwey,
 editor of the *Nation*,
 has an article
 on Religion
 and Democracy.
2. "Democracy," she says,
 "may be Christian
 or it may be Jewish.
3. "It is related
 to whatever culture
 or whatever religious
 or nonreligious ideas
 flourish in the society
 that breeds it.

4. "Democracy," she continues,
 "has nothing on earth to do
 with any particular faith."²⁵²

IV. Agrees with Two Popes {412} — 1 time

1. The editor of *The Nation*
 agrees with Leo XIII
 as well as Pius X
 in the contention
 that Christianity
 is not tied up
 with any particular form
 of government.
2. Don Sturzo
 attacks Fascism
 and several bishops
 are defending it.
3. A government
 can be autocratic
 or aristocratic
 or democratic.
4. The duty of a government,
 whether it be
 autocratic
 or aristocratic
 or democratic,
 is to foster
 the common good.

V. The Common Good {413} — 1 time

1. The common good
 is not common,
 because common sense
 does not prevail.

252. Kirchwey, "Religion and Democracy," *Nation*, 30 November 1940, 521–22.

2. In a good autocracy
the common good
is incarnated
in a good autocrat.
3. In a good aristocracy
the common good
is incarnated
in the good aristocrats.
4. In a good democracy
the common good
is incarnated
in the good democrats.
5. The good democrats
are democrats
with the democratic spirit.
6. They are the elite
in a democracy.

VI. Democratic Elite {414} — 1 time

1. Henry Bérenger
followed Jusserand
as French Ambassador
in Washington.
2. Bérenger was an agnostic
who could not conceive
of a democracy
without a cultural elite.
3. The elite in a democracy
is imbued
with what we call
the right spirit.
4. The democratic elite
is the spearhead
of a democratic society.
5. The democratic elite
is recruited
from all classes
of a democratic society.

6. The democratic elite
is not moved
by greed for wealth
or greed for power.
7. It is moved
by clear thinking.

VII. Faith, Hope and Charity {415} — 1 time

1. Agnostic intellectuals
lack faith
in Christ the Redeemer
as well as
in God the Omnipotent.
2. And now
they are losing faith
in the power of man
to pull himself up
by his own bootstraps.
3. Faith in Christ the Redeemer,
hope in the life to come,
and charity toward all men
are motivating forces
in the fostering
of a democratic elite—
without which
a democratic society
becomes the laughing-stock
of totalitarian societies.

FEBRUARY 1940
ROAD TO COMMUNISM

I. Paraguay Reductions {416} — 1 time

1. In a book entitled:
The Magic Mountain
Thomas Mann has a character

- who has become
a Jesuit after having been
a Marxist.
2. As a Jesuit
he could understand
Communism much better
than he could understand
it as a Marxist.
 3. In Paraguay
the Jesuits established
a Communist society.
 4. Part of the land
was held individually.
 5. The other part
known as God's land
was cultivated in common.
 6. The produce was used
for the maintenance
of the aged,
the infirm
and the young.

II. Proudhon and Marx {417} — 1 time

1. "Communism is a society
where each one works
according to his ability
and gets
according to his needs."
2. Such a definition
does not come from Marx;
it comes from Proudhon.
3. Proudhon wrote two volumes
on *The Philosophy of Poverty*
which Karl Marx
read in two days.
4. Karl Marx wrote a volume
on *The Poverty of Philosophy*.

5. Karl Marx
 was too much of a materialist
 to understand
 the philosophical
 and therefore social value
 of voluntary poverty.

III. A Blunderer {418} — 1 time

1. "If my wants
 should be much increased
 the labor required
 to supply them
 would become a drudgery.
2. "If I should sell
 both my forenoons
 and afternoons
 to society
 I am sure that for me
 there would be nothing
 left worth living for.
3. "I trust that I shall never
 sell my birthright
 for a mess of pottage.
4. "I wish to suggest
 that a man
 may be very industrious
 and yet
 not spend his time well.
5. "There is
 no more fatal blunderer
 than he who consumes
 the greater part of his life
 getting a living."

—Henry Thoreau

IV. Functional Poverty {419} — 1 time

1. "Now frankly
 most of us
 have our hands
 so full of baubles
 that we haven't
 even a finger free
 which to reach out
 and satisfy the claim
 of unlimited liability.
2. "Poverty,
 or some approximation of it,
 willingly assumed
 would set us free
 both for finding
 our responsibility
 and for fulfilling it
 when found.
3. "That is why
 I have called it
 functional poverty.
4. "It is to be taken up
 not as a shirking
 of the responsibility
 of wealth or privilege
 but as acceptance
 of wider responsibility."

—Mildred Binns Young

V. Holy Poverty {420} — 1 time

1. "This poverty consists
 in the voluntary renunciation
 of every possession
 for reasons of love
 and through divine inspiration.

2. "It is quite the opposite
of that forced
and unlovable poverty
preached by
some ancient philosophers.
3. "It was embraced by Francis
with so much affection
that he called her
in loving accents
Lady, Mother, Spouse.
4. "In this respect
Saint Bonaventure writes:
'No one was ever
so eager for gold
as he was for poverty;
no more jealous
in the custody
of a treasure
than he was
for the pearl
of the Gospel.'"²⁵³

—Pius XI

VI. Selling Their Labor {16}

VII. Farming Commune {94}

VIII. Be Your Own Boss {354}

253. This quote is from Pope Pius XI's 1926 previously mentioned encyclical on St. Francis of Assisi, *Rite expiatis* 15.

MARCH 1941
 PIE IN THE SKY²⁵⁴

I. Bourgeois Capitalists {421} — 1 time

1. Bourgeois Capitalists
 don't want their pie
 in the sky
 when they die.
2. They want their pie
 here and now.
3. To get their pie
 here and now
 Bourgeois Capitalists
 give us
 better and bigger
 commercial wars
 for the sake of markets
 and raw materials.
4. But as Sherman says:
 "War is hell."
5. So we get hell
 here and now
 because Bourgeois Capitalists
 don't want their pie
 in the sky
 when they die,
 but want their pie
 here and now.

II. Bolshevik Socialists {422} — 1 time

1. Bolshevik Socialists
 like Bourgeois Capitalists

254. "Pie in the sky" was first employed in a 1911 song for the Industrial Workers of the World entitled, "The Preacher and the Slave." The song critiqued religion for promising a glorious afterlife if one accepted injustice and poverty in the present life.

- don't want their pie
in the sky
when they die.
2. They want their pie
here and now.
3. To get their pie
here and now.
Bolshevist Socialists
give us
better and bigger
class wars
for the sake
of capturing the control
of the means of production
and distribution.
4. But war is hell
whether it is
a commercial war
or a class war.
5. So we get hell
here and now
because Bolshevist Socialists
don't want their pie
in the sky
when they die
but want their pie
here and now.

III. Catholic Communism {423} — 1 time

1. Bolshevist Socialists
as well as
Bourgeois Capitalists
give us hell
here and now
without
leaving us the hope
of getting our pie
in the sky
when we die.

2. We just
get hell.
3. Catholic Communionism
leaves us the hope
of getting our pie
in the sky
when we die
without
giving us hell
here and now.

IV. Two of a Kind²⁵⁵ {424} — 2 times

1. The Bourgeois Capitalist
tells the Bolshevist Socialist:
“We got what we got
because we got it,
and we are going to keep it
no matter how we got it.”
2. The Bolshevist Socialist
tells the Bourgeois Capitalist:
“We want what we want
because we want it,
and we want
what you got;
and we are going to get it,
no matter how we get it.”
3. The Bolshevist Socialist
is the spiritual son
of the Bourgeois Capitalist.
4. All the sins of the father,
the Bourgeois Capitalist,
are found in the son,
the Bolshevist Socialist.

255. The other version omitted stanza four, substituted “rugged individualist” for “Bourgeois Capitalist” and “rugged collectivist” for “Bolshevist Socialist,” and added the following line to conclude the first stanza: “And if your fellows try to get it we will organize vigilantes.”

5. He is a chip from the old block;
and the old block
is a blockhead
who has not learned
to use his head.

V. Class Struggle {233}

VI. Were I a Marxist {425} — 1 time

1. Were I a Marxist
I would desert
the working class
and join the capitalist class
so as to be able
to bring class consciousness
to the working class.
2. A class conscious capitalist class
would put the screws
on the working class
and by doing so
bring class consciousness
to the working class.
3. A class conscious capitalist class
and a class conscious
working class
would fight for supremacy
and bring about
a bloody revolution.
4. In the clash
between two opposite classes
I as a member
of the capitalist class
would be killed
by the working class,
but by my death
would have contributed
to bring about
the emancipation
of the working class.

5. But I am not a Marxist;
I am a Christian.

VII. Grave Diggers {426} — 1 time

1. Bolshevik Socialists
want to be
the grave-diggers
of Bourgeois Capitalism.
2. They refuse
to let the Bourgeois Capitalists
dig their own graves.
3. Fascists refuse
to let the Bolshevik Socialists
dig the graves
of Bourgeois Capitalism.
4. Fascists maintain
that Bourgeois Capitalism
is not dead yet
and they will try
to keep it alive.
5. By trying to be
the grave-diggers
of Bourgeois Capitalism,
Bolshevik Socialists
bring in Fascism.

VIII. A New Society {427} — 1 time

1. Why not let
Bourgeois Capitalists
dig their own graves?
2. And while the Bourgeois
Capitalists
dig their own graves
why not create
a new society
within the shell of the old
with the philosophy of the new
which is not

a new philosophy
but a very old philosophy,
a philosophy so old
that it looks like new.

APRIL 1941

THE CANON LAW AND THE LAW OF THE CANNON

I. R. H. Tawney {68}

II. St. Thomas More {428} — 1 time

1. St. Thomas More believed
in the Common Law.²⁵⁶
2. The Common Law
that St. Thomas More
believed in
was rooted
in Canon Law.
3. Henry VIII believed
that since he was a king
he was the Law.
4. St. Thomas More
did not believe
in Henry VIII's
interpretation
of Common Law.
5. The Common Law
as it exists
in today's England
has little relation
to Canon Law.

256. Common law came to prominence in England during the mid-twelfth century by the order of King Henry II. Incorporating local customs, he instituted a law that was common for the entire kingdom. In very general terms, common law courts are more inductive, beginning with the facts of the case and examining previous cases for the closest analogy. Civil law courts, largely based on Roman Law, are more deductive and begin a case by searching for statutes that can be universally applied.

III. Judge Cardozo {429} — 1 time

1. Judge Cardozo said
that Common Law
as it exists today
in the United States
does not make sense.
2. Judge Cardozo proposed
to discard Common Law
and go back
to Roman Law.
3. If modern Common Law
is bad,
modern Roman Law
is worse.
4. Hitler and Mussolini
believe in Roman Law.
5. “To grab and to hold”²⁵⁷
is the aim
of Roman Law.
6. “Divide to rule”
is the motto
of the Roman Law-
minded Lawyers.

IV. Arthur Penty {430} — 1 time

1. In a book entitled:
*A Guildsman’s
Interpretation of History*
Arthur Penty
has a chapter
on the revival of
Roman Law.
2. The revival
of Roman Law
in the 13th century

257. This quote is not from Roman Law; it simply underscores Maurin’s view that the purpose of Roman Law was to protect property owners and the wealthy.

brought about the disputes
between kings and popes.

3. The Kings
are on the go.
4. The Pope
is still on the job.
5. He writes encyclicals,
but business men
and politicians
pay little attention
to what he has to say.
6. In the meantime,
we are worrying
about what Stalin,
Hitler, and Mussolini
will do to us.

MAY 1941 BEYOND MARXISM

I. A Communist Society {303}

II. I Agree {72}

III. Means and Ends {378}

IV. He Left So Much²⁵⁸ {431} — 2 times

1. When a man dies
and leaves a lot of money
the papers say:
“He left so much.”
2. But they say:
“He left so much.”
3. Why did he
leave so much?

258. The other version of the essay contained minor variations, omitted the second stanza, and added an additional stanza at the end that contains two words: “Too dumb.”

4. Well, he did not know
 enough
 to carry it with him
 when he died
 by giving it
 to the poor
 for Christ's sake
 during his lifetime.

V. Better and Better Off {50}

VI. Logical and Practical²⁵⁹ {432} — 2 times

1. What is not logical
 is not practical
 even if it is practiced.
2. What is logical
 is practical
 even if it is not practiced.
3. To practice
 what is not logical
 though it is practical
 is to be a bourgeois.
4. A bourgeois is a fellow
 who tries to be somebody
 by trying to be
 like everybody,
 which makes him
 nobody.
5. To practice
 what is logical
 even if it is not practiced
 is to be a leader.

259. The alternate version was shorter and contained a different final stanza: "A follower is a fellow who follows the leader because he sponsors the cause that the leader follows." The alternate version reworded stanza three as follows: "To practice what is not logical for the only reason that it is practiced is to be a bourgeois."

6. A leader is a fellow
 who follows a cause.
7. The Sermon on the Mount
 will be called practical
 when Christians make up
 their mind
 to practice it.

JUNE 1941 BEYOND NATIONALISM

I. Right and Wrong {181}

II. Barbarians and Civilized {275}

III. Germans and Poles {433} — 1 time

1. The Germans think
 that they are civilized
 and the Poles
 are barbarians.
2. The Germans
 invaded Poland
 to place Poland
 where they think it belongs
 under the German rule.
3. German rule
 is a military rule,
 not a personalist rule.
4. A military rule
 breaks the will of the people,
 but does not change
 the heart of the people.
5. A military rule
 is materially efficient,
 but it is not
 spiritually efficient.

IV. Polish Writers {434} — 1 time

1. After the first World War
Poland established
a personalist constitution.²⁶⁰
2. But military men in Poland
discarded it
so as to establish
a more dictatorial
military State.
3. But Polish writers
are not like
most German writers.
4. Polish writers believe
in spiritual values
while German writers
believe in materialist values.
5. Polish writers believe
in the power of the word;
German writers believe
in the power of the sword.

V. Catholic Extremism {435} — 1 time

1. Poland does not exist
as a nation,
but Poland exists
as a culture.

260. This is a reference to Poland's March Constitution of 1921. The Constitution instituted three branches of government: an executive, legislative, and judicial branch. The most powerful branch of government was the legislative branch, which was broken into two groups, the Senate and the *Sejm*. The strong legislative branch was meant to ensure broad protections for ethnic and religious minorities. The Constitution was never fully implemented, and a military coup in 1926 resulted in its termination. It is likely that Maurin was attracted to the aspects of the Constitution that protected the rights of minorities and placed substantial power on the local level.

2. The expression of that culture
by Polish writers
in the Polish language
will spread the Polish spirit
among the Polish people.
3. The Germans are suffering
from extreme nationalism;
the Poles must face them
with extreme Catholicism.
4. The extreme nationalism
of Germany
is the logical product
of the deformation
of Christian doctrine
and practice by the Reformation.
5. Catholic people
must quit looking up
to Protestant people
and return
to the Catholic extremism
of primitive Christians.

TRUE STORIES²⁶¹

I. Only a Frenchman {436} — 1 time

1. When I was in Spokane
a Catholic Sister
told me:
“I have a little story
to tell you,
and I think you will
like it.
2. “I met an Indian woman
who was carrying
what looked like
a white boy.

261. This section contains jokes by Peter Maurin. In this case, his humor focuses on ethnic assumptions.

3. "I said to her:
 'You don't mean to tell me
 that you married
 a white man.'
4. "'Oh no,' she said,
 'Just a Frenchman.'"

II. Nine Englishmen {437} — 1 time

1. An Englishman
 and an American
 were flying over
 the Egyptian Soudan.²⁶²
2. Under them
 was a stretch of houses
 four miles long.
3. The American
 asked the Englishman:
 "What is the population
 of this town?"
4. "Nine Englishmen,"
 answered the Englishman.

III. Germans and English {438} — 1 time

1. A German
 owned a fruit-farm
 in British Columbia.
2. He and his wife
 were considered
 as second-class citizens
 by the British element.
3. His wife succeeded
 in inducing him
 to sell the fruit-farm
 and go back to Germany.

262. Egyptian Soudan is a reference to Anglo-Egyptian Sudan, which was under British and Egyptian control from 1899 to 1956. The name indicated how Sudan was subjugated during this period.

4. She could not stand
to be considered inferior
by the British element.
5. The English think
that they are superior
to the Germans.
6. And the Germans think
they are superior
to the English.
7. They cannot stand
to be considered
inferiors.
8. They can give it
but cannot take it.

JULY–AUGUST 1941

LET'S BE CHARITABLE FOR CHRIST'S SAKE

- I. Fallacy of Saving {38}
- II. Wisdom of Giving {123}
- III. He Left So Much {431}
- IV. First Christians {188}
- V. Rich and Poor {254}

SEPTEMBER 1941

LET'S BE FAIR TO THE NEGROES FOR CHRIST'S SAKE

- I. Anthropologists Say {439} — 1 time
 1. The anthropologists say
that the western world
is anthropologically
divided into four kinds of
people.

2. They are:
 - a) the Nordics,
 - b) the Alpines,
 - c) the Mediterraneans,
 - d) the Negroes.
3. Anthropologists add
that there is nothing
in science
to prove
that one race
is superior
to another race.
4. Science cannot prove
that the Nordics
are superior
to the Negroes.

II. Theologians Say {440} — 1 time

1. Theologians say
that Christ died
for the redemption
of the Negroes
as well as
the Nordics.
2. The Nordics
were created
by the same Creator
and redeemed
by the same Redeemer
as the Negroes.
3. The redeemed Nordics
will enjoy
the beatific vision
in the same Heaven
as the Negroes.
4. The redeemed Nordics
receive the same Christ

at the altar rail
as the Negroes.

5. The redeemed Nordics
belong to the same
Mystical Body
as the Negroes.

III. Nordic and Negro Bishops {441} — 1 time

1. The Holy Father
has recently selected
African Negro priests
and made them bishops.
2. The Negro bishops
of Africa
have the same powers
as the Nordic bishops
of Germany.
3. Nordic bishops
are all right
for Nordic people
and Negro bishops
are all right
for Negro people.
4. The Catholic Church
wants Nordic bishops
to lead Nordic people
and Negro bishops
to lead Negro people.
5. The Catholic Church
does not differentiate
between Nordic bishops
and Negro bishops.

IV. American Negroes {442} — 1 time

1. American Negroes
think they must keep up
with white people.

2. American Negroes
don't need to keep up
with white people.
3. American Negroes
can keep up
with St. Augustine.
4. St. Augustine,
who lived
in North Africa
is one of the Fathers
of the Catholic Church.
5. If American Negroes
made up their minds
to keep up
with St. Augustine
they would be able
to make white Nordics
look up to them
instead of looking up
to white Nordics.

THE MONEY SYSTEM

I. Humiliation and Doubt {443} — 1 time

1. "I believe
there must be persons
who like myself
were deeply shaken
by the events
of September, 1938.
2. "It was a feeling of humiliation
which seemed to
demand an act of personal
contrition, repentance,
and amendment,
as well as a doubt
in the validity
of a civilization.

3. "Was our society
 which had always been
 so assured of its
 superiority and
 rectitude,
 so confident
 of its unexamined premisses,
 assembled
 around anything
 more permanent
 than a congeries of banks,
 insurance companies
 and industries?"

—T. S. Eliot

II. Because the State {5}

III. Thomas Wilson {444} — 1 time

1. John Calvin
 was the first man
 to legalize
 money lending at interest.
2. John Knox,
 a Scotchman,
 brought the idea
 to Scotland.
3. From Scotland,
 it went to England
 where they legalized it
 around 1575.
4. Thomas Wilson
 wrote a discourse
 on usury in 1572
 where he quotes
 the Prophets of Israel
 and the Fathers of the Church.

5. When Thomas Wilson
 was a student
 Thomas More
 was Chancellor of England
 and the Catholic doctrine
 on usury
 was still taught
 in the schools of England.

IV. Maynard Keynes {445} — 1 time

1. Maynard Keynes
 was the financial
 representative of the
 English government
 at Versailles.
2. After Versailles
 Maynard Keynes
 wrote a book entitled:
 *The Economic
 Consequences of the Peace.*
3. In this book
 Maynard Keynes pointed out
 the bad economic
 consequences
 that would result
 from the Treaty of
 Versailles.
4. France and England
 paid little attention
 to what he had to say.
5. Later on,
 Maynard Keynes declared
 that “modern economists
 ought to ask themselves
 if Medieval economists
 were not sound

when they condemned
money lending at interest.”

V. A Better Way {446} — 1 time

1. Hitler has a way
to solve the problem
of money lending
at interest.
2. But there is a better way
than Hitler's way.
3. That better way
is the way
of the Prophets of Israel
and the Fathers of the Church.
4. On this way
the Jews and the
Christians ought to
agree.
5. Since the State
has legalized
money lending at interest
in spite of the teachings
of the Prophets of Israel
and the Fathers of the Church,
let the State
make illegal
money lending at interest
and oblige money
borrowers
to pay one percent
of the money lent
every year
during a period
of hundred years.

VI. Christianity Untried {135}

OCTOBER 1941 FOR GOD'S SAKE

I. Honest to God {447} — 1 time

1. One of the slogans
of the Middle Ages was
“Honest to God.”
2. We have ceased to be
“Honest to God.”
3. We think more
about ourselves
than we do
about God.
4. We have ceased to be
God-centered
and have become
self-centered.

II. Father Denifle {448} — 1 time

1. Father Denifle
was an Austrian
Dominican.
2. In 1872,
he delivered four sermons
in Graz, Austria,
about “Humanity,
its destiny
and the means
to achieve it.”
3. Translated by a priest
of Covington, Kentucky,
these four sermons
were published in America
by Pustet,²⁶³ the editor.

263. This is a reference to Fr. Pustet, which published the book Heinrich Denifle, *Humanity: Its Destiny and the Means to Attain it; A Series of Discourses* (Ratisbon, N.Y., 1909).

4. Father Denifle emphasizes
that having forgotten God,
humanity
cannot realize
its own destiny.
5. God has not
forgotten man,
but man has
forgotten God.

III. American Founders {449} — 1 time

1. The founders of America
came to America
to serve God
the way they thought
God wants to be served.
2. How God
wants to be served
is no longer taught
in American schools.
3. How to be successful
is still taught
in American schools.
4. Thinking of time
in terms of money
is at the base
of the thinking
of our business men.
5. We put on our coins:
“In God we trust,”
but persist in thinking
that everybody else
ought to pay cash.

IV. Cardinal Gasquet {450} — 1 time

1. Cardinal Gasquet
was an English
Benedictine.

2. He was a student
of that period
of English history
that preceded
the Reformation.
3. In a book entitled:
*The Eve of the
Reformation*
he points out
that externalism
—another word
for materialism—
prevailed in that period
of English history.
4. The externalism
of English bishops
made them
follow the King
instead of the Pope
when the King ceased
to mind the Pope.

V. St. Augustine {451} — 1 time

1. St. Augustine said,
“Love God
and do what you please.”
2. We do what we please
but we don't love God.
3. We don't love God
because we don't know
God.
4. We don't know God
because we don't try
to know God.
5. And man was created
in the image of God
and every creature
speaks to us
about God

and the Son of God
came to earth
to tell us
about God.

NOVEMBER 1941 PLURALIST PERSONALISM

I. We Catholics {384}

II. If {452} — 1 time

1. What a fine place
this world would be
if Dualist Humanists
tried to be human
to men.
2. What a fine place
this world would be
if Personalist Theists
tried to be
their brother's keeper
as God
wants them to be.
3. What a fine place
this world would be
if Fundamentalist Protestants
tried to exemplify
the Sermon on the Mount.
4. What a fine place
this world would be
if Roman Catholics
tried to keep up
with St. Francis of Assisi.

III. Logical and Practical {432}

IV. They and We {166}

V. Better and Better Off {50}

VI. Big Shots and Little Shots {56}

VII. Two of a Kind {424}

DECEMBER 1941

THE POPE AND THE WORLD

I. That Grey Eminence {453} — 1 time

1. In his book entitled
Grey Eminence
 Aldous Huxley says
 that the business
 of theocentrists
 is to help the people
 to see the world
 the way God
 sees the world.
2. Father Joseph²⁶⁴ said he
 made the big mistake
 to help Richelieu
 side with Protestant Germany
 and Sweden
 against Catholic Germany
 and Austria
 during the Thirty Years' War.
3. While France was united
 under one King
 the Treaty of Westphalia
 of 1648
 kept Germany divided
 in 300 principalities.

264. This is a reference to François Leclerc du Tremblay, who was also known as Fr. Joseph. In the biographical glossary, he can be found under "Leclerc du Tremblay, François."

II. Worldly Empires {454} — 1 time

1. Under the leadership
of the Hohenzollern
the 300 German principalities
became united
and formed
the German Empire.
2. The German Empire
was first
a Continental Empire
but later on
it decided to become
a Colonial Empire
like the British Empire
and the French Empire.
3. The aim
of the British Empire
of the French Empire
of the German Empire
is to exchange food
and raw materials
for gadgets.
5. The French Empire
has gone to pieces
and the British Empire
is fighting
the German Empire.

III. A Theocentric Pope²⁶⁵ {455} — 1 time

1. The German Empire
controls much of the land

265. "Theocentric" is a reference to Aldous Huxley's book *Grey Eminence* (1941; repr. New York: Harper & Row, 1966). For more info, see the biographical entry on Aldous Huxley. This essay referred to the British blockade of Vichy France, or unoccupied France, which was a pawn of the Nazi regime after the Nazis occupied northern France in 1940. Certain groups in the United States wished to deliver food and medicine to Vichy France, and even Pope Pius XII had contacted Britain for leniency. This issue was probably dear to Maurin, as his family lived in that region.

- but the British Empire
controls the sea.
2. The French Government
wants to buy food
in America
to feed the people
but the British Empire,
who controls the sea,
refuses to let the food
pass the British blockade.
3. A theocentric Pope
tells the world
that God wants
that the poor be fed
but people in control
of the British Empire
tell the theocentric Pope
to mind his own business.
4. But the business
of a theocentric Pope
is to tell the world
what God wants him
to tell the world.

JANUARY 1942 ON SPECIALIZATION

- I. A College Professor {44}
- II. A Negro Student {456} — 1 time
1. A Negro student
had a father
who was a Baptist minister.
2. The Baptist minister
gave to his son
Baptist theology,
but no science.

3. And the son
wanted to know science.
4. In the University of Pittsburgh
the Negro student
learned several sciences
without correlation.
5. And the Negro student
was complaining
about the University of
Pittsburgh
for having failed
to give him
a correlated knowledge.

III. Henry Adams {46}

IV. Dr. Herbert E. Cory {457} — 1 time

1. Dr. Herbert E. Cory
is now Dean
of the Department
of Liberal Arts
of the State University
of Washington.
2. The problem of specialization
used to worry him
when he was an atheist
and a Marxist.
3. With the help of a Jesuit
he found the solution.
4. And this led him
into the Catholic Church.
5. You can find the presentation
of the correlated knowledge
of Dr. Herbert E. Cory
in his book entitled:
*The Emancipation
of a Freethinker.*
6. Bruce of Milwaukee,
is the publisher.

FEBRUARY 1942 ON PERSONALISM

I. Individual {458} — 1 time

1. A stone
 is not an individual.
2. You can make little ones
 out of big ones.
3. A tree
 is an individual.
4. It comes
 from a germ.
5. “Only God
 can make a tree,”²⁶⁶
 says the poet.
6. A horse
 is an individual.
7. The horse is not an individual
 the way the tree
 is an individual.
8. It has animal life.
9. Man is an individual
 and has animal life
 like the horse.
10. Man has also reason
 which the horse has not.

II. A Person {459} — 1 time

1. As an animal,
 man is an individual.
2. As a reasoning animal
 man is a person.
3. The difference
 between an individual
 and a person
 is the power of reasoning.

266. This is the last line of Joyce Kilmer's 1913 poem "Trees."

4. Through the use of reason
man becomes aware
of the existence of God.
5. Through the use of reason
man becomes aware
of his rights
as well as
his responsibilities.
6. Man's rights and responsibilities
come from God
who made him
a reasoning animal.
7. Man's primary duty
is to act
according to reason.

III. Faith {460} — 1 time

1. To guide himself
man has
not only reason
but also faith.
2. Faith
is not opposed to reason,
it is above reason.
3. The use of reason
leads to faith
but reason
cannot understand
all the faith.
4. The truths of faith
that reason
cannot understand
we call them
the mysteries of faith.
5. To use reason
is to philosophize

and philosophy
is the hand maid of faith.

6. Some truths
we get through reason
and some truths
we get through faith.

IV. Emmanuel Mounier {461} — 1 time

1. Emmanuel Mounier
wrote a book entitled
A Personalist Manifesto.
2. Emmanuel Mounier
has been influenced
by Charles Péguy.
3. Charles Péguy once said:
“There are two things
in the world:
politics and mysticism.”
4. For Charles Péguy,
as well as Mounier,
politics
is the struggle for power
while mysticism
is the realism
of the spirit.
5. For the man-of-the-street
politics
is just politics
and mysticism
is the right spirit.
6. In his *Personalist Manifesto*
Mounier
tries to explain
what the man-of-the-street
calls “the right spirit.”

MARCH 1942 FIVE FORMS OF CAPITALISM

I. Mercantile Capitalism {462} — 1 time

1. In the Middle Ages
the consumer
went to see the producer
and asked the producer
to produce something
for him.
2. There was no middle man
between the producer
and the consumer.
3. When the producer
started to sell his products
to the middle man
he no longer
saw the consumer.
4. The producer
saw only the middle man
and the consumer
saw only the middle man
and the middle man
was only interested
in buying cheap
and selling dear.
5. And the functional society
ceased to exist
and the acquisitive society
came into existence.
6. And everybody shouted:
“Time is money!”

II. Factory Capitalism {127}

III. Monopoly Capitalism {463} — 1 time

1. With the American Civil War,
monopoly capitalism
came into existence.

2. With monopoly capitalism
came the trusts.
3. With monopoly capitalism
came high tariffs
for the protection
of infant industries.
4. With monopoly capitalism
came unionism
for the protection
of proletarianized workers.
5. With monopoly capitalism
came trust-busting laws
for the protection
of the buying public.
6. With monopoly capitalism
came Federal laws
for the conservation
of raw materials.

IV. Finance Capitalism {464} — 1 time

1. With the first World War
finance capitalism
came into existence.
2. With finance capitalism
came installment buying.
3. In January, 1927,
Yale Review
published an article
by a business man
in which he said
that installment buying
has the result
to boom boom years
and to starve lean years.²⁶⁷

267. This is a reference to Charles Reinold Noyes, "Financing Prosperity on Next Year's Income," *Yale Review* 16 (January 1927): 227-42. Essentially, Noyes argued that the extreme extent of credit purchasing that began after the First World War would cause an economic depression.

4. Installment buying
gave us the New Era
and the promise
of a two-car garage,
a chicken in every pot
and a sign "To Let"
in front of every poorhouse.
5. But this promise
failed to materialize
and people found themselves
in the midst of the depression.

V. State Capitalism {465} — 1 time

1. Finance capitalism
has not been able
to employ
the unemployed.
2. The State
has now assumed the task
to employ the unemployed.
3. Economic activities
are now supervised
by State bureaucrats.
4. State bureaucrats
can give the people
State supervision.
5. State supervision
is not a substitute
for personal vision.
6. And without personal vision
people perish.
7. Personalist vision
leads to personalist action.
8. Personalist action
means personal
responsibility.
9. Personal responsibility
means dynamic democracy.

APRIL 1942 FOR A NEW ORDER

I. The Age of Reason {466} — 1 time

1. In the seventeenth century,
a Frenchman
by the name of Descartes
discarded Thomistic philosophy
and formulated
a philosophy of his own.
2. St. Thomas' philosophy
starts with Aristotle
and helps the reason
to accept revelation.
3. For Saint Thomas Aquinas
reason is the handmaid of faith;
not so for Descartes.
4. The eighteenth century
became known
as the age of enlightenment
or the age of reason.
5. An American
by the name of Thomas Paine
wrote a book entitled:
The Age of Reason.

II. The Age of Treason {14}

III. The Age of Chaos {467} — 1 time

1. And we are now
in the age of chaos.
2. In an age of chaos
people look
for a new order.
3. What makes for chaos
is lack of order.

4. Because people are becoming
aware
of this lack of order
they would like to be able
to create order
out of chaos.
5. The time
to create order
out of chaos
is now.
6. The germ of the present
was in the past
and the germ of the future
is in the present.
7. The thing to do
is to give up old tricks
and start to play new tricks.

IV. The Age of Order {468} — 1 time

1. If we make
the right decisions
in the age of chaos
the effect of those decisions
will be a better order.
2. The new order
brought about
by right decisions
will be functional
not acquisitive,
personalist
not socialist,
communitarian
not collectivist,
organismic
not mechanistic.
3. The thing to do right now
is to create a new society
within the shell of the old
with the philosophy of the new

which is not a new philosophy
 but a very old philosophy,
 a philosophy so old
 that it looks like new.

MAY 1942
 EASY ESSAYS

I. "My Experience Teaches Me" {469} — 1 time

1. "I have lived
 in all the major
 dictatorships—
 Russia, Italy, Germany.
2. "My experience teaches me
 that democracy
 with all its faults
 is better
 than any of these.
3. "My experience teaches me
 that the maintenance
 of personal freedom
 should be
 the primary consideration
 of every human being.
4. "It is never a choice
 between freedom
 and a full stomach.
5. "No dictatorship
 has given either.
6. "Only men and women.
 who have freedom
 and who have not
 seen it abolished
 in dictatorships
 can fail to understand
 what it means
 to be deprived of it."

—Louis Fisher

II. Three Characteristics {470} — 1 time

1. At the base
of the American spirit
is the functionalism
of frontier life,
not the acquisitivism
of the chamber of commerce.
2. The American spirit
is characterized
by the love of freedom,
the spirit of initiative
and the will to cooperate.
3. The American
does not like
to be pushed about
and being sent
where he does not want
to go.
4. Even the business man
likes to talk about
the spirit of initiative
which he calls
free enterprise.
5. When in America
someone is busy
doing something
for the common good
he finds people
willing to cooperate.

III. Love of Freedom {471} — 1 time

1. Freedom is a duty
more than a right.
2. Man has a duty
to be intelligent.

3. Man has a duty
to choose intelligently
between two alternatives.
4. Man has a duty
to act intelligently
using pure means
to reach pure aims.
5. To use impure means
to reach pure aims
is to take the wrong road.
6. You cannot go
where you want to go
by taking a road
which does not lead
you there.
7. Having pure aims
and using pure means
is making the right use
of freedom.

IV. Spirit of Initiative {472} — 1 time

1. The spirit of initiative
is what business men call
free enterprise.
2. A private enterprise
must be carried out
for the common good.
3. If a private enterprise
is not carried out
for the common good
it turns out to be
a public nuisance.
4. A public nuisance
produces grievances.
5. Personal grievances
against public nuisances
produce demagogues

who promise to wipe out
public nuisances.

6. The spirit of initiative
of social-minded people
brings into existence
social institutions
that make for the welfare
of the common people.

V. Will to Cooperate {473} — 1 time

1. When someone
has done something
considered by the
common man
as to be beneficial
to the common good
he is admired
by the common man.
2. The admiration
of unselfish men
who are not afraid
to take the initiative
creates a desire
among the admirers
to climb on the bandwagon
of men of initiative.
3. They want to be part
of an unselfish
movement.
4. They are willing
to make sacrifices
for the common cause.
5. So the will to cooperate
is the result
of the daring
of unselfish men

who are not afraid
to take the initiative.

JUNE 1942 A THREE POINTS PROGRAM

- I. Clarification of Thought {8}
- II. Houses of Hospitality {9}
- III. Farming Communes {94}

JULY–AUGUST 1942 INDUSTRIALISM

- I. It Started with England {474} — 1 time
 - 1. Lenin said:
 - “The world cannot be
half industrial
and half agricultural.”
 - 2. Lenin made the mistake
to industrialize Russia.
 - 3. Lenin industrialized Russia
because the Japanese
industrialized Japan.
 - 4. The Japanese industrialized Japan
because the Americans
industrialized America.
 - 5. The Americans industrialized America
because the Germans
industrialized Germany.
 - 6. The Germans industrialized Germany
because the English
industrialized England.
 - 7. It started with England.

II. A Few Englishman {475} — 1 time

1. R. H. Tawney said
that “the Englishmen
wear blinkers.”²⁶⁸
2. Because they wear blinkers
the Englishmen
lack vision.
3. Because they lack vision
the Englishmen
are very strong
for supervision.
4. And supervision
is not a substitute
for vision.
5. A few Englishmen
got rid of their blinkers.
6. Among the Englishmen
who got rid of their blinkers
one can name:
William Cobbett
John Ruskin
William Morris
Arthur Penty
Eric Gill.
7. The best of all
is Eric Gill.

III. Legalized Usury {476} — 1 time

1. “The sex problem,
the marriage problem,
the crime problem,
the problem of armaments
and international trade—

268. Maurin was paraphrasing a line from the first page of R. H. Tawney’s *The Acquisitive Society* (New York: Harcourt, Brace, 1920). In this phrase, Tawney was arguing that the English perform their daily tasks without concern for the principles that shape their society.

all these problems
 could be solved
 if we would recognize
 the necessity
 of abolishing
 the trade in money,
 and especially
 the international trade in money,
 that is to say
 the usury,
 the legalized usury
 practised by the banks
 under the protection
 of their charters
 with the support
 of the so-called
 'orthodox' economists."

2. "That is the first thing
 to be recognised."²⁶⁹

—Eric Gill

IV. God and Mammon {17}

SEPTEMBER 1942

KEEPING UP WITH THE IRISH SCHOLARS

I. Laying the Foundation {405}

II. Literary Colonies {406}

III. Free Guest Houses {407}

IV. Rural Centers {408}

269. The quote is from Gill, *Money & Morals* (London: Faber and Faber, 1934), 36–37. As indicated earlier, Maurin liked this book so much that he copied it in its entirety into Easy Essay format.

NOVEMBER 1942
WHY BLAME THE JEWS

- I. Bourgeois Capitalism {356}
- II. Turning Sharp Corners {357}
- III. Modern Liberals {358}
- IV. Racialism {359}
- V. Personal God {360}

DECEMBER 1942
CATHOLIC ACTION

- I. Our Business {477} — 1 time
 - 1. Catholic bourgeois
used to tell the Clergy
“Mind your own business
and don’t butt into our business.”
 - 2. Catholic bourgeois
by keeping up
with non-Catholic bourgeois
have made a mess
of their own business.
 - 3. And now the Holy Father
tells Catholic bourgeois
“The Bishop’s business
is your business.”

- II. The Bishop’s Voice {478} — 1 time
 - 1. The Bishop’s business
is to teach
the Christian Doctrine.
 - 2. The Holy Father
appoints a Bishop
to a seat (a cathedra)

- so people may hear the truth
that will set them free.
3. Clergy, teachers, journalists
are the amplifiers
of the Bishop's voice.
 4. Fathers and mothers
must also be
the Bishop's voice.
 5. Bishop O'Hara
is fostering the teaching
of Christian Doctrine
by fathers and mothers.
 6. Everything connected
with the teaching
of Christian Doctrine
can be called
Catholic Action No. 1.

III. Works of Mercy {479} — 1 time

1. But the Bishop
although he is a Bishop
cannot teach
an empty stomach.
2. Some people
are Bishop shy
because they are
hungry, shivering or sleepy.
3. So the Bishop
asks the faithful
to feed the hungry
clothe the naked
shelter the homeless
at a sacrifice.
4. Feeding the hungry
clothing the naked
sheltering the homeless
at a sacrifice
was the daily practice
of the first Christians.

5. The daily practice
of the Works of Mercy
is what we can call
Catholic Action No. 2.

IV. Social Reconstruction {480} — 1 time

1. We are asked
by the Holy Father
to reconstruct
the social order.
2. Reconstructing the social order
means the creation
of a Catholic society
within the shell
of a non-Catholic society
with the philosophy
of a Catholic society.
3. Catholic bourgeois
made the mistake
of trying to keep up
with non-Catholic bourgeois.
4. Catholic reconstructors
must create
a Catholic technique
in harmony
with Catholic thought.
5. Social reconstruction
by Catholic laymen and women
is what we can call
Catholic Action No. 3.

V. Three Kinds {481} — 1 time

1. Catholic Action No. 1
or the teaching
of Christian Doctrine
must be carried out
with the Bishop's supervision.

2. Catholic Action No. 2
 or the daily practice
 of the Works of Mercy
 can be carried out
 with or without
 the Bishop's supervision.
3. Catholic Action No. 3
 or the reconstruction
 of the Social Order
 through the foundation
 of new Catholic institutions
 must be left
 to the initiative
 of Catholic men and women.
4. The function of the Bishops
 is to be
 not directors
 but moderators.
5. Political action
 is not to be considered
 as Catholic Action.

DECEMBER 1945²⁷⁰

I. CLASSES AND CLASHES {11}

II. Share Your Wealth {122}

III. Social Workers and Workers {482} — 1 time

1. The training of social workers
 enables them to help people
 to adjust themselves
 to the existing environment.

270. Between December 1942 and December 1945, Maurin did not publish any original essays. During this period, the paper republished previous arrangements and works by other authors that Maurin arranged into the Easy Essay format. It is unclear if Maurin submitted this arrangement in December 1945 to be published or if this was an older arrangement that was simply not published previously.

2. The training of social workers
does not enable them
to help people
to change the environment.
3. Social workers
must become social-minded
before they can be
critics of the existing environment
and free creative agents
of the new environment.
4. In Houses of Hospitality
social workers can acquire
that art of human contacts
and that social-mindedness
or understanding of social forces
which will make them
critical of the existing environment
and free creative agents
of a new environment.

Unpublished Easy Essays

This section presents essays that were not published in the *New York Catholic Worker* newspaper during Peter Maurin's lifetime. A few of the essays were published in the newspaper after his death or in books about Maurin, but most have never been published in any format. Almost all of the essays are located at the Dorothy Day–Catholic Worker Archives at Marquette University's Raynor Library. They are kept in two folders at the collection, which are noted before each grouping of essays. The final three essays were preserved only in Arthur Sheehan's 1959 biography, *Peter Maurin*.

A few of the essays were never completed, but most were finished. It is impossible to state definitively why most of the essays were never published. Some may have been omitted from arrangements in the newspaper for lack of space. Others may have been omitted because they did not fit within a larger arrangement.

The essays are presented in the same order they were found in the archive's folders, though this order should not be seen as denoting any possible time frame or chronological order for the essays. Unless an essay is dated, which is rare, the date is unknown. Notations are made for the cases in which a number of unpublished essays were purposefully grouped together.

The following essays are from the Marquette University Archives, DD-CW Series W-10, Box 1, Folder: Manuscripts, "Easy Essays," 1934, 1942, n.d.

An Appeal for Funds {483}

1. Readers of the *Catholic Worker* must ask themselves what I am trying to do with my essays.

2. I am trying to tell the clergy
 how to talk to the Bolsheviks
 so as to make the Bolsheviks
 eat from the hands of the Holy Father.
3. If the Clergy have not succeeded
 in making the Encyclicals click
 the reason must be found
 in a lack of historical background.
4. When in 1899 Thorstein Veblen wrote:
 The Theory of the Leisure Class
 students of economics began to realize
 that there were no ethics in modern society.
5. R. H. Tawney, an Oxford student, asked himself:
 “Were there no ethics in society before?”
6. He learned that there were high ethics in society
 when the Canon Law was the Law of the Land.
7. Having found out the high ethics of society
 when the Canon Law was the Law of the Land
 R. H. Tawney started to study the Canon Law
 so as to find out what kind of ethics were taught
 when the Canon Law was the Law of the Land.
8. Having found that out,
 R. H. Tawney asked himself:
 “How has society gone down
 from the high ethics of Canon Law
 to the no ethics of today?”
9. What R. H. Tawney found out
 about the history of ethics of the last five hundred years
 is embodied in his book:
 Religion and the Rise of Capitalism.
10. Although R. H. Tawney is not a Catholic
 this book ought to be read by all Catholics
 Clergymen as well as laymen and women.
11. If Catholics knew their own stuff
 they would not look to Washington
 for the solution of their economic problems.
12. If Catholics knew their own stuff
 they would not pass the buck to the State.

13. If Catholics knew their own stuff
they would go back to the sociology
of Saint Thomas Aquinas, Saint Francis of Assisi
and Blessed Thomas More.
14. And if Catholics went back to the sociology
of Saint Thomas Aquinas, Saint Francis of Assisi
and Blessed Thomas More
people would not be interested
in the sociology of Karl Marx, Lenin and Stalin.
15. If Catholics were busy with Dynamic Catholic Action,
people would not be interested
in Dynamic Bolshevik Action.
16. Dorothy Willmann, one of Fr. Lord's able assistants
calls the Catholic Worker
"a clarion's call for Catholic Action."
17. If you want the Catholic Worker
to be "a clarion's call for Catholic Action"
send us a few words of encouragement
and a contribution, if you can afford it.

—For the Catholic Worker,
Peter Maurin

For His Children's Sake¹ {484}

1. This American artist
is taking with him
an earnest cooperation
which happens to be his wife
and ten devoted pupils
which are his ten children.
2. With him go two young men
coming from a Catholic College
who have learned through experience
that Catholic colleges

1. According to a note included with this essay, it was originally supposed to go after "Flying From America" in the October 1934 issue of the *Catholic Worker*, but was obviously omitted.

may prepare students
for a life of business
but do not necessarily prepare
for the business of life.

3. This American artist
has saved his own children
from a commercialized education
but didn't know how to save them
from a commercialized environment.

Essays {485} to {490} were grouped together.

Mortimer Adler {485}

Mortimer Adler Says:

1. "The professors
by and large
are positivists.
2. "The most serious threat
to Democracy
is the positivism
of the professors.
3. "It dominates every aspect
of modern education.
4. "It is the central corruption
of modern culture.
5. "Democracy
has much more to fear
from the mentality
of its teachers
than from the nihilism
of Hitler."²

2. This quote was from a paper that Adler wrote entitled "God and Professors." He presented it at the Science, Philosophy, and Religion in Their Relation to the Democratic Way of Life Conference at New York's Jewish Theological Seminary in 1940. The paper was included in *Science, Philosophy and Religion: A Symposium* (New York, 1941), 120–38.

Robert M. Hutchins {486}

Robert M. Hutchins says:

1. "The trouble is
that the University
cannot even
assure the graduate
important work.
2. "He may be doomed
to the performance
of routine tasks.
3. "These routine tasks
which however important
in keeping
the wheels of civilization turning
do not always seem important
to those
whose daily burden
they are.
4. "The mechanization of life
may have enlarged leisure.
5. "It has certainly helped
to make the hours of work
dull, monotonous,
and to the worker
insignificant."³

Walter Lippmann {487}

Walter Lippmann says:

1. "The prevailing education
is destined,
if it continues,
to destroy western civilization
and is in fact
destroying it.

3. The source of this quote is unknown. It could be Maurin's summary of Hutchins's *Higher Learning in America*, or it could be a quote from another source.

2. "Our civilization
cannot effectively
be maintained
where it still flourishes,
or be restored
where it has been crushed,
without the revival
of the central, continuous
and perennial culture
of the western world.
3. "Therefore,
what is now required
in the modern educational system
is not the expansion
of its facilities,
or the specific reform
of its curriculum
and administration,
but a thorough reconsideration
of its underlying assumptions
and of its purposes."

Raïssa Maritain {488}

Raïssa Maritain says:

1. "When at last Jacques and I
went to the College of France
where Bergson was teaching
we were at the gates of despair.
2. "We struck a balance
of all that our teachers
at the Sorbonne
had given us
as a provision
for our journey.
3. "We found this balance
to be merely
dust and death.

4. "Positivism, scientism,
mechanism, relativism,
—all these
did violence in us
'to that idea of the truth
which is invincible
to all skepticism'
as Pascal puts it.
5. "And we could only oppose
our own suffering
to this demoralization
of the mind."⁴

In Denmark {489}

1. In the middle
of the last century
a Lutheran bishop realized
that there was something rotten
in Denmark.
2. The rotten thing
about Denmark
was property
without responsibility
which is
prostituted property.
3. To bring back
to the Danish people
the right concept of property,
that is to say
functional property,

4. The quote paraphrased a line from Raïssa Maritain's memoir, *We Have Been Friends Together* (1942; repr. New York: Longmans, Green, 1945), 79–80. The memoir was first published in English in 1942.

the Lutheran bishop
 established
 Danish Folk Schools.⁵

Near Easton {490}

1. To bring back American people
 back to the spirit
 of the Founders of America
 the Catholic Worker
 intends to transform
 the Farming Commune
 near Easton, Pennsylvania
 into a Folk School.
2. In that Folk School,
 people will learn:
 Farming
 Canning
 Bio-Dynamics⁶
 Building
 Furniture making
 Knitting
 Weaving
 Dancing
 Singing
 Public speaking.

Essays {2} to {493} were grouped together with a notation that they were written in 1941.

5. Maurin was referring to Nikolaj Frederik Severin Grundtvig (1783–1872). For more on Grundtvig and the creation of folk schools, see the entry on Grundtvig in the biographical glossary.

6. Biodynamic agriculture was the method of farming on which Rudolf Steiner (1861–1925) lectured to a group of farmers in 1924. The method quickly spread internationally. He viewed the farm as a single organism that should be rich with a biodiversity of plants and animals to be self-sustaining. His vision was the forerunner to organic farming, since it eschewed the use of chemical fertilizers and pesticides.

No Ethics {2} [1941]

Rerum Novarum {491} [1941]

1. The high ethics
of the Canon Law
are embodied
in *Rerum novarum*.
2. It was published
50 years ago
in 1891.
3. People ought to have listened
to the advice
of Leo XIII.
4. But business men
as well as labor leaders
told the Pope:
“Mind your own business
and don’t butt in our business.”
5. And business men
as well as labor leaders
have made a mess
of their own business.
6. And people worry
about tomorrow
and forget to change
their way of thinking.

A.C.T.U.⁷ {492} [1941]

1. In 1937
46 years
after the publication

7. The Association of Catholic Trade Unionists (ACTU) grew out of the New York Catholic Worker. Its primary purpose was to imbue the labor movement with the teaching and practices of *Rerum novarum* and *Quadragesimo anno*. They stressed the possibility of class harmony in contrast to the class-warfare rhetoric of Communists in the labor movement. The ACTU continued until 1973. One of the cofounders of the ACTU was John Cort (1913–2006), who lived at the New York Catholic Worker during the 1930s and would later join the editorial staff of *Commonweal*.

- of *Rerum novarum*
 the Association
 of Catholic Trade Unionists
 was founded in New York.
2. The purpose
 of the A.C.T.U.
 is to bring the ideology
 of *Rerum novarum*
 into the Labor Movement.
 3. The ideology
 of *Rerum novarum*
 will make the Labor Movement
 think in terms
 of a functional society.
 4. Because employers
 are acquisitive minded
 is not a reason
 why the workers
 should be acquisitive minded.

For an A.C.E. {493} [1941]

1. The main idea
 running through
Rerum novarum
 is the idea
 of a functional society.
2. The idea
 of a functional society
 must permeate
 the Labor Movement
 as well as
 the National Association
 of Manufacturers.
3. The A.C.T.U.
 is trying
 to bring the concept
 of a functional society
 to the Labor Movement.

4. We are badly in need
of an Association
of Catholic Employers
for the purpose
of bringing the ideology
of *Rerum novarum*
to the National Association
of Manufacturers.
-

Essays {494} to {496} were grouped together. They made an unpublished arrangement that Maurin named “German Madness.”

GERMAN MADNESS

I. Nationalism {494}

1. Nationalism
did not originate
in Germany.
2. When Louis XIV
King of France
was declaring:
“I am the State”
Germany was divided
in more than 300
principalities.
3. When France
under the leadership
of Richelieu
decided to take part
in the Thirty Years’ War
on the side
of Protestant Germany
and Sweden
it laid the foundations
of German nationalism.

II. Socialism {495}

1. The word Socialism
was first used
by an Irishman
of the name
of William Thompson.
2. When Karl Marx,
a German Jew,
declared to the world
that Capitalism
carries in itself
the seed
of its own destruction
he made people
look up to Socialism
as the next system
of human society.
3. When Lenin
decided to use the State
as a bludgeon
he linked Socialism
with Nationalism.

III. Racialism {496}

1. The first expounder
of Racialism
was a Frenchman
by the name Gobineau.
2. The second expounder
of Racialism
was an Englishman
by the name Chamberlain.
3. The other expounder
of Racialism
is a Baltic baron
by the name Rosenberg.

4. Nationalism,
Socialism,
Racialism,
did not originate
in Germany.
5. The cause
of German madness
must be found
outside of Germany.

Essays {497} to {501} were grouped together. They made an unpublished arrangement that Maurin named “A Good Samaritan.”

A GOOD SAMARITAN

I. A Good Movie {497}

1. Vice President Marshall
used to say:
“What America needs
is a good five cent cigar.”
2. According to Fr. Curran
of Athol, Massachusetts
what America needs
is a good movie.
3. The good movie
that America needs
according to Fr. Curran
is a movie
on “The Good Samaritan.”
4. Hollywood has produced
plenty of bad movies
and a few good movies.
5. Hollywood would
in the eyes of many people
redeem itself

if it could produce
 more fostering movies
 and less pandering movies.

II. Does What He Preaches {498}

1. Fr. Curran is not satisfied
 to wish that Hollywood
 would place on the screen
 "The Good Samaritan."
2. He is not satisfied
 to be a wishful thinker,
 he is not afraid to be
 a willful doer.
3. He is not satisfied
 to talk about
 the Good Samaritan;
 he dares to be
 a Good Samaritan.
4. He dares to be
 a Good Samaritan
 to migratory workers.

III. Rented a Store {499}

1. He has rented a store
 filled with new beds
 and new blankets.
2. Besides a clean bed
 the men can have
 an evening meal
 and a morning breakfast
 in a clean restaurant
 located next door.
3. In the evening
 Fr. Curran comes
 to talk with the men
 about current events.

4. Fr. Curran's comments
on current events
are food for thought
to those migratory workers.
5. Fr. Curran believes
that you cannot talk
on an empty stomach.

IV. No Red Tape {500}

1. I visited the place
with John McGee
and Arthur Sheehan.
2. The men we saw
were well pleased.
3. One of them said:
"This place is clean
and we keep it clean
as we would
if it were our own."
4. He added:
"We are treated
in a courteous manner
and there is no red tape."

V. On the Road {501}

1. This man told us
the reason why
he is on the road.
2. He could no longer
get a job
in his home town
on account of his age.
3. Waiting for a job
that failed to show up
he had to borrow money.

4. Having thus
 become indebted
 to his friends
 and not being able
 to pay it back
 for lack of work
 he felt
 that he could no longer
 stay in his home town.
5. And that's the reason why
 he is on the road.

Essays {502} and {503} were grouped together. They made an unpublished arrangement that Maurin named “Jews in New York.”

JEWES IN NEW YORK

I. Liberal Jews⁸ {502}

1. Liberal Jews
 look forward.
2. Liberal Jews
 don't look backward.
3. Liberal Jews
 don't look back
 to the Jewish Prophets.
4. And because Liberal Jews
 don't look back
 to the Jewish Prophets

8. This may be a reference to Reform Judaism (also called Liberal Judaism), which is a denomination that has its roots in nineteenth-century Germany. This strand of Judaism places more stress on the continuous nature of revelation from God and less stress on biblical revelation found in the Exodus event and the prophets. Maurin believed this type of Judaism had lost its strong spiritual foundation and capitulated to capitalism and consumerism. This critique is similar to the one he had made about secularism infesting modern Christianity.

- is the reason why
 Liberal Jews
 are not able
 to make Jews Jews.
5. And when a Jew
 is not a Jew
 he isn't much a Jew.

II. In New York {503}

1. And when a Jew
 goes among Gentiles
 not to bring
 Jewish culture
 to the Gentiles
 but tries
 to make money
 through business deals
 with Gentiles
 he does not succeed
 in making the Gentiles
 gentle to the Jews.
2. They say
 that there are
 too many Jews
 in New York.
3. There are not
 too many Jews
 in New York.
4. There are
 not enough Gentiles
 for the Jews that are
 in New York.

Essays {22} to {508} were grouped together. They made an unpublished arrangement that Maurin named "Modern Isms."

MODERN ISMS

I. French Secularism {22} [part 2]

II. English Industrialism {504}

1. The Manchester school
of political economy
spread the idea
that everything
would be lovely
if people took in
each other's washing.
2. England went in the business
of buying raw materials
transforming them
into manufactured products
and going all over the world
looking for markets.
3. Since trade follows the flag
England harbored the Union Jack⁹
all over the world
for the sake of markets
and raw materials.
4. And now Germany
is fighting England
to drive England
out of the world markets
and sources
of raw materials.

III. German Racialism {505}

1. The Germans believe
that they are
a superior race
9. This is a name for the flag of England.

- and that the world
needs to be ruled
by a superior race.
2. The German youth
is dying today
so the German race
can rule the world.
 3. The Hindus of India
maintain that English rule
is alright
for the English
when the English
try to rule themselves
but that the English rule
of other races
is neither good
for the other races
or the English.
 4. What the Hindus say
about English rule
can also be said
about the German rule.

IV. Italian Nationalism {506}

1. The Germans believe
that they ought
to rule the world
because they are
a superior race.
2. The Italians don't believe
that they are
a superior race.
3. The Italians believe
that they know
how to rule
because there was once
a Roman Empire

and that they incarnate
the ruling qualities
of the former Roman Empire.

4. Mussolini believes
that the English Empire
is an Empire
of shopkeepers
who think in terms
of materialism.
5. Mussolini says:
“All in the State,
nothing against the State
nothing outside of the State.”¹⁰

V. Russian Socialism {507}

1. Marx said
that Capitalism
carries in itself
the seed
of its own destruction.
2. If Capitalism
destroys itself
we don't need to worry
about Capitalism.
3. Lenin thought
that Russia
could have Socialism
without passing
through Capitalism.
4. Lenin thought
that Socialism
could be built
through the use of the State
and that the State
would then wither away.

10. This quote is attributed to Benito Mussolini and was seen as his definition of fascism.

5. But the Russian State
has not withered away
and Stalin sees to it
that the State
does not wither away.

VI. Irish Messianism¹¹ {508}

1. When the Irish were Scholars,
they were Christian minded.
2. They were not
secular minded
business minded
racial minded
State minded
or Socialist minded.
3. When the Irish were Scholars,
they knew how to civilize
the Teutonic barbarians
including
the Ango-Saxons.
4. The Irish Scholars
believed in Christ
and in the Pope.
5. Because they believed
in Christ and the Pope
the Irish Scholars
were missionaries
and not soldiers
or politicians
or business men.

The following essays are from the Marquette University Archives, DD-CW Series W-10, Box 1, Folder "Easy Essay," Fragments, 1933-35, n.d.

11. This essay was previously published in Luke Stocking, "When the Irish Were Irish: Peter Maurin and the Green Revolution" (M.A. thesis, St. Michael's College, 2007), 199.

My Business {509}

1. American law and order
is a law and order
friendly to business.
2. Russian law and order
is a law and order
opposed to business.
3. But business is only business
whether it is private business
as in America
or State business
as in Russia.
4. And I am trying
to make it my business
to put all business
out of business
which is a big business.
5. And they tell me:
“Mind your own business.”
6. And I say:
“Agitation that’s my business.”

Re-Discovering America {510}

1. The American merry-go-round
is rooted
in merry England.
2. And merry England
was rooted
in Florentine Machiavellianism.
3. And Florentine Machiavellianism
was a breaking away
from the social ethics
that prevailed
when Mediaeval communes
were founded by Mediaeval philosophers.
4. To understand the sociology
of a Thomas Jefferson
we must go back
to Colonial America.

5. And to understand
Colonial America
we must go back
to Shakespearean England.
6. And to understand
Shakespearean England
we must go back
to Mediterranean culture.
7. As Waldo Frank says:
“It is only
in Mediterranean culture
that America
can re-discover itself.”¹²

Essays {511} through {514} were an unpublished grouping.

Waiting for Orders¹³ {511}

1. While the Holy Father
presents Saint Francis of Assisi
as the standard to go by
and the four last Popes
present the Franciscan movement
as the movement best able
to create order out of chaos
nothing has been done
either by the 3 Franciscan Orders
or the Third Order of Saint Francis.
2. The contention is
that the 3 Franciscan Orders
and the Third Order of Saint Francis
cannot do anything
without being asked by the Bishops.
3. And the contention of the Bishops is
that the 3 Franciscan Orders

12. This is not a quote, but Maurin’s summary of Waldo Frank’s book *Re-Discovery of America* (New York and London: Charles Scribner’s Sons, 1929).

13. Maurin wrote this unpublished Easy Essay to follow essay {54}.

and the Third Order of Saint Francis
do not know how to go about it
any more than the politicians.

Body of Social Thought {512}

1. Archbishop McNicholas says:
 "We have been guilty
 of encouraging tyranny
 in the financial world
 until it has become
 a veritable octopus
 strangling the life
 of our people."
2. Cardinal Bourne contends
 that we need more Catholic social research
 so as to be able
 to present to people
 a Catholic social body of thought.
3. So the Bishops seem to think
 that the Franciscan movement
 is not dynamic enough
 to be relied upon
 and that a social body of thought,
 that is to say
 a sociology based on theology,
 is a prerequisite
 of a dynamic social movement.

Bishops' Message¹⁴ {513}

1. In their message of 1933
 the Bishops say
 that in common
 with other nations
 we have brought about
 our present unhappy conditions

14. This essay is an almost verbatim quote from *The Present Crisis* (1933), the previously mentioned document of the National Catholic Welfare Conference.

by divorcing education,
 industry, politics,
 business and economics
 from morality and religion
 and by ignoring for long decades
 the innate dignity of man.

2. The Bishops add
 that the program of social reform
 presented by the Communists
 is unassailable
 because it is distinctly Christian
 in origin and purport
 but in the hands of the Communists
 it is merely a snare.

St. Francis of Assisi¹⁵ {514}

1. Writing about Saint Francis of Assisi
 the Holy Father says:
 “He who called himself
 the ‘Herald of the Great King’
 was also rightly spoken of
 as ‘another Jesus Christ,’
 appearing to his contemporaries
 and to future generations
 almost as if he were
 the Risen Christ.”
2. The Holy Father adds
 that “the rules of the Orders
 founded by him
 were made to agree
 most scrupulously
 with the Gospels
 and the religious life
 of his followers
 the life of the Apostles.”

15. The essay quoted two passages from *Rite expiatis* (1926), the previously mentioned encyclical of Pius XI on Saint Francis of Assisi.

A Crisis of Collapse {515}

1. Karl Marx says, "There are such things
as crisis of collapse."
2. Henri Bruening¹⁶ says, "A crisis of collapse
is an economic crisis
plus a psychological crisis."
3. We seem to have come
to a crisis of collapse.
4. But we don't need to wait
till capitalism has collapsed
to lay the foundations
of the new society.
5. We can create a new society
within the shell of the old
with a philosophy of the new
which is not a new philosophy
but a very old philosophy;
a philosophy so old
that it looks like new.

Charity and Poverty¹⁷ {516}

1. The philosophy of the capitalists with capital
that is to say the bourgeois class
is the philosophy of the fat belly.
2. And so is the philosophy of the capitalists without capital
that is to say the working class.
3. To the philosophy of the fat belly
which is the philosophy
of both the bourgeois class and the working class
must be substituted with the philosophy
of Christian charity and Christian poverty.
4. Christian charity and Christian poverty
will be brought to the common man
through Round-Table Discussions

16. This was either a reference to Heinrich Brüning or to Henri Bruning. There are biographical entries for both individuals.

17. Published after Maurin's death in the February 1951 issue of the *Catholic Worker*.

Houses of Hospitality
and Agronomic Universities.

5. We cannot do better in the twentieth century
than to do what the Irish people did in the seventh century
when they laid the foundations of Mediaeval Europe
under the Leadership of the Irish Fathers.
6. This is what I try to point out
in the Easy Essays running in the *Catholic Worker*.

Institutions and Corporations {517}

1. The editor of the *Guildsman*
a magazine published
in Germantown, Illinois says
“The way to reconstruct the social order
is to reconstruct social institutions.
2. “An institution,” says Emerson,
“is the extension of the soul of a man.”
3. It is in institutions
that ethics are taught
and acted upon.
4. When institutions
take leaves from the book of business
they are no longer institutions
they are corporations.
5. Corporations are organized
to procure wealth for the few.
6. Institutions are founded
to promote the welfare of the many.
7. Corporations are moved by greed
institutions are moved by creed.
8. The technique of institutions
is idealistic
9. The technique of corporations
is materialistic.

Christian Institutions {518}

1. Our Holy Father asks us
to reconstruct the social order.

2. Some propose
a reconstruction of the social order
through benevolent corporations.
3. Others propose
a reconstruction of the social order
through vocational¹⁸ organizations.
4. And others propose
a reconstruction of the social order
through Christian institutions.
5. "Institutions," says Emerson,
"are the extension of the souls of men."
6. It is in Christian institutions
that people express their creed
through the practice
of personal charity and voluntary poverty.
7. It is in Christian institutions,
operating within the framework
of Catholic Action,
that Catholics can build a new society
within the shell of the old
but with the philosophy of the new.
- 8.¹⁹

Dome and Home {519}

1. Saint Peter of Rome and many other churches
have a central "dome."
2. Under the church's "dome"
people gather to worship God.
3. A dome is a house
for God and men.
4. The new Cathedral of Liverpool
will have a "cathedra"
that is to say a "seat"
from which the Archbishop will teach his people.

18. The word "vocational" is written above the word "militant," which Maurin crossed out.

19. It appears that Maurin intended to add at least one more stanza, but this Easy Essay ended after he wrote the number eight.

5. It will also have a “dome”
under which people will worship God.
6. But besides a “cathedra” and a “dome”
the Cathedral of Liverpool will have a “home.”
7. Next to the “dome” and the “cathedra”
there will be a “home”
where the Archbishop will be able
to extend hospitality to the homeless
as the Divine Master wants him to do.

The Bishop’s Cathedra {520}

1. The word “cathedra”
means “seat.”
2. The Bishop is appointed to a “cathedra”
that is to say to a “seat.”
3. From the Bishop’s “seat”
comes the Church’s teaching.
4. When the Bishop gives us the Church’s teaching
from his “seat”
he presents the teachings
of the infallible Vicar of Christ.
5. Since the Bishop presents us Christ’s teachings
under the supervision of the infallible Vicar of Christ
clergy, laymen and women are obliged
to mind the Bishop’s teaching.
6. To bring the Bishop’s teaching to the common people
to be the amplifiers of his voice
such is the task of Catholic journalism.

Under the Leadership of the Irish Fathers²⁰ {521}

1. When the Irish Fathers were leading the Irish people
in the seventh century
the Irish people were the most cultured people in Europe.

20. This essay was published after Maurin’s death in the February 1951 issue of the *Catholic Worker*.

2. When the Irish Fathers were leading the Irish people
in the seventh century
the Irish people established Round-Table Discussions
where people could look for thought, so they could have light.
3. When the Irish Fathers were leading the Irish people
in the seventh century
the Irish people established Free Guest Houses
where people could receive Christian hospitality.
4. When the Irish Fathers were leading the Irish people
in the seventh century
the Irish people established Agronomic Universities
where scholars become workers
and workers could become scholars.
5. When the Irish Fathers were leading the Irish people
in the seventh century
the Irish people were the Pathfinders of Europe.

Ideals²¹ {522}

1. A scholar is a realizer of ideals.
2. He teaches ideals
by speech, by writing and by example.
3. He gives what he has
and you get what he gives.
4. He is driving at your heart
not your pocketbook.
5. The contact that he has with you
is ideal and not commercial.
6. What he gives to you is a gift
as well as what you give to him.

Six Economies²² {523}

1. In a Capitalist economy
everybody is a coupon-clipper.

21. This essay was published after Maurin's death in the February 1951 issue of the *Catholic Worker*.

22. This essay was published after Maurin's death in the February 1951 issue of the *Catholic Worker*.

2. In a Fascist economy
everybody is a soldier.
3. In a Bolshevik economy
everybody is a State employee.
4. In a Syndicalist economy
everybody is a union man.
5. In a Technocratic economy
everybody is an applied scientist.
6. In an Agronomic economy
every scholar is a worker
and every worker can be a scholar.

Reinterpreting Karl Marx {524}

1. Karl Marx condemns capitalism
not because it makes people unhappy
but because it makes them inhuman.²³

—Sidney Hook

2. Communist policy
is in danger of opening the door
to a real growth of Fascism.

—G. D. H. Cole

3. The most necessary thing in Russia
is the development of a sensitiveness
to peasant needs
and peasant complaints.

—Maurice Hindus

4. For Rousseau's democratic myth
of the sovereign people
Marx substitutes the socialist myth
of a messianic proletarian class.

—Sherwood Eddy

23. The quote was from Sidney Hook, *Towards the Understanding of Karl Marx* (New York: John Day, 1933), 99.

We Oppose²⁴ {525}

1. Economy of Plenty — Economy of Scarcity
2. Rugged Individualism — Gentle Personalism
3. Proletarian Dictatorship — Personalist Communities
4. Finance Industrialism — Rural Homesteadism
5. Supply and Demand — Demand and Supply

[No Title]²⁵ {526}

1. Fr. Coughlin says:
 “The country is in good hands
 because there is a man
 in the White House.”
2. Al Smith says:
 “I know the man in the White House
 and while he is a man
 I know that he doesn’t know
 any more than I know
 and I know that I don’t know.
3. And because President Roosevelt
 does not know
 any more than I know
 he carries on expensive experiments
 and for the life of me
 I cannot see the great idea
 back of [sic]²⁶ Roosevelt’s experiments.
- 4.²⁷

24. In this brief essay, Maurin began each line with what he opposed and finished each line with what he supported.

25. The origin of both quotes in {526} is unknown. They could be from contemporary newspaper accounts that have not been digitized. The Al Smith quote is similar to other published speeches that Smith gave during 1936 criticizing Roosevelt’s New Deal.

26. If Maurin had had time to refine this essay, perhaps this line would have read, “behind Roosevelt’s experiments.”

27. This Easy Essay was unfinished and stopped after Maurin wrote the number four.

[No Title] {527}

1. A Bourgeois does
 what the other bourgeois
 are doing;
 he keeps up
 with the Joneses.
2. A Gentleman does
 what is to be done
 and does not
 wait for George
 to do it—
 Be a gentleman.

Farming Commune Slogans {528}

1. Don't fight the bosses
 fire the boss.
2. Don't rush the can
 fire the can.²⁸
3. Find a place
 for everything
 and put everything
 in its place.
4. Find time
 for everything
 and do everything
 on time.
5. Eat what you raise
 and raise
 what you want to eat.
6. Find out
 what is to be done
 fit yourself to do it
 and do it.
7. Don't wait for George
 to do it
 Be George.

28. The first two stanzas were crossed out.

8. Go to Mass
and bring the Mass
to the masses.
9. Give
what you can give
and get
what is given to you.

Women, Men, and Manners {529}

1. H. L. Mencken says
that women are endowed
with natural intelligence.
2. A good use by women
of their natural intelligence
is the teaching of manners
to ill-mannered men.
3. Blaise Pascal says
that men's good manners
come from women.
4. But no nagging woman
has ever taught good manners
to any man.
5. A nagging woman
is to be pitied
not to be admired
or censored.
6. But when men
try to outnag women
they are not doing
the manly thing.

On the Farming Commune²⁹ {530}

1. A Catholic Worker
Farming Commune
is a farm

29. Published after Maurin's death in the February 1951 issue of the *Catholic Worker*. It has also been previously published in Ellis, *Peter Maurin: Prophet in the Twentieth Century* (New York: Paulist Press, 1981), 131–32.

- where Catholic Workers
work in community.
2. To work on a Farming Commune
is to cooperate with God
in the production of food
for the feeding of men.
 3. Children and invalids
cannot work
but they must be fed.
 4. Catholic workers
must do more than their share
so as to be able
to feed the children
and invalids.
 5. Gentlemen farmers
and lady farmerettes
are not workers
they are shirkers.
 6. Time is a gift of God
and must be used
to serve God
by serving men.
 7. Gentlemen farmers
don't live on the sweat
of their own brow.
 8. Gentlemen farmers
are neither gentlemen or farmers
and lady farmerettes
are not very useful
on a Farming Commune.

The following section of unpublished essays brings together a holistic formula that was a common theme and reference in many of Peter Maurin's essays: cult, culture, cultivation. Cult denotes the spiritual, culture denotes learning, and cultivation denotes physical work—usually on the land. Another way to express these three areas is as spirit, mind, and body. The three areas have traditionally been seen as the three aspects of the human person in Christian anthropology. As March H. Ellis explains,



FIGURE 5. Peter Maurin speaking at retreat, Maryfarm, Easton, Pennsylvania, September 1940; photo probably taken by William Gauchat (Courtesy of Marquette University)

during the summer of 1938, Maurin began spending more time at the Catholic Worker farm in Easton, Pennsylvania. At this time, he wrote *Easy Essays* on cult, culture, and cultivation, which he placed on the bulletin board every day for inspiration and as a basis for discussion on the farm.³⁰ Each arrangement of three essays following the cult, culture,

30. Ellis, *Peter Maurin*, 123, 126.

cultivation formula was numbered. Unfortunately, numbers 11 through 14 are missing.

No. 1

CULT — A Child of God {531}

1. Would you like
to know a child
who has the sweet name
of child of God?
2. Perhaps you have not thought about it
but every man and woman
who has been baptized
is a child of God.
3. Every baby
who has been baptized
even though
he may not be old enough
to walk or to talk
is a child of God.
4. We are all children of God
our heavenly Father.

—Dominican Sisters of Grand Rapids³¹

CULTURE — The Need of Today {532}

1. All genuine thought
is rooted in personal needs,
and my own thought
since the war,

31. The Dominican Sisters of Grand Rapids are still in existence. During the late 1920s and '30s, they were involved with Fr. Virgil Michel and the liturgical renewal movement, and they published a number of books that had the purpose of being companions to the *Baltimore Catechism* for children and adults. Maurin's quotes from the Sisters are likely from one of these catechetical books for children. For more information, see Mona Schwind, *Period Pieces: An Account of the Grand Rapids Dominicans 1853–1966* (Grand Rapids, Mich.: Sister of St. Dominic, 1991), 171–80.

and indeed for some years previously,
 is due to the need
 that so many of us feel today
 for social readjustment
 and for the recovery
 of a vital contact
 between the spiritual life
 of the individual
 and the social
 and economic organization
 of modern culture.³²

—Christopher Dawson

2. The need of today
 is to find the way
 to express the spiritual
 through the material.

—Peter Maurin

CULTIVATION — Based on an Ideal {533}

1. When the social
 and economic system
 is on the rocks,
 those who try to build
 a better world
 should make a picture,
 in human terms,
 of what they want
 that world to be.
2. This picture is more important
 than any Reform Bill.
3. If a reformation
 is to endure,
 it must be based

32. This quote and the following quotes attributed to Christopher Dawson are from his introduction to his book *Enquiries into Religion and Culture* (New York: Sheed & Ward, 1933), which collected a number of his previously published essays.

on sound political
and economic theory.

4. But if a reformation
is even to begin,
it must be based on an ideal
that can stir the human heart.

—Herbert Agar³³

5. People must be told
why things are
what they are
as well as [how] things should be
if they were
as they should be.

—Peter Maurin

No. 2

CULT — There Is One {534}

1. Now that you know
that you are
a child of God
you will want to know
many other things too.
2. You will want to know more
about God
and about what you should do
in order to live
as His loving child.
3. There is One
who has known God
and His heavenly Father
from all eternity.

33. This quote and the following quotes from Herbert Agar were from the introduction of a book that Agar coedited with Allen Tate, *Who Owns America? A New Declaration of Independence* (Boston and New York: Houghton Mifflin, 1936).

4. This One is the Son of God,
our Lord and Savior Jesus Christ.
5. He has always
loved His Father.
6. He has taught us
how we should love God
and He has obtained for us
the grace to do so.

—Dominican Sisters of Grand Rapids

CULTURE — Social Detachment {535}

1. Social detachment
is a necessary condition
for the scientific study of society,
but a difficult
and dangerous state.
2. For the man who is separated
from the organic life
of his culture
is in little better case
than the oyster
that has been extracted
from its shell.

—Christopher Dawson

3. When man is separated
from his environment
he becomes academic.
4. When man can think
while he is in contact
with his environment
he becomes dynamic.

—Peter Maurin

CULTIVATION — Hate and Reform {536}

1. No country can be reformed
by the people who hate it.

2. The haters can supply
useful criticism;
they can show
the frauds and injustices
which corrode society.
3. They can even persuade men
to overthrow a world
which has grown sick
with injustice.
4. But only those
who have affection
for the national idea
can persuade a people
to reform.

—Herbert Agar

5. The art of creating order
out of chaos
is the art of inducing people
to give up old habits
and start to contract
new habits.

—Peter Maurin

No. 3

CULT — In the Catholic Church {537}

1. The life of a child
is a beautiful life of love.
2. God loves you
and you love God.
3. We all love one another
in God.
4. We live this beautiful life of love
in the Catholic Church.
5. In the Catholic Church
Jesus-Christ

the Son of God
not only teaches you
how a child of God should live.

6. Through the Sacraments
He also gives you
part in His own life,
so that you really live in Him.
7. Through Him
and in Him
you love and serve God.

—Dominican Sisters of Grand Rapids

CULTURE — Happy Is the People {538}

1. Happy is the people
that is without a history,
and thrice happy
is the people
without a sociology.
2. For as long as we possess
a living culture
we are unconscious of it.
3. And it is only
when we are in danger
of losing it
or when it is already dead
that we begin
to realize its existence
and to study it scientifically.

—Christopher Dawson

4. When people try
to become better
they are called
cultured.
5. When people try
to become better off
they are called
civilized.

—Peter Maurin

CULTIVATION — [No Title] {539}

1. It is our belief
 that the American ideal
 is still one of the best acts
 of man's imagination.
2. It is our belief
 that the plain man
 throughout America
 is still moved
 by this ideal
 as by no other promise.
3. If he can be taught
 that there is a chance
 to realize the ideal,
 he will insist
 that the chance be taken.

—Herbert Agar

4. It is not a question
 of a New Deal;
 it is a question
 of an old game.
5. It is not a question
 of rugged individualism;
 it is a question
 of gentle personalism.

—Peter Maurin

No. 4

CULT — God Loves Us {540}

1. In His goodness
 our Heavenly Father
 has given us commandments
 which help us
 to love and serve Him.
2. As a faithful child of God
 you will want
 to learn more and more

- about the commandments of God
 so that you may know
 just what to do
 to please Him.
3. God our heavenly Father,
 He loves us
 more than we can tell.
4. He has many ways
 of telling of His love
 and He is always
 finding new ways
 of showing His love.
5. He gives us
 all that we are
 and all that we have.

—Dominican Sisters of Grand Rapids

CULTURE — There Is No Vision {541}

1. But this process
 is not a uniform one.
2. It is plainly perceptible
 to those who are concerned
 with the spiritual functions of culture
 —the poets and artists,
 philosophers and religious thinkers—
 as well as to those
 who are socially unsuccessful
 and in a state of spiritual revolt,
 while all those who live
 on the surface of society
 —the politicians
 and the men of business—
 are still unconscious of it.

—Christopher Dawson

3. Someone said:
 “There is no vision
 in Washington.”

4. There is no vision
in Washington
but there is plenty of supervision
in Washington.
5. But State supervision
is a poor substitute
for personal vision.

—Peter Maurin

CULTIVATION — Liberty Leaguers {542}

1. But when he sees
all the good words
associated with America
applied to all the bad features
of cosmopolitan plutocracy,
he begins to feel
that perhaps
the whole effort
was a mistake.
2. A few more Liberty League dinners
and the plain man
will turn against liberty.

—Herbert Agar

3. The trouble with the Liberty League
is that the Liberty Leagues
don't know what to do
with liberty.
4. If the Liberty Leaguers
want to find out
what to do with liberty
let them read
Maritain's book
Freedom in the Modern World.³⁴

—Peter Maurin

34. In the original Easy Essay, Maurin recommended *Liberty and the Modern World* when he obviously meant Jacques Maritain's *Freedom in the Modern World* (London: Sheed & Ward, 1935), which he regularly recommended in his Easy Essays for those

No. 5

CULT — God's Gift to Men {543}

1. God made us
to love Him
and He knows
that we want
to love Him.
2. He knows
that we would like
to give Him something
to show our love.
3. Of course
God does not
need anything from us
but He is a kind Father
and He wants
to make us happy.
4. He knows
that we have nothing to give
that is worthy of Him
and in His goodness
God gives us a gift
which we may offer to Him.
5. This gift is
His divine Son.

—Dominican Sisters of Grand Rapids

CULTURE — Men Are Divided {544}

1. Men today are divided
between those
who have kept their spiritual roots
and lost their contact
with the existing order of society,
and those who have preserved

interested in authentic freedom and liberty. This error on Maurin's part is understandable, since the original French title of the book was *Du Régime Temporal et de la Liberté*.

their social contacts
and lost their spiritual roots.

2. Such a state of things
has not been unknown in the past,
but whenever it has occurred
it has marked the dissolution
or the weakening
of a culture.

—Christopher Dawson

3. To live in the world
without being of the world
such is the problem
of professing Christians.

4. Professing Christians
must live in such a way
that modern Pagans
will say about them
what Roman Pagans
used to say
about Roman Christians
“See how they love each other.”

—Peter Maurin

CULTIVATION — Men Should Be Able to Count {545}

1. According to the American dream,
the large majority
should be able to count
on the freedom of men
who do not have
to be anybody's dependent,
or anybody's toady.
2. They should be able to count
on the reasonable permanence,
both of residence
and occupation,
which makes possible
a stable family life.

3. They should be able to count
on having the chance
to do creative work,
and to enjoy responsibility.
4. They should be able to count
on living in an atmosphere of equality,
in a world
which puts relatively few barriers
between man and man.

—Herbert Agar

5. A human society
is a society
where man chooses
to be human
to men.
6. A human society
is a society
where man tries to be
what he wants
the other fellow to be.

—Peter Maurin

No. 6

CULT — Holy Mass³⁵ {546}

1. We love God best
when we offer a gift
to Him.
2. And God shows His love
by giving us a gift, too.
3. This sweet giving of gifts
takes place at Holy Mass.
4. Holy Mass
is the greatest act of love

35. Previously published in Ellis, *Peter Maurin*, 126–27.

between God
and His children.

—Dominican Sisters of Grand Rapids

CULTURE — Rooted in Religion³⁶ {547}

1. The central conviction
which has dominated my mind
ever since I began to write,
and which has increased
in intensity
during the last twenty years,
is the conviction
that the society or culture
which has lost its spiritual roots
is a dying culture,
however prosperous
it may appear externally.
2. Consequently,
the problem of social survival
is not only
a political or economic one.
3. It is above all things religious,
since it is in religion
that the ultimate spiritual roots
both of society and of the individual
are to be found.

—Christopher Dawson

4. The political problem
is not a political problem;
it is an economic problem.
5. The economic problem
is not an economic problem;
it is an ethical problem.

36. Previously published in Ellis, *Peter Maurin*, 127–28.

6. The ethical problem
is not an ethical problem;
it is a religious problem.

—Peter Maurin

CULTIVATION — Derided by Two Groups {548}

1. Today that dream,
is derided by two groups.
2. First, by the Communists,
who say that any attempt
to realize it
must be vain,
since the attempt
would contradict
the law of Marx.
3. Second, by the friends of Big Business,
who dishonor the dream
by saying
that it has been realized,
that it lies all about us today.

—Herbert Agar

4. Communists believe
in making of America
a land of opportunity
by taking over the control
of the means of production
and distribution
and placing everybody
under State control.
5. Capitalists believe
in making of America
a land of opportunity
by tightening their control
over the means of production
and distribution
and placing everybody
under their control.

—Peter Maurin

No. 7.

CULT — Planting the Seeds {549}

1. When seeds are planted in the ground
something wonderful happens.
2. After a few days
of sunshine and rain
the seeds begin to sprout.
3. Finally they push their way
out of the ground
and soon grow
into strong green plants.
4. Perhaps in time
they may bear flowers
or fruits.

—Dominican Sisters of Grand Rapids

CULTURE — Without Roots {550}

1. When a man
has found his roots,
he has found
his religion.
2. The irreligious man
is precisely
the man without roots.
3. The irreligious man
lives on the surface of existence
and recognizes
no ultimate allegiance.
4. This view is, of course,
diametrically opposed
to the dominant social philosophy
of the modern world,
whether individualist
or socialist.

—Christopher Dawson

5. Bourgeois-mindedness
is the result
of modern secularism.
6. Modern secularism
is the separation
of the spiritual
from the material.
7. To recapture
spiritual awareness
is to go to the roots
of the modern unrest.

—Peter Maurin

CULTIVATION — We Must Remind {551}

1. We must not
allow our people
to be persuaded
that freedom,
self-government,
equality
mean nothing better
than what we have attained.
2. We must remind them
that the monopoly capitalism
of modern America
is almost the antithesis
of our ideal.

—Herbert Agar

3. Rugged individualism
has nothing to do
with true Americanism.
4. True Americanism consists
in knowing what to do
with personal liberty.
5. To choose to be
gentle personalist
and refuse to be

rugged individualist
 or rugged collectivist
 is to make the right use
 of personal liberty.

—Peter Maurin

No. 8

CULT — Growing of the Seed {552}

1. Of course,
 you do not know
 just how this takes place.
2. But you know
 that if the seeds
 did not have the sunshine
 and the rain
 they would not grow.
3. The growing of the seed
 is one of the wonderful things
 that we see around us
 every day.
4. It is God's way
 of making the world beautiful
 for us
 and of giving us
 what we need.

—Dominican Sisters of Grand Rapids

CULTURE — Liberal Thinking {553}

1. The liberal thinkers
 and statesmen
 who were the makers
 of nineteenth century civilization
 regarded religion and culture
 as entirely independent phenomena.

2. Religion was entirely
a matter for the individual conscience
and it had nothing to do
with social and economic life.

—Christopher Dawson

3. Religion has nothing to do
with politics
which made politics
just politics.
4. Religion had nothing to do
with business
which made business
just business.
5. And business went in politics
and politics
went in business
which brought the world
where it is.

—Peter Maurin

CULTIVATION — Monopoly Capitalism {554}

1. So far from providing freedom,
monopoly capitalism
does not even desire it.
2. To be sure,
a cardinal tenet
of its economics theory
is that
both capital and labor
should be “free.”
3. But this only means
that they must be allowed
to flow backward and forward
from area to area
and from industry to industry

wherever
 the highest interest rate of profit
 is to be found.

—Herbert Agar

4. Monopoly capitalism
 believes in an acquisitive society
 not a functional society.
5. Monopoly capitalism
 is a society of go-getters,
 not a society of go-givers.

—Peter Maurin

No. 9

CULT — A Mystery {555}

1. And just as there are many things
 which God does
 that we cannot understand
 so there are things
 about God Himself
 which we cannot
 fully understand.
2. A truth about God,
 which we cannot
 fully understand
 is called a mystery,
 just as He lets us
 know something
 of the way in which
 the seeds grow
 but we cannot even
 understand it fully.

—Dominican Sisters of Grand Rapids

CULTURE — Secularism and Marxism {556}

1. But the resulting
secularism of culture
which took place
throughout Western Europe
in the nineteenth century
brought its own nemesis.
2. It led to the discredit
of a religion
that had no power
over social life
and of a culture
that had no spiritual sanctions.
3. It found at once
its logical conclusion
and its refutation
in the yet more radical
secularization of life
which characterized
the Marxian philosophy.

—Christopher Dawson

4. The Bourgeois say
that religion
has nothing to do
with business.
5. The Bolsheviks say
that religion
has nothing to do
with life.
6. The Communitarians say
that religion
must find its expression
in everyday life.

—Peter Maurin

CULTIVATION — Landless and Toolless³⁷ {557}

1. In terms of labor
 this means
 that a workman
 had better be “free”
 from a home,
 because if he had a home
 he would not be
 sufficiently mobile.
2. He had better be free
 from personal responsibilities.
3. Above all,
 he had better be free
 from children.
4. Landless and toolless,
 vagrant as the red Indian
 his successive livelihoods
 at the mercy
 of an “economic law”
 which we have
 basely allowed
 to take the throne from morals
 —this man has, of course,
 the vote.

—Herbert Agar

5. Two rooms and kitchenette
 is not the right place
 for the home.
6. The right place for the home
 is a homestead.

—Peter Maurin

37. Previously published in Ellis, *Peter Maurin*, 128–29.

No. 10

CULT — The Greatest Mystery {558}

1. The greatest mystery
about God
is the mystery
of the Most Blessed Trinity.
2. The Blessed Trinity
is three divine Persons
in one God.
3. There is only one God
but in God
there are three divine Persons,
the Father, the Son and the Holy Ghost.
4. The Father
is the first Person
of the Blessed Trinity
the Son
is the second Person
and the Holy Ghost
is the third Person.
5. The Father is God
the Son is God
and the Holy Spirit is God.

—Dominican Sisters of Grand Rapids

CULTURE — Liberalism and Bolshevism {559}

1. While Liberalism
had pushed religion
on the side,
Bolshevism
eliminated it altogether.
2. So Bolshevism
prepared the way
for the complete re-absorption
of the individual
in the social organism.

3. Bolshevism at the same time,
transformed the social organism
into an economic mechanism.³⁸

—Christopher Dawson

4. Liberals
were not serious enough
to take religion seriously.
5. And because liberals
failed to take religion seriously
they failed to be liberators.
6. Liberals
failed to think deeply
as well as to act vigorously.

—Peter Maurin

CULTIVATION — Boredom Justified by Fear {560}

1. So far from offering the chance
to do creative work,
monopoly capitalism
subjects more and more laborers
to a humiliating,
nerve-racking boredom.
2. The boredom to be sure,
is qualified by fear
—fear of losing their jobs,
fear of annoying their straw-bosses,
fear sometimes
that their private habits
may not meet the taste
of an impudent
and nosy employer.

—Herbert Agar

38. In the original text, the term “Communism” was used instead of “Bolshevism.”

3. Monopoly capitalism
has given us
mass-production
mass-education
mass-mindedness.
4. But thinking is individual
not collective.
5. Mass-thinking
is mob-thinking
and mob-thinking
is no thinking.
6. “Man is a man
for all of that”
and man
who is a man
stands as a man
not part of a mob.

—Peter Maurin

Numbers 11 through 14 are missing.

No. 15

CULT — No One Like God {561}

1. There is no one
like God.
2. God know all things
and sees all things.
3. God is holy,
just and merciful.
4. God sees us
always.
5. God is everywhere,
but we cannot see Him
because He has no body.
6. God is a pure spirit.

—Dominican Sisters of Grand Rapids

CULTURE — Illegitimate Element {562}

1. This quasi-religious element
of Bolshevist Communism
seems to me
to be inseparable
from its revolutionary phase.
2. It seems to me
to be destined to pass away
in proportion as Bolshevist Communism
becomes an established order.
3. In any case,
it must be recognized
by Bolshevist Communists themselves
as an illegitimate element
that is alien
to the true spirit
of scientific socialism.³⁹

—Christopher Dawson

4. Many Catholics
want to know
what is the cause
of the Communists 'peal. [sic]
5. The cause must be found
in the quasi-religious element
of Bolshevist Communism.

—Peter Maurin

CULTIVATION — The Question Arises {563}

1. An unprecedented collapse of business
and a drastic shrinkage
of the power to produce
followed the growth
of mass production
and large-scale industry.

39. In this quote, Maurin added the word "Bolshevist" in each instance.

2. The question naturally arises
whether mass production
is practical,
or whether
it must inevitably lead
to poverty and distress.⁴⁰

—David Cushman Coyle

3. The question naturally arises
if mass production
brings mass distribution
or mass starvation.
4. The question naturally arises
if it is a question
of supply and demand
or demand and supply.
5. The question naturally arises
if an economy of plenty
is any better
than an economy of scarcity.

—Peter Maurin

No. 16

CULT — God Is Watching {564}

1. God is always
watching over us.
2. There is nothing
that God does not know
and see.
3. God knows
all that we think
and say
and do.

40. This was a quote from the opening paragraph of David Cushman Coyle's article "The Fallacy of Mass Production," in Agar and Tate, *Who Owns America?*

4. We cannot
 hide any thought
 word or action
 from God.

—Dominican Sisters of Grand Rapids

CULTURE — Arbitrary Simplifications {565}

1. This disharmony
 between socialist theory
 and social practice
 itself shows
 the inadequacy
 of the Marxian philosophy,
 when it is applied
 to the complex realities
 of social life,
 which refuse to be reduced
 to purely economic terms.
2. A genuinely scientific sociology
 must reject
 all such arbitrary simplifications
 of the problem
 by the elimination
 of an essential factor.

—Christopher Dawson

3. Bolshevik Socialists
 are not convincing
 when they try to reconcile
 economic determinism
 with social dynamism.
4. Bolshevik materialism
 and Bourgeois materialism
 are related.
5. Sponsoring grievances
 is not the same thing
 as sponsoring ideals.

—Peter Maurin

CULTIVATION — The Question Is {566}

1. An unprecedented collapse
of business
and a drastic shrinkage
of the power to produce
followed the growth
of mass production
and of large-scale industry.
2. The question naturally arises
whether mass production
is practical,
or whether
it must inevitably lead
to poverty and distress.⁴¹

—David Cushman Coyle

3. Technicians
are applied scientists,
they are not
applied philosophers.
4. Technicians
have found the secret
of mass-production
but not the secret
of mass-distribution.
5. Technicians
are specialists,
they know more and more
about less and less.

—Peter Maurin

Easy Essays from Other Sources

These final three essays have only been preserved in Arthur Sheehan's 1959 biography, *Peter Maurin*. Maurin read the first essay to the Rotarian

41. This is the same exact quote from Coyle that Maurin used in essay {563}.

club in Kingston, New York, to which he had been invited to speak in 1927. Easy Essay {89} referred to this talk.

[No Title]⁴² {567}

1. The other fellow says
that I am queer;
and that is normal.
2. When he says that I am queer
he means that I am queer
to him.
3. I may be queer to him
but he is queerer to me
than I am queer to him,
and he being queerer to me
than I am queer to him,
he hasn't a chance
to make me normal.
4. So I am trying to make him queer
so we both can be normal.

Peter Maurin wrote the following two essays in 1936, just after the first Catholic Worker farm began near Easton, Pennsylvania, to energize his fellow Catholic Workers about possibilities for the farm.

The Truck Gardeners of Paris⁴³ {568}

1. In market gardening
the soil is always made
whatever it originally might have been.
2. In the renting contracts
of the truck gardeners of Paris,
it is sometimes stipulated

42. This essay was preserved by Arthur Sheehan in Sheehan, *Peter Maurin: Gay Believer* (Garden City, N.Y.: Hanover House, 1959), 85–86.

43. This essay and the following one were preserved by Arthur Sheehan in Sheehan, *Peter Maurin*, 132.

that the gardener
 may carry away its soil
 down to a certain depth
 when he quits his tenancy.

3. He himself makes it
 and when he moves to another plot
 he carts his soil away
 together with his frames,
 his water-pipes and other belongings.

The Case of Mr. Ponce {569}

1. In two and seven-tenth acres
 Mr. Ponce cultivated every year
 20,000 lbs. of carrots,
 more than 20,000 lbs. of onions, radishes
 and other vegetables sold by weight,
 5000 heads of cabbage,
 3000 of cauliflower,
 5000 baskets of tomatoes,
 5000 dozen of choice fruit,
 154,000 heads of lettuce,
 in short, a total of 250,000 lbs.
 of vegetables.

Appendixes

Appendix I: Four Interviews with Peter Maurin

The *New York Catholic Worker* published Arthur Sheehan's interview of Peter Maurin during 1943. The interview was published in four parts in four consecutive issues. The headings denote the month in which the interview was published. The interview covered a wide range of topics and presented a comprehensive view of Maurin's vision in a relatively concise and brief manner.

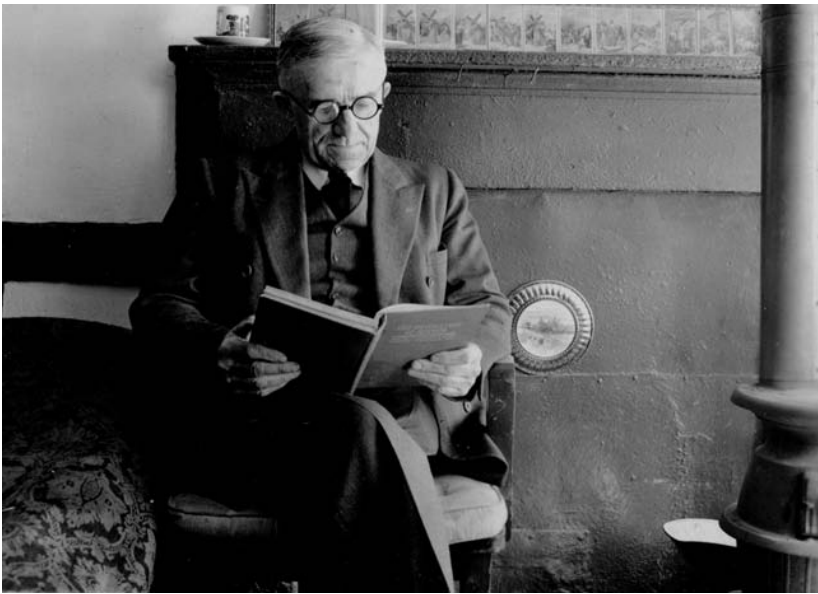


FIGURE 6. Peter Maurin reading in his room, ca. 1936 (Courtesy of Marquette University)

April 1943

AS: Do you believe that people must have an agricultural college training before going on the land?

PM: These colleges don't always educate persons to stay on the land. I am in favor of people learning by doing.

AS: How can this return to the land be made a dynamic movement?

PM: It takes dynamic persons.

AS: What do you mean by dynamic persons?

PM: Persons with convictions, who foster actions based on convictions, not based on someone giving orders.

AS: Then the driving impulse must come from within people, you would say?

PM: A leader must be a personalist. If he is a personalist, he will not be a dictator. He will change the attitude of others through the power of example. It takes an awful lot of patience.

Community Spirit

AS: Would you have the members of your farming commune all eat at a common table?

PM: No, I am against the community kitchen idea. Each family should have their own house.

AS: How about the single persons on a farming commune?

PM: The ideal is to have them live in the homes of the married couples. However, this must not be forced but must come through the couples themselves accepting the single persons.

AS: Why do you prefer this way?

PM: To develop a community spirit. In my town, there were two brothers, one married with a wife and children and the other unmarried. The latter lived with his brother. One day, the married brother was killed by a tree as they were working together. The unmarried brother then became the guardian of the family. That was the true Christian spirit.

AS: How would you break down that feeling of isolation people have in the country?

PM: It must come from the development of a community spirit. We wish to be halfway between the collectivist idea of everything in common and the hermit way with people being rugged individualists.

AS: Could you mention a book where some ideas on the personalist and communitarian way could be found?

PM: There is something on it in Guardini's book, *The Church and the Catholic*.

The Three C's

AS: How about community prayer?

PM: There should be some prayer life in common but it should come from an inner desire, not be forced. There also must be intellectual discussion as well as the work to be done in the fields and crafts.

AS: You speak of the three C's often. What are they?

PM: They are cult, culture and cultivation.

AS: By cult, do you mean liturgical prayer?

PM: Yes, community prayer and the relationship of our work to it. For this study, I recommend Guardini's book.

AS: What do you mean by culture?

PM: There must be intellectual discussion, but it must come spontaneously, not be forced. It can be in the fields when you're working. It makes the labor lighter and breaks down that rugged individualist spirit which comes when people work alone.

AS: Have you any books along this line to recommend?

PM: Yes, there is one by a Polish priest, *Is Modern Culture Doomed?*¹

AS: And what about cultivation?

PM: The private gardens needn't be so big. Then they will not take too much time for isolated work. More time can be spent in the fields together.

AS: Have you a book that might interest along this line?

PM: I would advise this book by Father McNabb, *Old Principles and the New Order*.²

1. The Polish priest was Rev. Andrzej Krzesiński (1884–1964).

2. *Old Principles and the New Order* (New York: Sheed & Ward, 1942) was a book by Vincent McNabb. Like his book *The Church and the Land* (1926; Norfolk, Va.: IHS, 2003), it argued that cities presented too much temptation and fostered isolation. McNabb contended that cities should be eschewed for a life on the land where authentic community could be cultivated.

Balance and Vocation

AS: On which of these three phases should the emphasis be placed?

PM: If too much attention is paid to one to the detriment of another, things go wrong. There must be a balance. Different persons have different inclinations. Those whose inclination is to work with their hands more than their heads will become disgruntled if too much time is given to discussion. If not enough time is given to discussion and there is too much physical work, the intellectually minded will fall away. People must sense when there is a lack of proportion.

AS: What makes for a good morale on a farming commune?

PM: It comes from harmony when the emphasis on prayer, discussion and work is rightly balanced.

AS: How many families do you think there should be on a farming commune?

PM: You must adjust yourself to your acreage. It does not make for the ideal to have limits. It ceases to be a personal idea. There must be crafts besides farming.

AS: Are you in favor of small groups?

PM: People must know each other. You must try to do away with factionalism. Even one family could begin on a farm and build for others. You build as you go along. It is a progressive thing.

AS: In other words, you want to get people on the land?

PM: First to get them thinking so that they see they should go on the land.

Learn by Doing

AS: Why don't you believe in a formal training previous to going on the land?

PM: Education is a life process. People learn by doing. Trouble is, people want blueprints. I don't want to give blueprints. Let them struggle with it. As they face problems, they get light. I must be available to discuss problems with them for clarification.

If the place is too small, there are not enough crafts, not enough variety. One thousand families wouldn't be too many, if they had the right idea. The craftsmen were the villagers. St. Dunstan's College on Prince Edward Island is doing the right thing, fostering a movement to bring craftsmen back to the villagers. Then the farmers there

wouldn't have to sell their wheat and fish and have to ship them out at a loss.

My grandfather was a craftsman and a farmer. He was a carpenter, a quarryman, a slate worker and he made baskets to carry dough to the bakers. Dick Aherne, of the Philadelphia group, was a city boy but he learned so that now he can teach others. He learned by working. The trouble with agricultural colleges is that they prepare people for business farming. Better go out to a farmer to learn.

My aim is to make people think. I am a personalist medievalist, which makes me a medievalist communist.

Private Ownership and Common Ownership

AS: But what about ownership, Peter? Families want their own land, their own house, although St. Gertrude said, "Property, the more common it becomes, the more holy it becomes."

PM: About ownership, the size of a piece of land depends on the size of the family. There can be the combination of the two kinds, private ownership and communal ownership. I always make a case for the communal ownership which is the ideal. Here in America people homesteaded but they became the victims of their isolation and their children left the farms and went to the cities. They forgot the village idea which was in Europe but went off by themselves. It was really the spirit of individualism which came from the Reformation, and Catholics unfortunately followed it, forgetting the community, the liturgical idea.

May 1943 — On Land and Children

AS: Peter, why do you say that being on the land is better for children?

PM: It's a matter of fresh food, fresh air and being away from city streets.

AS: Do you think that children get a better outlook on life in the country?

PM: Life on the land makes a child reflective. He watches the different life processes working out before his eyes, and it makes him think. He watches the growth of the animals and plants, and he gets an organic view of life.

AS: By organic, you mean he sees the function or purpose of each part?

PM: Yes; he sees the purpose through the medium of his own eyes. It doesn't come through books and through the memory, as a city child has to learn these things. The child absorbs more in a leisurely way through life on the land.

Asset or Liability?

AS: Why do you often say "a child is an asset on the farm, a liability in the city"?

PM: When the child sees his father doing useful work on a farm, the desire to be useful is born in the child. The child then wants to help his father, and it is good for the child to work with its father. I was plowing at eleven. The work on the farm gives the child the right form of exercise. It is exercise with a purpose, not just exercise for the sake of exercise, as is so often the case in sports. We say that we should read with a purpose, then why not exercise with a purpose?

AS: Then you would say that the boundless energy of the child is used up usefully on the farm, whereas in the city the child dissipates a lot of his energy in wasteful sports?

PM: Yes, the purpose of exercise is health, but why not get it while doing the more useful work? The farm work gives the child the right opportunity.

Teachers at Fault

AS: How explain then, Peter, the fact that children often wish to get away from the farm?

PM: The schools most often are to blame. They hold up city ideals. The children are educated even in country schools to look up to city living as a superior form of living. It doesn't help to make the child realize the fact that the country is more important than the city. The ideal that working with your head is superior to working with your head and your hands is taught or implied. This is how we get so many crazy ideas in society today.

AS: But the parents must see these things, too, Peter, else how can they point them out to the children?

PM: Yes, often the farmer doesn't see the superiority of this working with hands and head. The farmers often feel inferior to "so-called educated" city folks. The city people look down too much on the farmers.

AS: That is really a form of snobbery.

PM: Yes, it is.

Realization Too Late

AS: Isn't it strange, Peter, that men have to break down and be sent to mental hospitals before there is a realization of the importance of farm and craft work as a means to mental health?

PM: When the system has shattered their minds, they have to go to those places. The working in crafts and in gardens is known to bring a better balance to their minds.

Ade de Bethune once said that many persons can only see abstract principles through the medium of the material which they mould or shape with their hands.

I know a woman who has come to an understanding of Catholic dogma through studying Ade's drawings. She just couldn't grasp it otherwise. (Ade tries to explain the importance of little actions, such as cooking, carpentry work, all the different actions of housekeeping, as a means to developing the whole person.)

Stewardship Not Ownership

AS: Does the idea of a piece of land for himself have to be held up to the child as an ideal so that he will stay on the land?

PM: Something much more than that is necessary. You must realize the selfishness that is in the child and try to offset it. If the child is taught to consider material ownership as a sole badge of respect, he is not being taught enough. He must be taught the idea of using material things to help other people. This is the idea of stewardship, which is so opposed to the idea of absolute ownership of property. The child wishes to be recognized, but he should be taught to see that the right kind of recognition is to be recognized by your fellow man as one who helps people and not as one merely possessing things.

AS: You often speak of folk schools such as they have in Denmark. Do you think they are a better way of education?

PM: Yes, I do. Take the matter of folk dances. Through these dances the child comes to see the necessity of co-operation with other children to perform the dances. The children are attracted to the music through

the senses, and through the music they get the idea. The songs stick easily in the memory. Folk dances lead to folk songs.

AS: I remember, Peter, someone saying that in parts of Newfoundland they create songs at their parties.

PM: Yes, that is true of many folk cultures. The song brings ideas to the mind in an attractive way. Then you don't have to look to Tin Pan Alley³ to create your music for you.

Sin of the Intellectuals

PM: The purpose of the music is to get ideas into the head. The idea then should start the will into action, and when it does, the soul is happy. Action must follow ideas. The sin of the intellectuals is to let the good ideas stay in their heads. They do not result in action, and, since they should be the leaders and are looked up to by the workers as leaders, this irresponsibility on their part is the reason why the workers turn against the intellectuals.

AS: It all goes back to what you say about the scholars having to become workers and the workers becoming scholars, if we are to bring right order into society.

PM: The knowledge-for-knowledge-sake business is no good. It must be used for the common good. The worker often doesn't think, and consequently doesn't have the answers. If the intellectuals just talk, they make no impression on him. When the worker sees the intellectual putting his ideas into action, he says, "What's the great idea?" and he watches him. He sees that he reads books for enlightenment, and he is attracted to reading them, too, and that is what he needs, namely, to cultivate his mind.

June 1943

AS: We were speaking about folk schools the last time. Have you any further ideas on them, Peter?

3. Tin Pan Alley is a reference to the powerful group of music publishers and writers who monopolized the popular music scene in New York City from the mid-1880s to the 1950s. These groups made money by selling sheet music to which they had purchased the copyright.

PM: We need these folk schools so that people can understand the significance of folk cultures and can learn from these cultures. The folk dances and folk songs help us to understand. Consider the Negro spirituals. The rhythms came from Africa and the Negroes of the South applied them to what they had learned of Christian teaching, and out of the two came a new cultural development.

AS: You mentioned one time something Kenkel, the editor of *Social Justice and Central Blatt*, once said about folk proverbs.

PM: He said that the proverbs of the German peasants would fill several volumes the size of Webster's if they were published. They weren't translated into English and so we find the English speaking people falling for the proverbs of the Manchester school: "Time is money," "Business is business," "Your dollar is your best friend."

I have been trying to find Irish proverbs. I have found some by a policeman from Dublin in a book called *Twenty Years A-Growing*.⁴

And speaking of the effect of folk songs, there is something which Professor Donald Davidson of Vanderbilt University told me. He said that many of the anti-Catholic prejudices among the Kentucky hill people came from old Elizabethan ballads handed down from the last part of the 16th century.

AS: You can see the effect of good liturgical music in a parish where there is a participation of the people in the singing.

PM: That is a good way to convey the liturgical spirit. After all, it is through military music that the military spirit is conveyed to the people. Good Gregorian chant, participated in by the people, will increase the spirit of prayer and wonder, the true liturgical spirit.

AS: Victor Smith was saying that in making the crib sets, with their figures of the Nativity scene, you couldn't help but come to a deepened respect for the religious spirit represented by the scenes.

PM: That comes from work which has a significance. The trouble today is that recreation tends to take people away from Christian thoughts. Hence you hear people listening to crooners and such like.

AS: But the people crave music, Peter.

PM: But it must be worthwhile, like the music of the monks at Solesmes. You can trace this work back to Dom Abbe Guéranger, who sponsored

4. *Twenty Years A-Growing* (New York: Viking, 1933) was a book by Irish police officer Maurice O'Sullivan (1904-50).

the revival of this work among the Benedictines and through them around the world.

AS: Somewhere I read, Peter, that much of the religious spirit of the Middle Ages came from the common practice of learning the psalms by heart. Then when the people were working the phrases constantly made them try to create a synthesis between the matter they were working with and the spiritual significance of their work.

PM: That is how they related all things to God. There is an interesting thing that happened in Guatemala. When the Spaniards were there, they frightened away the Indians because they used to take them and make beasts of burden of them. When the Jesuits tried to Christianize them, they fled. The Jesuits began to sing their hymns and the natives were attracted, and when they saw they weren't harmed they cooperated. That was how some of the Jesuit Reductions began.

(These Reductions were farming communes started in various South American countries. They were self-sufficient agricultural communities.)

AS: Couldn't school teachers do much to bring a return to the crafts by introducing them in the schools, Peter? Weaving has been encouraged in some parts of Canada in the schools.

PM: Yes, it would be a good thing. The trouble is that the country schools imitate the city schools and so fail to prepare the children for a constructive life on the farm. I think that the Ladies of the Grail,⁵ with their summer school near Chicago, are on the right track. The folk schools will help people to get the vision of a good rural economy. Professor Davidson was telling me that the Catholic Worker should start schools of this type. I think it would be good. Then people wouldn't be looking for entertainers to entertain them, but would find their own entertainment in creating beautiful things, and incidentally things they could find a market for.

July–August 1943

AS: Will you tell us something about the farming methods in your home in France? That was folk farming, the real peasant kind, and should be

5. The Grail is an international laywomen's movement that began in 1921 in Holland with the belief that women outside the context of a religious order could play a vital role in transforming the world. In 1940, at the invitation of Archbishop Stritch of Chicago, they opened a summer camp for inner city youth in Libertyville, Illinois.

enlightening to those who wish to know more about folk cultures and cultivation.

PM: There were about 3,500 sheep in our village and a thousand of these belonged to the people of the village. The others belonged to others from some distance away who brought them to our sheep herders to care for at certain times of the year.

AS: Did the sheep graze on the communal lands?

PM: Yes, in the daytime. Of course, sometimes when fields were lying fallow they would graze on private lands.

AS: Why do you say daytime?

PM: The sheep were brought into the private lands at night by the sheep herders for purpose of manuring.

AS: How was this arranged?

PM: It depended upon the number of fields a farmer had. The sheep were brought into the fields of the particular farmer whose night it was to have the sheep. The farmer's family prepared the meals for the sheep herders for that day. At two in the morning the sheep herders would move the sheep from field to field, and in this way twice as much land was manured. The sheep were as close packed as possible. All the families had their sheep in this communal grazing. Our family had eighty sheep.

AS: You had other fertilizing methods, didn't you?

PM: Yes, we used the fertilizer of oxen and cows, but we weren't perhaps as scientific about using it as we should have been.

AS: You used no commercial fertilizer?

PM: No; we never even had heard of it.

AS: In that book by Lord Howard⁶ you gave me, entitled *An Agricultural Testament*, the author makes an awful strong case against the use of commercial fertilizer. He says that it ruins the fungi and humus of the top soil and so makes for a weakened soil. Such a soil makes the plants weak and easily hurt by the bugs and insects.

PM: Yes, I know. At home we used to have big burrowing rats in the fields—taupes, we called them. They helped to work the soil. The commercial fertilizer would certainly have killed them.

AS: Perhaps they were like our gophers. But, anyway, Peter, if what Lord Howard says is true, and he gives a whole lifetime of study to back his ideas, then our methods of farming have been nothing short of criminal.

6. This is a reference to Albert Howard (1873–1947).

PM: Yes, our farmers too often aren't farmers at all. They are land miners. They just take stuff out of the soil and don't replace it right. The miner just takes things out of the earth and never returns anything. Look how different a psychology that creates from that of the farmer who tries to preserve the fertility of the land for coming generations. It's really soil robbing, and practices of this kind don't make for good character. If we had folk schools, these ideas could be brought out. You can see the amount of miseducation that has gotten around.

AS: The other night I gave a talk on Catholic books, and the connection between reading poor books and soil conservation struck me vividly. The trees are torn down to make the cheap books. The land becomes eroded because the trees aren't replaced. The patriot would be then the person who read only the fewer good books, not the person who reads the trash.

PM: We begin to see all the connections when we think in this organic way. A good farmer plants trees along the edges of his fields. That keeps the wind from eroding the soil.

AS: Yes, and it also lessens the impact of the rain, which is apt to wash out plants and make the good top soil run off, especially on hills. When I think how banks lend money on mortgages to farmers who only "mine" their land, I wonder how stupid they are. The land may look the same, but the loss is in the soil. I don't think that many mortgages demand that the land be returned in the same good condition it was received.

PM: Speaking about mortgages, my father had to borrow money from time to time. But he borrowed it on his honor as a farmer, and a good farmer. There was no mortgage. When the man who loaned the money wanted it back, my father paid it if he had it, or if he didn't he tried to find another person to lend him the money until he could pay it. He would then repay the first lender. It was all done on honor; no mortgages.

AS: Getting back to the sheep, Peter. How often were these sheared?

PM: Once a year—in June.

AS: Did you do your own carding and spinning?

PM: We did formerly, but got away from it.

AS: How about chickens? Did you have to buy grain?

PM: No, because we processed our own grain. We grew it ourselves. The chickens ate the gleanings, and there was a lot of undigested grain from the animals around, too. The wheat straw was mixed with the silage, and there was often some grain on it. The chickens scratched for

the undigested grain. The chickens got the leftovers from the meals, too. We had no ice, and food wasn't kept from one meal to another.

AS: Did you make your own bread in the villages?

PM: Yes, the bread was made in the village oven, which was an outdoor oven. It had a covering in front to protect the bakers from the rain. The people from the village used to gather around the oven when baking was going on. It was a great place for round-table discussions.

AS: The meat you ate, then, would be mostly chicken and mutton and lamb?

PM: No, we sold our chickens and sheep, and ate pork and sausages and the different pork meats.

AS: How about replanting of trees? When you cut trees for firewood, did you have a system of replacing them by replanting?

PM: Our trees weren't so many, and so we only cut the branches. This was in three-year periods. We tried to pick trees whose leaves the sheep would eat.

Appendix II: Peter Maurin's Radio Interview

Below is a transcript of a radio interview with Peter Maurin, printed in the November 1937 issue of the *Catholic Worker*. It is unknown either who performed the interview or on which radio station it was broadcast. Similar to the preceding interview with Sheehan, it briefly and concisely communicates Maurin's understanding of contemporary economic problems and his solution for a functional society.



FIGURE 7. Peter Maurin, undated (Courtesy of Marquette University)

Q: What would you suggest as the first step toward the solution of economic ills?

A: Feed the hungry for Christ's sake, clothe the naked for Christ's sake, shelter the homeless for Christ's sake, instruct the ignorant for Christ's sake, as the first Christians used to do, which made the pagans say about the Christians: "See how they love one another."

Q: Your first step then would be to spiritualize service to others by expressing the spiritual in the material. How would you do this?

A: My idea is to have people who choose to be voluntary poor live under the same roof and sit at the same table with the involuntary poor, setting an example in spiritualization of human relations, thus influencing others to follow this standard.

Q: How can we carry this influence into our everyday work life?

A: By having the voluntary poor and their associates remind the owners of capital of the responsibilities of ownership and teach the wage workers that labor is a gift, not a commodity to be sold for "what the traffic can bear."

Q: What do you mean by the responsibility of ownership?

A: Ownership does not exist to acquire more wealth, since all wealth belongs to God and therefore must be used for the service of God's children. The owner is God's trustee. God wants us to be our brother's keeper; what the rich do for the poor for Christ's sake is what they carry with them when they die, for Jean-Jacques Rousseau says that when a man dies, he carries in his clutched hands only that which he has given away during his lifetime.

Q: To what extent does this apply to industrial owners?

A: Industrial owners must use the profits of industry as Léon Harmel, an industrial owner, was using them, looking after the needy of his community and acting as an aristocrat rather than a plutocrat towards his workers, having a sense of "*noblesse oblige*."

Q: What are the working man's responsibilities toward the common good?

A: He must see to it that the things he makes are fit to use rather than to sell. He must take pride in work well done, and think less about fighting the boss, and he must realize that labor is related to thought and thought is a spiritual faculty, not a commodity.

Q: What would be the ultimate outcome of the realization on the part of the worker and the industrial owner of their responsibilities?

A: Through awareness of the employer's responsibility as well as the worker's, we will bring about a functional society based on Christian

charity which will replace our acquisitive society. Capital as well as labor must aim to create a new society within the shell of the old, with the philosophy of the new, which is not a new philosophy but a very old one, so old that it looks like new.

Q: Will you tell us what you mean by a functional society?

A: A functional society is a society in which each member strives to foster the common good, a society of go-givers instead of go-getters, a society of idealists instead of materialists.

Q: Could you suggest some practical way of developing this functional society?

A: The practical ways of getting it are left to the initiative of individuals who have learned what to do with liberty, and who keep always in mind the importance of pure means; means that harmonize with the ultimate aims to be pursued.

Q: Where will we find the guiding principles of social reconstruction which will bring about this order based on justice and love?

A: We will find them in the social teachings of the Catholic Church through the centuries. In recent years these teachings have been reiterated in the encyclicals, especially in those of Pius XI and Leo XIII, and in the writings of churchmen, sociologists and economists such as Cardinal Manning, Bishop Von Ketteler, Prof. Toniolo¹ and the Marquis de La Tour du Pin.

Q: Your ideas for the common good have struck a responsive chord in my mind, and this leads me to believe that many of our listeners are wondering, at this point, how they could help to bring about this social order?

A: First, by the daily practice of the Works of Mercy at a personal sacrifice.

Second, by round-table discussion and study groups, to clarify thought; to learn to teach and to carry into action.

Third, the working man should belong to workingmen's associations, the employer should belong to employers' associations, and through joint collective action these associations are morally obligated to foster collective bargaining.

Fourth, the Catholic working man and the Catholic employer should impregnate the working men's associations and the employers' associations with Christian principles.

1. This is a reference to Blessed Giuseppe Toniolo (1845–1918).

Fifth, foster farming communes for the employment of the unemployed.

And finally, each individual should assume the responsibility of understanding and participating in this program wherever and however he finds the opportunity. Just one word of warning: this participation should always be that of a thinking, reasoning person.

Q: Some people say that Christianity has failed in allowing our present conditions to exist. What do you think about this?

A: "The Christian ideal has not failed," said Chesterton, "it has been found difficult and left untried." It has not been tried because people thought that it was not practical and men have tried everything except Christianity. Everything that men have tried has failed, and to fail in everything that man tries is not considered practical by the so-called practical people. So, the so-called practical people will begin to be practical when they start to practice the Christianity they profess to believe in.

Appendix III: Peter Maurin's Book Recommendations

Peter Maurin was a voracious reader and liked to recommend books. Maurin rarely agreed wholeheartedly with a book's entire argument, but he recommended books that he believed had important ideas. He made these recommendations in the pages of the *Catholic Worker* in Easy Essays, standalone recommendation lists that he published in the *Catholic Worker* (which were not included in the Easy Essays), and in the context of the interviews included in Appendixes I and II.

Previous collections of Easy Essays have included Maurin's book lists, but the one included here is the most complete. Other lists omit books recommended in interviews and those that Maurin recommended in essays and lists from September 1941 onward. In instances where a book's name or author was incorrectly written in the newspaper, the error has been corrected. Traditionally, the lists have been compiled in alphabetical order according to the name of the book, but this list is according to the author.

Mortimer Adler, *What Man Has Made of Man*
Herbert Agar, *Land of the Free*
Robert Hugh Benson, *Lord of the World*
Nicholas Berdyaev, *The Bourgeois Mind*
———, *Christianity and Class War*
Étienne Borne and François Henry, *A Philosophy of Work*
Ralph Borsodi, *Flight from the City*
George Boyle, *Democracy's Second Chance*
Alexis Carrel, *Man, the Unknown*
Jean-Baptiste Chautard, *The Soul of the Apostolate*
G. K. Chesterton, *The Outline of Sanity*
———, *Saint Francis of Assisi*
Amleto Cicognani, *The Great Commandment of the Gospel*
Herbert E. Cory, *The Emancipation of a Free Thinker*

- Christopher Dawson, *Enquiries into Religion and Culture*
 ———, *The Making of Europe*
 ———, *Progress and Religion*
 ———, *Religion and the Modern State*
- Charles Du Bos, *What Is Literature?*
- Gerald Ellard, *Christian Life and Worship*
- Amintore Fanfani, *Catholicism, Protestantism, and Capitalism*
- Benedict Fitzpatrick, *Ireland and the Foundation of Europe*
- Paul Hanly Furfey, *Fire on the Earth*
- Francis A. Gasquet, *The Eve of the Reformation*
- Agostino Gemelli, *The Franciscan Message to the World*
- Eric Gill, *Art and a Changing Civilization*
 ———, *Christianity and the Machine Age*
 ———, *Work and Leisure*
- T. S. Gregory, *The Unfinished Universe*
- Romano Guardini, *The Church and the Catholic*
- Waldemar Gurian, *The Future of Bolshevism*
- Patrick J. Healy, *The Valerian Persecution*
- Christopher Hollis, *The Two Nations*
- Hélène Iswolsky, *Soviet Man—Now*
- Toyohiko Kagawa, *Brotherhood Economics*
- Peter Kropotkin, *Fields, Factories, and Workshops*
- Andrzej Krzysiński, *Is Modern Culture Doomed?*
- Gustave Le Bon, *The Crowd*
- D. B. Wyndham Lewis, *Charles of Europe*
- Joseph Lortz, *History of the Church*
- Alphonse Lugan, *Social Principles of the Gospel*
- Jacques Maritain, *Freedom in the Modern World*
 ———, *Integral Humanism*
 ———, *The Things That Are Not Caesar's*
- Vincent McNabb, *The Church and the Land*
 ———, *Nazareth or Social Chaos*
 ———, *Old Principles and the New Order*
- Suzanne Michel, *La Notion Thomiste du Bien Commun*¹
- Emmanuel Mounier, *A Personalist Manifesto*

1. Maurin recommended this work as *The Thomistic Doctrine of the Common Good*, by Séraphine Michel. Perhaps Michel also went by the name Séraphine. Nevertheless, this was obviously a reference to the French work, which was published in 1932 by Librairie Philosophique J. Vrin. It has never been translated into English.

- , *Révolution Personnaliste et Communautaire*²
 National Catholic Rural Life Conference, *Manifesto on Rural Life*
 Albert Jay Nock, *Our Enemy the State*
 Arthur Penty, *Guilds, Trade, and Agriculture*
 ——, *A Guildsman's Interpretation of History*
 ——, *Means and Ends*
 ——, *Post-Industrialism*
 ——, *Towards a Christian Sociology*
 Ehrenfried Pfeiffer, *Bio-Dynamic Farming and Gardening*
 Paul Pigors, *Leadership or Domination*
 Weston Price, *Nutrition and Physical Degeneration*
 Fulton Sheen, *The Mystical Body of Christ*
 George N. Shuster, *The Catholic Spirit in Modern English Literature*
 R. H. Tawney, *Religion and the Rise of Capitalism*
 Twelve Southerners, *I'll Take My Stand*
 Thorstein Veblen, *The Theory of the Leisure Class*
 Theodore Wesseling, *Liturgy and Life*
 Oswin William Wilcox, *Nations Can Live at Home*³
 Thomas Wilson, *A Discourse on Usury*
 Maurice Zundel, *Our Lady of Wisdom*

2. This work has never been translated into English.

3. When Maurin originally recommended this book, the newspaper mistakenly printed *Nations Can Stay at Home*, by B. O. Wilcox.

Biographical Glossary to Peter Maurin's Easy Essays

ADAMS, HENRY (1838–1918) was an American historian and the grandson and great-grandson of John Quincy Adams and John Adams, respectively. The autobiography that Maurin alluded to was *The Education of Henry Adams*. Adams saw his autobiography as a sequel to *Mont-Saint-Michel and Chartres*, which was a personal meditation on the unity of thought that existed in France from 1150 to 1250. Adams believed the great cathedrals built in France during that period to honor the Virgin Mary illustrated that she was the most powerful force in the history of Western civilization. His autobiography argued his belief that civilization had fragmented since 1250 and has continued to do so at an accelerated rate. As he was not religious, Adams was not arguing for people to join the Catholic Church, but simply relating his pessimistic view of the modern world.

ADAMS, JAMES TRUSLOW (1878–1949) was a Pulitzer Prize–winning American historian famous for coining the term “American Dream” in his popular book *The Epic of America* (1931). Before becoming a writer, he was a successful businessman for a New York brokerage house. Maurin’s quotation of Adams paraphrased an 1873 speech from Wisconsin Chief Justice Edward G. Ryan in Adams, *The Epic of America* (Boston: Little, Brown, 1931), 297.

ADLER, MORTIMER J. (1902–2001) was an American philosopher and lifelong advocate of the thought of Aristotle and Aquinas. He played a critical role in creating the Great Books of the Western World curriculum to foster a conversation between students and the great ideas of Western thought. He only officially became Catholic near the end of his life. He also aided Jacques Maritain in finding publishers to publish some of his early works in English.

AGAR, HERBERT (1897–1980) was a Pulitzer Prize–winning American journalist, author, and Southern Agrarian who promoted distributism. The quotes from Agar were from the introduction of a book that Agar coedited with Allen Tate, *Who Owns America? A New Declaration of Independence* (1936). Agar believed that the freedom at the heart of the American ideal had been trampled by monopoly capitalism, which removed creativity, responsibility, and job security from laborers. His works about the Civil War indicated a belief that Southern views on race should be tolerated by the federal government.

AHERNE, DICK (d. 2005) was one of the founders of the Philadelphia Catholic Worker house in the 1930s. Aherne was passionate about farming and played a key role in the farm that the Philadelphia group opened in the late 1930s. When he was drafted in the early 1940s, he entered military service for World War II. After the war, he had a farm in Hamburg, Pennsylvania, and later worked for the United States Department of Agriculture.

AMBROSE, ST. (340–397), a theologian and the Archbishop of Milan, was influential in the conversion of St. Augustine. As a bishop, Ambrose was known for living very simply and for his generosity toward the poor. He also interpreted the Genesis creation story to imply that private property was contrary to nature and that God created all things to be held in common.

AMIEL, HENRI FRÉDÉRIC (1821–81) was a Swiss philosopher and poet whose cited book, *Journal Intime* (or *Private Journal*), was published posthumously. His journal, which possessed Calvinist tendencies, stressed the importance of love and duty. Maurin appreciated how the journal recast Amiel's life within the framework of a metaphysical argument that promoted intellectual and moral ideals.

ARISTOTLE (384–22 B.C.E.) was a Greek philosopher whose understanding of knowledge, nature, and ethics played a pivotal role in the theology of Thomas Aquinas. Aristotle's moderate realism, which asserted that the human intellect could discern truth outside of itself, was perhaps the core idea that Aquinas appropriated from Aristotle. For Maurin, Maritain, and other Thomists, this ability to know truth laid the foundation for and was consistent with a Catholic theology that could reconcile faith and reason. In essay {193}, Maurin highlighted Aristotle's contempt for Sophists. Although Sophists began with a good reputation, by the time of Aristotle they were known as expensive teachers of rhetoric who simply taught manipulation, as opposed to truth, so that their students might obtain successful and lucrative careers.

AUGUSTINE, ST. (354–430), arguably the most important theologian of Western Christianity, was Bishop of Hippo from 395 until his death in 430. A prolific writer, it is impossible in a footnote to discuss the numerous ways his life and writings have affected Western Christianity. For our purposes, it is important to note Augustine's stress on the relationship between loving God and loving others. In {451}, Maurin provided his only quote of Augustine: "Love God and do what you please." This same essay made clear that since every person was made in the image of God, St. Augustine was calling us to love everyone.

BARRÈS, MAURICE (1862–1923), a writer and politician, became involved in politics when he was elected to France's Chamber of Deputies in 1889 as a Boulangist, a populist group with a strong nationalist orientation. He was a leading

writer in the proto-Fascist movement, *Action française*; Barrès's writing contributed to the rise of French nationalism during the early twentieth century with his emphasis on reverencing “*la terre et les morts*” (“the land and the dead”). Maurin would have agreed with Barrès's respect for one's land and cultural heritage, but not his nationalism and belief in French superiority. Barrès's 1914 book *The Great Pity of the Churches of France* collected speeches where he derided the French government for allowing churches to fall into disrepair since the government had officially taken ownership of church buildings in 1905. Barrès's arguments were not grounded in a strong Catholic faith, but a belief in the pivotal role that the Catholic Church played in French cultural identity.

BELLOC, HILAIRE (1870–1953) was a Catholic writer who was born in France and later obtained dual citizenship with Britain. He collaborated with G. K. Chesterton and was an ardent supporter of distributism. Maurin was very fond of Belloc's 1912 book *The Servile State*, which related the story of European economic history and foretold of a society dependent on the state because of the state's addressing the ills of capitalism through regulation. As an alternative solution for capitalism, Belloc proposed widespread ownership of land and the means of production.

BENDA, JULIEN (1867–1956) was a French philosopher and prolific novelist of Jewish heritage. His most famous work, *The Treason of the Intellectuals*, accused German and French intellectuals of the nineteenth and twentieth centuries of becoming propagandists of nationalism instead of voices for justice and liberty. Many of the nationalists he attacked—including Maurice Barrès, whom Maurin later mentions—were connected to the proto-Fascist movement *Action française*.

BENEDICT XV, POPE (1854–1922), pope from 1914 to 1922, tried unsuccessfully to broker peace during World War I. Both sides saw him as biased toward the other. In several essays, Maurin brought up Benedict's promotion of a peaceful resolution to World War I. In one essay, Maurin employed Benedict to promote the possibility of the Third Order of Saint Francis as a leaven of Christ's message for the modern world.

BENEDICT OF NURSIA, ST. (480–527) founded several monastic communities, but his largest influence was as the author of the “Rule of Saint Benedict,” which laid down a practical foundation and guidelines for monastic life. *Ora et Labora* (pray and work) is often seen as the summation of his rule.

BERDYAEV, NICHOLAS (1874–1948) was a Russian Christian political philosopher who, after being exiled from the Soviet Union in 1922, settled in France for the remainder of his life. His book *The Bourgeois Mind* (1934) emphasized that

the spirit, or worldview, of the bourgeois person had infected society, and especially the middle class, with a rugged materialism that was spiritually bankrupt. Rejecting violent revolutions, he proposed that a change in the bourgeois spirit of society could only occur through spiritual transformation.

BÉRENGER, HENRY (1867–1952) was a French writer and politician who served as the French ambassador to the United States in 1925 and 1926. He promoted the notion that an elite was necessary to push forward the ideals of democracy. I have corrected a mistake that Maurin made regarding Bérenger’s name. Essay {414} used “Jules Beranger” instead of “Henry Bérenger.” Maurin accidentally conflated the names of Henry Bérenger and Jean Jules Jusserand. A misleading statement by Maurin remains in the essay when he states that Bérenger followed Jean Jules Jusserand. Bérenger was not Jusserand’s immediate successor, but the second person to serve in the position after Jusserand’s service as ambassador concluded.

BERGSON, HENRI (1859–1941) was a French philosopher who stressed the importance of experience and intuition to discover knowledge and truth. The Maritains appreciated the thought of Bergson as students because he persuaded them that absolute truth existed and could be known. Nevertheless, Jacques Maritain’s first book, *Bergsonian Philosophy and Thomism*, argued for the superiority of Aquinas, who believed that the rational intellect played the prominent role in uncovering knowledge. Bergson’s belief that intuition could uncover truths without an explicitly religious framework was very influential for Emmanuel Mounier and the interreligious spirit that imbued *Esprit*.

BONAPARTE, NAPOLEON (1769–1821) was a military leader and the French emperor from 1804 to 1815. He rose to power in the wake of the French Revolution and controlled most of continental Europe before his defeat in 1815. Maurin was drawing purposeful parallels between the ambitions for controlling all of Europe by both Napoleon and Hitler.

BONAVENTURE, ST. (1221–74), an Italian Franciscan priest, was a prominent theologian during the thirteenth century. As minister general of the Franciscan Order, he played a crucial role in forming the Franciscan Order after the death of St. Francis of Assisi and is often referred to as the second founder of the Franciscans. The quote in essay {420} is from Bonaventure’s 1263 biography of St. Francis of Assisi, *Legenda maior S. Francisci*, chapter 7.

BORNE, ÉTIENNE (1907–93), a French journalist and philosopher, was part of Mounier’s personalist school of thought during the 1930s. In 1944, he cofounded the Popular Republican Movement, a Christian democratic political party. A *Philosophy of Work*, cowritten with François Henry, was published in English in

1938. The book proposed a philosophy of work grounded in Catholic theology where work was an extension of friendship and charity.

BOSSUET, JACQUES-BÉNIGNE (1627–1704) was the French Bishop of Meaux and a theologian known for his oratory skills who served as court preacher to King Louis XIV. He was strongly influenced by St. Vincent de Paul's (1581–1660) example of service to the poor. Bossuet cited scripture to ground his belief that the poor were first-class citizens in the kingdom of God. Consequently, he argued that the rich must become poor to enter the kingdom of God. Maurin's only quotation from Bossuet is from a sermon that he delivered.

BOURNE, FRANCIS CARDINAL (1861–1935), Archbishop of Westminster from 1903 until his death in 1935, was an influential figure in the English Catholic Church. He was known for promoting the rights of Arabs in Palestine and for being critical of ecumenical dialogue with Anglicans. He had a profound belief in the ability of the Catholic faith to transform society, but did not support Catholics founding their own universities or political parties.

BRANHAM, GRACE (1887–1978) was involved with the Catholic Worker during the late 1930s and 1940s. She was a school teacher from Baltimore who in 1936 donated \$1,000 toward the purchase of the Easton Farm.

BRIAND, ARISTIDE (1862–1932) was a French politician who was prime minister of France multiple times between 1909 and 1929. He also coauthored the Kellogg-Briand Pact of 1928, in which sixty-two countries, including the United States, France, and Germany, promised to refrain from war to solve international disputes. The treaty did not have any mechanism for enforcement and was subsequently ignored.

BRIFFAULT, ROBERT (1876–1948) was a European surgeon who later became an author, novelist, and anthropologist. He achieved international fame for his novel *Europa: A Novel of the Days of Ignorance*, which was the tenth-best-selling novel in the United States in 1935. In 1932, he had released another book: *Breakdown: The Collapse of Traditional Civilisation*. Both books portrayed contemporary Western society as immersed in trivialities that were leading to its own deterioration.

BROOKS, VAN WYCK (1886–1963) was an American writer and literary critic. In essay {134}, Maurin was probably referencing Brooks's 1934 book *Three Essays on America*, which was published by E. P. Dutton. In the essay "Our Awakeners," Brooks asserted that pragmatists value intelligence over imagination and believe the present reality to be the norm and ideal. For Brooks, this led to complacency and a lack of poetic vision for the future.

BROUN, HEYWOOD (1888–1939), an American journalist, founded the American Newspaper Guild. He wrote for several New York newspapers and believed that journalists could play a role in improving society. Although Broun converted to the Catholic faith seven months before his death, he had previously been an avid supporter of birth control with Margaret Sanger.

BRUEHL, REV. CHARLES P. (1876–1963), a professor of fundamental dogmatic theology at the Theological Seminary of Saint Charles Borromeo in Overbrook, Pennsylvania, authored several articles on social justice and eugenics during the 1920s and 1930s for Catholic magazines such as the *Christian Front* and *Homiletic and Pastoral Review*.

BRÜNING, HEINRICH (1885–1970), chancellor of Germany from 1930 to 1932. Before the First World War, he had earned a doctorate in economics; after fleeing to the United States in 1935, he taught political science at Harvard University.

BRUNING, HENRI (1900–1983) was a prominent Dutch Catholic poet and writer in the years before World War II. During the Nazi occupation of the Netherlands, he served as a literary censor for the Nazis.

BURNS, ROBERT (1759–96) was a Scottish pre-Romantic poet and lyricist famous worldwide for songs such as “A Man’s a Man for A’ That,” and “Auld Lang Syne.” His work, including the former song mentioned by Maurin, evinced strong egalitarian ideals.

BUSCH, JOSEPH FRANCIS (1866–1953) was Bishop of St. Cloud, Minnesota, from 1915 until his death in 1953. As a priest, he had been a secretary to Archbishop of St. Paul John Ireland, who was known for his support of labor unions and social justice. Busch shared these attributes.

CALVIN, JOHN (1509–64) was a French theologian and one of the principal Protestant reformers. His theology of predestination identified material well-being as evidence of eternal salvation. Of the Protestant reformers, he was the most supportive of lending money at interest, but his support was qualified. Maurin unfairly laid the entire blame for the legalization of interest on the shoulders of Calvin. It should be remembered that the Fifth Lateran Council for the Roman Catholic Church (1512–17) also provided qualified support for certain lending institutions to collect fees on loans. In other words, qualified support for usury began to enter both Catholic and Protestant thought during the early sixteenth century and cannot be blamed solely on the Reformers.

CARDOZO, BENJAMIN N. (1870–1938), an American jurist, served on the United States Supreme Court from 1932 until his death in 1938. Before serving

on the Supreme Court, he served on the New York Court of Appeals. He was a strong proponent and reformer of common law, or laws created by judges by case precedent. He participated in and supported attempts to restate common law, which consisted of analyzing previous cases to find guiding principles for future cases. In all instances, he saw common law as dependent on the state and preceding case law precedent. In essay {429}, it is uncertain where Maurin found the reference for Cardozo favoring Roman law and in what context the source should be understood. Cardozo did favor a relationship between modern law and morality, which he saw as necessary for popular respect for law. Cardozo also viewed the Roman Stoic vision of law as expressed in natural law as an example par excellence of morality being wed to law. Maurin would not have been opposed to this conception of the Roman Law, but his own understanding of Roman Law saw it favoring the private property of the rich over the common good of society as protected in canon law. Cardozo never mentioned Maurin's sense of the Roman Law in his writings.

CARLYLE, THOMAS (1795–1881) was a Scottish philosopher, historian, and satirical writer. The quote in essay {156} about the blessedness of work is a famous quote from his 1843 book *Past and Present*. In the book, Carlyle argued that genuine work was noble, sacred, and eternal. He viewed love of money and concern only for oneself as the critical problems of nineteenth-century England. The only solution was a return to God and communal responsibility.

CARR, REV. HENRY (1880–1963) was a Canadian Basilian priest dedicated to providing quality Catholic education in North America. He cofounded the Institute of Medieval Studies at St. Michael's College of the University of Toronto in 1929, which in 1939 would be named a pontifical institute. He also served as superior general of the Basilians from 1930 until 1942.

CARREL, ALEXIS (1873–1944) was a Nobel Prize-winning surgeon and biologist from France. The book mentioned by Maurin was *Man, the Unknown* (1935). Carrel's book proposed that industrialization and urbanization were leading to cultural deterioration. His solution involved forced eugenics and a society led by elite intellectuals. Maurin obviously suggested this book because of its critique of society, not for its solution.

CHAMBERLAIN, HOUSTON STEWART (1855–1927) was an English-born political philosopher and scientist who later became a German citizen. His most famous work, *The Foundations of the Nineteenth Century* (1899), proposed the racial superiority of Aryans in general and Germans above all. Chamberlain was an early member of the Nazi party, and Adolf Hitler visited his home multiple times in the 1920s.

CHANSON, PAUL was president of the *Fédération Maritime Patronale du Port de Calais* in France, also known as the Maritime Employers' Syndicate. Eschewing class warfare, he believed that the problems of capitalism could be solved by guilds that brought together workers and employers. His social thought was greatly influenced by Leo XIII's *Rerum novarum* and Pius XI's *Quadragesimo anno*. Chanson's cited book in essay {251} was probably a reference to *Les Droits du Travailleur et le Corporatisme* (1935), which has not been translated into English.

CHARDONNEL, ABBÉ simply means Fr. Chardonnel. It is probably a reference to Fr. Louis Le Cardonnel (1862–1936), who was a poet before his religious conversion during his early thirties. Very little of his work has been translated into English.

CHESTERTON, G. K. (1874–1936) was a prolific English writer, philosopher, and convert to the Catholic faith. Although he was an apologist for the Catholic faith and held economic ideas on distributism that Maurin admired, Maurin's essays only quoted his phrase that Christianity has never been tried (from Chesterton's *What's Wrong with the World* [1910]). Maurin employed this quote because he did not believe that Christianity was idealistic to the point of unrealistic, but that an authentically lived Christianity could be the bedrock for a flourishing society. Maurin recommended two of Chesterton's books: *The Outline of Sanity* (1927) and *Saint Francis of Assisi* (1923). The former book argued for the reasonableness and possible first steps for achieving a distributist agrarian economy while revealing the insanity of capitalism. The latter book was a biography of St. Francis that stressed his imitation of Christ, love for God, asceticism, and joy.

CICOGNANI, AMLETO GIOVANNI (1883–1973) was an archbishop who served as the apostolic delegate to the United States from 1933 to 1959. His 1915 book (1931 in English), *The Great Commandment of the Gospel in the Early Church*, proposed a societal foundation of “brotherly love” and “Christian charity” as illuminated by the scriptures and the early Church.

CLEMENCEAU, GEORGES (1841–1929) was the French prime minister from 1906 to 1909 and 1917 to 1920. He was one of the chief architects of the Treaty of Versailles, in which he was successful in achieving ruthless reparations from Germany after the War.

COBBETT, WILLIAM (1763–1835), a British writer and farmer, was an ardent supporter of political and agricultural reform. Two of his better-known books were *Cottage Economy* (1822), which was a guide to family self-sufficiency that provided such information as bread recipes and advice on raising livestock, and

Rural Rides (1830), a detailed travel journal of his wanderings throughout the English countryside.

COLE, GEORGE DOUGLAS HOWARD (1889–1959) was an English economist, historian, and proponent of the cooperative movement. The quote in essay {524} was a paraphrase from Cole, *What Marx Really Meant* (New York: A. A. Knopf, 1934), 163–64. In the passage, Cole argued that the work of Communists to gain influence in capitalist countries may cause conservative elements in those countries to embrace fascist regimes. Cole continued that this did not bother Communists because the war-mongering nature of fascist regimes destabilized their countries to the point of making them more susceptible for Communist revolutions. During the 1930s, Cole advocated the Popular Front—an alliance of moderate, liberal, and Communist political parties against the threat of fascism. He believed cooperation with Communists, rather than hostility, could prevent the growth of fascism.

COLUM, PADRAIC (1881–1972) was an Irish poet, novelist, and children's book writer. A major theme in his work was the inherent dignity of peasants, despite the poverty, discrimination, and suffering they endured. In the United States, he was also known for his essays in *Commonweal*, *New Republic*, *the Nation*, *Saturday Review*, and *Catholic World*.

CONSIDERANT, VICTOR PROSPER (1808–93) was a French utopian Socialist who advocated a peaceful transformation of society through the reconciliation of capital and labor. His critique of bourgeois society to which Maurin referred was Considerant's *Principles of Socialism: Manifesto of Nineteenth Century Democracy*. In this work, Considerant presented a historical narrative of oppression in which bourgeois society, or capitalism, came into existence after the bourgeoisie, often equated with businessmen, overpowered the feudal aristocracy that ruled during the Middle Ages. The bourgeoisie proclaimed political liberation while continuing to economically exploit the proletariat, or poor working classes. Marx incorporated this historical narrative into the *Communist Manifesto*, but greatly diverged with Considerant regarding the antidote for bourgeois society.

COOLIDGE, CALVIN (1872–1933) was vice president until 1923, when Harding unexpectedly died and Coolidge became president of the United States until 1929. He promoted laissez-faire policies and was president during the Roaring Twenties. His fiscal policies promoted speculative investments that contributed to the Great Depression.

CORBETT, REV. JOHN was a Jesuit priest who had been stationed at Fordham University during the early 1930s. He was a friend of the New York Catholic

Worker, and an interview with him was published in the same issue of the paper as the essay that mentioned him (Easy Essay {28}). The interview concerned the importance of Catholic learning for Catholic children in both Catholic and public schools.

CORY, HERBERT E. (d. 1947) was a well-known convert to the Catholic faith. His autobiography, *The Emancipation of a Freethinker* (1941), was very popular when it was first published. The autobiography documented his two-decade journey from Congregationalist, to agnostic humanist, to Marxist, to scholastic, to Catholic. Cory stressed the rational nature of his conclusion regarding the revolutionary truth of Catholicism.

COUGHLIN, REV. CHARLES (1891–1979) was a famous radio priest during the 1930s who helped legitimize the social justice encyclicals of Leo XIII and Pius XI among his 30 million listeners. Although Maurin approved of Coughlin's condemnation of capitalism and banking practices, he would have disparaged his intellectual imprecision, anti-Semitism, and fascist leanings, which became more pronounced at the end of the 1930s. Coughlin was emblematic of figures that Maurin would employ to strengthen his argument, even if the person possessed other problematic characteristics. As Dorothy Day wrote in 1951, “[Peter] used to embarrass us sometimes by dragging in Marshall Petain and Fr. Coughlin and citing something good they had said, even when we were combating the point of view they were representing. Just as we shock people by quoting Marx, Lenin, Mao-Tse-Tung, or Ramakrishna to restate the case for our common humanity, the brotherhood of man and the fatherhood of God.”

COYLE, DAVID CUSHMAN (1887–1969) was an engineer, economist, and popular writer. In addition to designing the Washington State capitol, he also served as a technical advisor to Roosevelt's Public Works Administration, which built hospitals, dams, bridges, and other large-scale projects. Although Coyle believed that technology served the common good, he condemned capitalism's propensity for mass production. The quote in essays {563} and {566} began a 1936 article, “The Fallacy of Mass Production,” in *Who Owns America? A New Declaration of Independence*, edited by Herbert Agar and Allen Tate.

CRAM, RALPH ADAMS (1863–1942) was an American Episcopalian architect known for designing church and college buildings. He was an Anglo-Catholic who had profound respect for Catholicism and an interest in the back-to-the-land movement. Essay {160} was inspired by an article, “Cities of Refuge,” that Cram wrote for the 16 August 1935 issue of *Commonweal*.

CURRAN, REV. MICHAEL J. (1875–1954) was a priest who started his own hostel, which he self-funded for about \$35 per week. In addition to providing

shelter, he paid for meals at a local restaurant; Sheehan, *Peter Maurin*, 176. Curran was born in Massachusetts; his parents were from Ireland. He was the pastor of Immaculate Conception Catholic Church during the 1920s and 1930s and pastor of St. Bernard Parish during the 1940s.

DAVIDSON, DONALD (1893–1968) was an American poet, social critic, and Southern Agrarian. In addition to promoting a regional-focused identity, his poems glorified the Confederate South and promoted a racially segregated society based on white racial superiority. During the 1950s, he chaired the pro-segregation Tennessee Federation for Constitutional Government.

DAWSON, CHRISTOPHER (1889–1970), a British scholar and Catholic historian, asserted the importance of Catholic monks in laying the groundwork for medieval Europe. He believed that this common cultural foundation was more essential to European identity than national origin. Dawson was one of Maurin's favorite historians regarding the Middle Ages.

DE BECKER, RAYMOND (1912–69), a Belgian journalist and friend of Emmanuel Mounier, was a proponent of personalism and in 1933 founded the journal *L'Esprit Nouveau*, which was the Belgium counterpart to Mounier's *L'Esprit*. He proposed that lay Catholics, properly formed in the monastic lifestyle, would transform an ungodly world much in the same way that Maurin believed the Irish had saved European civilization during the early Middle Ages. De Becker, who had always harbored strong anti-Semitic tendencies, later renounced the Catholic faith, and in 1940 he became the general editor for a Nazi newspaper in Belgium.

DE BETHUNE, MARIE ADÉLAÏDE (1914–2002), commonly known as Ade Bethune, was a Catholic liturgical artist. She was born in Belgium and immigrated with her parents to the United States following World War I. She began volunteering her artistic talents to the Catholic Worker movement as a young student in 1934 and later professionally produced liturgical art.

DE GOBINEAU, ARTHUR (1816–82), a French aristocrat, was an early proponent of scientific racism. His 1850s book, *An Essay on the Inequality of the Races*, proposed that authentic history only occurred in or through the white Aryan race and that childbearing between whites with other races would destroy civilization.

DE VALERA, ÉAMON (1882–1975) was a leading Irish political figure during the first three-quarters of the twentieth century and a leader in the struggle for Irish independence. During most of the 1930s, he was president of the Executive Council of the Irish Free State, and he would serve as president of Ireland from 1959 to 1973.

DENIFLE, REV. HEINRICH SEUSE (1844–1905) was a Dominican priest, historian, and famous preacher in Austria. The book to which Maurin referred in essay {448}, *Humanity: Its Destiny and the Means to Attain it; A Series of Discourses* (1909), promoted the belief that Christ, as found in the Catholic Church, needed to become the center of human living.

DENNIS, LAWRENCE (1893–1977) was a controversial American author during the 1930s, who believed that capitalism would be replaced by a fascist government, which would have to exert strict control over the economy. He would later disassociate himself from these views.

DEODATUS OF NEVERS, ST. (d. 679) was probably born in western France, though it is possible he originally came from Ireland. At the very least, he was greatly influenced by Irish missionaries. He served as Bishop of Nevers in France from 655 until he resigned in 664. In retirement, he served as abbot of Jointures, a monastery that he founded, around which grew the town of Saint-Dié. It was in this town that the name “America” was first used on a map in 1507. Maurin employed him to argue for the lasting cultural effects of Irish agricultural centers.

DESCARTES, RENÉ (1596–1650) was French philosopher, mathematician, and scientist. With his famous phrase “Cogito, ergo sum” (I think, there for I am), Descartes attempted to use epistemological doubt as the starting point for knowledge. This was foreign to the moderate realism of Aquinas and Aristotle. Thomists like Maritain and Maurin believed that Descartes’s pessimistic epistemology denied any certainty about the natural, the supernatural, and morality.

DEVAS, CHARLES STANTON (1848–1906) was an English political economist. He was a convert to Catholicism and was interested in presenting an authentically Christian economic theory, which he believed to be the only viable economic theory. The quotation in essay {156} about the dull and uncreative nature of industrial work is from his 1883 work *The Groundwork of Economics*, paragraph 81.

DEWEY, JOHN (1859–1952) was an American pragmatist philosopher and educational reformer. He promoted the need for widespread progressive education because he believed that democracy was only effective with an informed public who could intelligently interact in public discourse. In his book *Individualism: Old and New* (1930), Dewey argued that rugged individualism in American capitalist society placed profit before all else while, ironically, also suppressing individual creativity among factory workers.

DONAHUE, JOHN B. (1901–70) was the editor of *Columbia*, the monthly magazine published by the Knights of Columbus since 1921.

DU PIN, FRANÇOIS RENÉ DE LA TOUR (1834–1924), Marquis de La Charce, was a French politician who was a proponent of a Christian social order and economy. Although he promoted subsidiarity, or decentralization, within society, he also believed that a monarch was necessary to promote the good of all.

EDDY, SHERWOOD (1871–1963) was an American Protestant missionary and author who spent time in Russia, the Middle East, and Southeast Asia. The quote in essay {524} was from Eddy's 1934 book *Russia Today: What Can We Learn From It?*, 38. Eddy saw a dualism in Marxism, which grouped together the proletariat, atheism, and virtue in contrast to the bourgeois mentality of greed, religion, and hypocrisy.

ELIOT, THOMAS STEARNS (1888–1965) was an American-born Nobel Prize-winning poet and writer who later moved to England and renounced his U.S. citizenship. Although raised Unitarian, he converted to Anglicanism as an adult and held a deep appreciation for the Catholic faith. Maurin's quote of Eliot in essay {443} was from his book *The Idea of a Christian Society* (1939), which collected three lectures that Eliot gave in March 1939. The quote was about the Munich Agreement, which was made with Germany by France, the United Kingdom, and Italy. France, the United Kingdom, and Italy hoped to appease Hitler by permitting him to annex the German-speaking border areas of Czechoslovakia. Czechoslovakia was not invited to the conference, and the border areas given to Germany contained not only Czechoslovakia's main military defenses, but also many of its prominent economic centers.

EMERSON, RALPH WALDO (1803–82) was an American philosopher and poet. He was a major figure in the Transcendental movement, in which he proposed the harmony between humans and nature with strong pantheistic overtones. Maurin regularly quoted Emerson as stating, "An institution is the extension of the soul of a man." This was likely paraphrasing a sentence from Emerson's essay "Self-Reliance" (1841): "An institution is the lengthened shadow of one man." In essay {198}, Maurin quoted Emerson as stating, "People have only the power we give them." This was probably paraphrasing a paragraph from Emerson's essay "Power" (1876): "Imbecility . . . victims of gravity, custom, and fear. This gives force to the strong,—that the multitude have no habit of self-reliance or original action." In essay {227}, Maurin quoted Emerson as stating, "The way to acquire the vernacular of the man of the street is to go to the street and listen to the man of the street." This is likely a summary of Emerson's essay "Art and Criticism" (1859), which included the line, "Speak with the vulgar, think with

the wise.” Like Emerson, Maurin was arguing that great truths need to be communicated using language that can be understood by non-academics.

FERRER, ST. VINCENT (1350–1419) was a Spanish Dominican priest who became famous as a successful missionary in Jewish communities. Although Ferrer prohibited overt violence against Jews to encourage conversion, he discouraged personal and economic interactions with Jews, which often led to increased anti-Semitism after his departure from an area. Maurin was probably not aware of the negative impact that Ferrer left on many Jewish communities.

FISHER, LOUIS (1896–1970) was an American Jewish journalist and author, whose 1950 biography of Gandhi was the basis for the 1982 film on Gandhi. The quote in essay {469} was from his autobiography, *Men and Politics* (1941), which documented his time as a journalist in Soviet Russia, Fascist Italy, Republican Spain, and Germany during the rise of Nazism. Stanza six has been changed to reflect the actual quote. The version in the paper, which was probably a typo, stated that only those who have never had their freedom abolished can understand what it means to be deprived of freedom.

FOERSTER, NORMAN (1887–1972), an American educator, promoted the new humanism of the early twentieth century, which argued for the freedom of the human will against scientific deterministic notions. He disavowed that science was the final arbiter of human nature and particularly disliked the social sciences. As Maurin noted, Foerster critiqued state universities in the United States for their fractured collection of specialized courses. He argued that Americans would be better educated from universities offering a general education, which featured a Great Books curriculum like that of Hutchins and Adler. He expressed these thoughts in his book *The American State University* (1937).

FRANCIS DE SALES, ST. (1567–1622) was the Bishop of Geneva and known for his deep personal faith. His book *Introduction to the Devout Life* (1609) presented his spiritual direction for Christians from various states of life. He believed that a life dedicated to Christian perfection should be the goal of every Christian, not only those who had undertaken religious life.

FRANCIS OF ASSISI, ST. (1181–1226) founded the Franciscan Order and was known for championing voluntary poverty. Arguably Maurin’s favorite saint, Francis was born the son of a wealthy silk merchant and as a young man fought as a soldier for his town. As a Franciscan, he renounced possessions and violence. Maurin devoted the latter half of his life to emulating his interpretation of Francis’s voluntary poverty and manual labor and offering his labor as a gift.

FRANK, GLENN (1887–1940) was president of the University of Wisconsin-Madison from 1925 to 1937 and was known for expanding the agricultural

program. From 1927 to 1932, he was responsible for the existence of the University of Wisconsin Experimental College, which was a student-empowered great books program.

FRANK, WALDO (1889–1967) was an American novelist and social critic who served as chairman of the First American Writers' Congress in 1935 and was the first president of the League of American Writers in that same year. His 1929 book *The Re-Discovery of America* began from the premise that the cultures of the Mediterranean made up the soul of European and American culture. He argued that the marriage of these various cultures reached their peak in the Middle Ages. Therefore, America should strive to reintroduce that cultural ideal while also adding insights from certain Eastern cultures. Maurin would have agreed with Frank's argument that America needed to recover cultural insights from the Middle Ages.

FREY, JOHN P. (1871–1957), an American labor activist, was the influential president of the American Federation of Labor's (AFL) Metal Trades Department from 1934 to 1950. Maurin's discussion of Frey in essay {328} is probably about his testimony in 1938 before the House Un-American Activities Committee. Frey's testimony provided detailed examples of Communist Party members who held leadership positions in the Congress of Industrial Organizations (CIO) Union. The CIO had been a strong and influential supporter of Roosevelt and his New Deal legislation.

FURFEY, PAUL HANLY (1896–1992) was an American Catholic priest and sociologist who taught at the Catholic University of America from the 1930s to the early 1970s. His book *Fire on the Earth* (1936) proposed two sources for Catholic social action: (1) divine revelation and (2) the saints. The book also prioritized the role of faith and the importance of the supernatural. His system of Catholic social action, which included noncooperation with evil and the duty of bearing witness, was largely inspired by the Catholic Worker movement. His own preface stated that *Fire on the Earth* was not presenting an original idea, but trying to systematize the thought and actions of the Catholic Worker movement and like-minded groups.

GAGE, MARGUERITE, was involved with the Catholic Worker during the 1930s and 1940s. At one point, when the New York house was in debt from feeding striking workers, she paid the grocery bill. In 1940, she provided a dramatic reading of the Psalms at the New York house that left a very positive impression.

GANDHI, MOHANDAS (1869–1948) was an Indian activist who played a leading role in Indian independence from Britain through nonviolent methods. His

nonviolent methods were greatly admired by both Dorothy Day and Peter Maurin. Gandhi also promoted economic self-sufficient villages that utilized agriculture and crafts. The quote in essay {155} about industrialism being evil does not appear to be an exact quote, but Maurin's summary of Gandhi's thought regarding industrialization. Gandhi thought that industry would only be acceptable on a small scale for local use and under local control.

GASQUET, FRANCIS AIDAN CARDINAL, O.S.B., (1846–1929) was an English historian whose scholarly work has, in retrospect, been called into question, particularly by the German-born English historian Sir Geoffrey Elton. The book Maurin cited, *The Eve of the Reformation* (1900), proposed that the people of England were happy and holy members of the Catholic Church before the events that led to the English Reformation.

GEORGE, DAVID LLOYD (1863–1945) was the prime minister of the United Kingdom from 1916 to 1922. He also played an integral role in negotiating the Treaty of Versailles. He struggled between satisfying the desire of British public opinion to harshly punish Germany and his own interests in long-term peace, preventing further Communist expansion into Europe, and maintaining Germany as a viable trading partner.

GERTRUDE, ST. (1256–1302) was a German Benedictine nun, mystic, theologian, and prolific writer. Unfortunately, very few of her writings have survived. The quote “Property, the more common it becomes, the more holy it becomes” is commonly attributed to St. Gertrude, but its origin is uncertain.

GILL, ERIC (1882–1940), an English sculptor, type-face designer, and stonemason, was a leader in the Arts and Crafts movement. He believed that creativity should play a key role for workers in the production process. His Catholic faith imbued his writings, and he was arguably Peter Maurin's favorite contemporary writer. Maurin copied several of Gill's articles and books into Easy Essay form, including *Money and Morals* (1934), “Politics of Industrialism,” in *New Blackfriars* (1934), *Work and Culture* (1939), several articles in *Christianity and the Machine Age* (1940), and “Leisure State,” in *Last Essays* (1942). It came to light in 1989 that Gill sexually abused his children, had an incestuous relationship with his sister, was very promiscuous with other women even while married, and practiced bestiality.

GILLIS, REV. JAMES MARTIN (1876–1957), an American Paulist priest, was editor of the *Catholic World* from 1922 to 1948. Gillis regularly wrote in favor of smaller government, personal responsibility, and personal spiritual renewal. In essay {30}, Maurin was referencing Gillis's editorial from the *Catholic World* (August 1933). In that editorial, Gillis argued that materialism and

human exploitation had destroyed modern civilization, just as it had the Roman Empire. He proposed building a new society based on Christian principles. In St. Augustine, Gillis saw a person who proposed the same and did so fearlessly.

GITLOW, BENJAMIN (1891–1965) was an American politician and founding member of the Communist Party USA in 1919. By the end of the 1930s, he had become a staunch opponent of Communism. The quote in essay {379} adapted some lines from his autobiography, *I Confess: The Truth about American Communism* (New York: E. P. Dutton, 1940), 390–91. In this passage, Gitlow confessed how he knowingly performed actions injurious to the American union movement to retain his position in the Communist Party and further Russia's desire to control American unions.

GORKY, MAXIM (1868–1936) was the pseudonym for Alexei Maximovich Peshkov, a Russian novelist and playwright who founded the socialist realism literary method. Socialist realism had the goal of bringing the reader to support Marxist beliefs. A significant example is Gorky's 1906 novel *The Mother*, which followed the life of a mother who was engrossed in her own problems of capitalistic-inspired poverty and transformed to become supportive of her son and other young people who become Communist revolutionaries.

GRUNDTVIG, NIKOLAJ FREDERIK SEVERIN (1783–1872) was a Danish Lutheran bishop, pastor, author, and education reformer. He is credited with creating the idea of the folk high school as a place that formed students for life in society. Common characteristics for these schools included discussions of literature from one's own language as well as learning crafts and folk songs to instill a sense of pride in rural life and one's own culture. This was in contrast to Danish schools at the time, which focused on training future scholars for the university, with an emphasis on reading classic Latin and Greek texts. Grundtvig did not found any schools, but about fifty folk schools were founded in Denmark during this lifetime. A couple prominent folk schools had recently opened in the United States: the John C. Campbell Folk School in North Carolina in 1925 and the Highlander Folk School in Tennessee in 1932.

GUARDINI, ROMANO (1885–1968) was a German priest and theologian whose family moved to Germany from Italy when he was one year old. His book, *The Church and the Catholic* (1923), discussed the need to move from a society of suspicion and individualism to one of communal love, sacrifice, and mutuality grounded in the Catholic Church and its liturgy.

GUÉRANGER, PROSPER LOUIS PASCAL (1805–75), a French Benedictine priest who founded Solesmes Abbey in 1833, effectively reintroduced the Benedictine Order in France in the wake of the French Revolution. Guéranger also

restored Gregorian chant to the life of the community. In 1930, the Choir of Solesmes issued an LP with their Gregorian chant to support a textbook they had also published at the time, and in 1994 they had a Gregorian chant album reach number three on the American billboard charts.

GUNN, MICHAEL, led the Catholic Labor Guild in Brooklyn during the 1930s and was active in supporting protests against abusive employers. He was a brush maker by trade and, though his views did not conform entirely to those of the Catholic Worker, he regularly visited the New York Catholic Worker and gave talks there well into the 1950s.

HALL, BOLTON (1854–1938) was an American lawyer, author, and activist who became an ardent supporter of the back-to-the-land movement in the early twentieth century and was active in promoting gardening on vacant lots in New York City. Since the quotation in essay {172} mentioned the New Deal, it is clearly from the 1930s and cannot be from Bolton's 1907 book *Three Acres and Liberty*, which illustrated how a city dweller could provide for a family after purchasing a small piece of land. In essay {174}, Maurin explained that the previous essay was from a letter to the *New York Times*. The letter was probably entitled, "Putting the Land to Use." As Maurin explained, *Three Acres and Liberty* was mentioned to let the reader of the essay know Bolton's credentials.

HANNA, MARK (1837–1904) was a wealthy American businessman and U.S. senator best known for skillfully running the successful presidential bids of William McKinley in 1896 and 1900.

HARDING, WARREN G. (1865–1923) was president of the United States from 1921 until his death in 1923. He ran a successful presidential campaign by stating that he would bring the United States back to the normalcy that existed before World War I.

HARMEL, LÉON (1829–1915) was a French industrialist known implementing good working conditions in his factory, which he based on Catholic social thought. In addition to striving for a positive relationship with his workers, he provided a living wage, free medical care, retirement benefits, and time for leisure. He believed that it was natural for factory owners to be authority figures for their workers, but this authority implied a responsibility to provide for the basic spiritual and physical needs of one's employees. Like Maurin, Harmel idealized the Middle Ages as a time when God was viewed as the proper authority and the Medieval guilds protected the dignity of workers. Harmel also believed that the Renaissance had resulted in European society turning away from God, which caused the elimination of the guilds. He posited that both owners and workers needed faith and religion to guide their lives and direct their proper

responsibility toward one another. To promote this idea, he organized numerous worker pilgrimages to Rome in the late nineteenth century, in which workers had audiences with Pope Leo XIII. These pilgrimages were influential for Leo XIII in authoring *Rerum novarum*. Though Maurin applauded Harmel's care and concern for his workers, he never promoted an industrial economy. In fact, Maurin's writings indicate a belief that industrialization cannot exist outside of a capitalist or Communist context.

HAYES, CARLTON J. H. (1882–1964) was an American historian who converted to Catholicism and was one of the founders of the American Catholic laity-managed journal *Commonweal* in 1924. His academic areas included European history and the rise of nationalism.

HAYES, REV. CORNELIUS. Maurin could be referring to one of two people. First, he could be referring to Rev. Cornelius Hayes (b. 1883), an Irish-born priest of the Missionaries of Our Lady of La Salette, who ministered in Hartford, Connecticut, as the director of a preparatory college, or a high school that prepares students for the academic rigor of college. Second, it could be a reference to Rev. Cornelius V. Hayes (b. 1891), a priest of the Archdiocese of New York, who was the pastor of St. Margaret Catholic Church in Pearl River, New York, during the 1930s.

HEALY, REV. PATRICK JOSEPH (1871–1937), an American Catholic theologian, was most famous for authoring *The Valerian Persecution*, which examined the Emperor Valerian's third-century persecution of Christians. Healy argued that this resulted from the incompatibility of Christian monotheism with Rome's polytheism. The book also detailed how Valerian's second wave of persecution included the confiscation of property from wealthy Christians, many of whom had shared their wealth with poor Christians during previous persecutions. Healy taught at the Catholic University of America in Washington, D.C., from 1903 until his death in 1937.

HENRY VIII (1491–1547) reigned as king of England from 1509 until his death in 1547. In essay {428}, Maurin stated that St. Thomas More and Henry VIII disagreed in their interpretation of common law, which Maurin believed was based on canon law. As More served at the behest of Henry in the position of lord chancellor, a position which oversaw the courts of England, from 1529 until he resigned from the position in 1532, this is unlikely. More would be executed for refusing to swear to Henry's Oath of Supremacy, which acknowledged the king as the head of the Church of England. More interpreted this oath as compromising the authority of the pope, but this was not a matter of common law.

HENRY, PATRICK (1736–99), an American politician, was involved in the movement for American independence and served as governor of Virginia. As a noted orator, he is perhaps most famous for the line Maurin quoted: “Give me liberty, or give me death!”

HERGENHAN, HERMAN (1883–1942) was friends with Maurin and very involved with the Catholic Worker during the 1930s. A German immigrant to the United States in 1906, Hergenhan lived with Maurin during his Harlem experiment in 1934 and 1935, worked as a carpenter on the first Catholic Worker farm at Easton, and wrote numerous articles for the *Catholic Worker*. For example, he wrote a two-part exposé on the City of New York’s municipal lodging house for the May and June 1934 issues of the paper. He was only listed as the author in the second part of the story. Before 1941, *Catholic Worker* newspaper articles called him Herman Hergenhan, but articles from 1941 onward referred to him as Steve Hergenhan. According to U.S. census records, his name was Herman Hergenhan. The reason for this discrepancy is unknown.

HIGH, STANLEY (1895–1961) was an American journalist who spent part of his life as an aide, advisor, and speechwriter for Franklin Roosevelt. During the 1930s, he was a strong proponent of Roosevelt’s New Deal.

HINDUS, MAURICE G. (1891–1969) was a Russian-born journalist whose parents immigrated to the United States when he was a teenager. During the 1920s and 1930s, he regularly visited Russia and wrote numerous books and articles on the conditions of peasants and regular folk there. These works were often critical of the Soviet government. The quote in essay {524} paraphrased a couple sentences from Hindus, *The Great Offensive* (New York: Harrison Smith and Robert Haas, 1933), 158. The quoted passage related not only broken promises, but also excessive collection of crops and animals from farming peasants by state officials. These practices had resulted in ill will, famine, and the desertion of farms by many peasant families.

HINSLEY, ARTHUR CARDINAL (1865–1943) was an English prelate and Archbishop of Westminster from 1935 until his death in 1943. He was an outspoken critic of both fascism and Nazism. In 1935, during the Ethiopian War, which is now called the Second Italo-Ethiopian War, Hinsley responded to criticism that Pope Pius XI had not condemned the actions of Mussolini. In referring to the Vatican’s vulnerable situation as a state surrounded by Italy, Hinsley called the pope “a helpless old man.” This widely publicized quote likely resulted in his delay in being elevated to the cardinalate until December 1937.

HITLER, ADOLF (1889–1945) was a German politician and leader of the Nazi Party. He became chancellor of Germany in 1933 and began ruling as Führer in

1934. He would rule until 1945, when he committed suicide as World War II was coming to an end. Under Hitler's leadership and anti-Semitic policies, around six million Jews were murdered. In 1936, Maurin began critiquing the dictatorial manner and racism of Hitler and the people who flocked to his message. By the end of the 1930s, Maurin's essays were explicit in their condemnation of anti-Semitism, and many of his essays countered the arguments of anti-Semites who wanted to place blame for all the failings of Western society at the feet of the Jewish people.

HOBBS, THOMAS (1588–1679) was a British philosopher who purported that the natural state of human beings consisted of isolation from others, extreme individualism, and a perpetual state of war to obtain perceived needs. He believed that only the submission of individuals to a sovereign government could preserve humanity from a brutal and short existence. Hobbes's natural state differed from the Thomistic notion that human beings are naturally social and prone to form communities.

HOLMES, JOHN HAYNES (1879–1964) was a Unitarian minister and pacifist who played a founding role for both the National Association for the Advancement of Colored People and the American Civil Liberties Union. Holmes was initially supportive of the Russian Revolution. He was never a Communist, but viewed the Red Revolution as preferable to czarist Russia. He began critiquing the Soviet Union after the Great Purge. And after the Hitler-Stalin Pact, he helped engineer the expulsion of the Communists from the ACLU board in 1940. The quote in essay {381} was from a Sunday sermon and can be found in Eugene Lyons, *The Red Decade: The Stalinist Penetration of America* (Indianapolis: Bobbs-Merrill, 1941), 356.

HOOK, SIDNEY (1902–89) was an American philosopher. Like Benjamin Gitlow, he became a staunch critic of Communism after initially being an avid supporter. Stalin's political repression during the 1930s, which resulted in up to millions of deaths in Russia, particularly disgusted Hook.

HOWARD, ALBERT (1873–1947) was an English botanist and an early figure in the organic farming movement. After serving as an agricultural advisor for various government provinces in India during the 1920s, he became convinced that traditional organic Indian farming practices were superior to Western farming methods. His book *An Agricultural Testament* (1940) stressed the need to maintain soil fertility via organic farming practices and composting.

HUME, DAVID (1711–76) was a Scottish philosopher who placed greater importance on the passions and human sympathy as an indicator of morality than the intellect. Unlike Locke and Hobbes, he explicitly rejected organized religion

and believed that religious systems must first be expunged before one can begin the search for knowledge and morality. He rejected any God-given moral sense and desired to use the scientific method to explain morality and human nature.

HUTCHINS, ROBERT MAYNARD (1899–1977), an educational philosopher, was president at the University of Chicago from 1929 to 1945 and chancellor from 1945 to 1951. He instituted a system of learning that revolved around the Great Books of the Western World (which he collaborated on with Mortimer Adler), Socratic dialogue, and comprehensive examinations. Instead of focusing on vocational training, he envisioned the university as a place where minds were formed in dialogue with the great ideas and minds of the Western world. Hutchins also invited Maritain to speak at the University of Chicago during the 1930s and '40s. Hutchins attempted to offer Maritain an appointment to the philosophy department multiple times, but the philosophy department always frustrated his plans.

HUXLEY, ALDOUS (1894–1963), an English writer and novelist, is most famous for his novel *Brave New World*. He was also a pacifist and a perennialist, believing that all religions have a common origin and rejecting modern materialism. *Grey Eminence: A Study in Religion and Politics* (1941) was a biography about Fr. Joseph, or François Leclerc du Tremblay. The book's primary purpose was to contrast a theocentric worldview from an anthropocentric worldview. He utilized Fr. Joseph to illustrate that even a prayerful priest compromised his theocentric worldview when he entered politics. From a historical perspective, Huxley argued that the actions of Fr. Joseph and Richelieu extended the Thirty Years' War, which finally ended with the Treaty of Westphalia and created a docile German population that had now fallen under the sway of Nazism.

IBSEN, HENRIK (1828–1906), a Norwegian playwright and poet, wrote plays that revealed the pitiable reality experienced by families and society that were ignored by contemporary playwrights. The quote from essay {227} inaccurately paraphrases the physician and protagonist in his 1882 play *An Enemy of the People*. According to the actual quote, a “normally constituted truth” has a life of no more than twenty years before it becomes a lie, at which point most people will accept it.

JARRETT, REV. BEDE (1881–1934) was an English Dominican priest famous for bringing the Dominican Order back to Oxford in 1921, establishing the Dominican journal *Blackfriars*, and as the author of numerous spiritual books and works on medieval social ethics. The quote that Maurin attributed to Jarrett in essay {227} paraphrased words from his original preface to *Meditations for Layfolk* (1915). The actual quote stated, “The Meditations of Challoner and of Wiseman had such an astonishing success, precisely because they adapted to

the changing times unchanging principles. Now, because what is the novelty of one age is the platitude of the next, they have lost their effect." Jarrett hoped that the contemporary style of his book would bring timeless truths to another generation.

JEFFERSON, THOMAS (1743–1826) was the third president of the United States (1801–9) and the primary author of the Declaration of Independence. Jefferson strove during his presidency to reverse the increase in federal power that was implemented during the previous presidency of John Adams. A strong proponent of agrarianism, he believed that an economic foundation of small landowning farmers would create a strong democracy. He thought that manufacturing should be limited, as it removed ownership from the workers. And he was also wary of banks because of their propensity to foster long-term debt and their creation of monopolies through large borrowing. Maurin's quotation of Jefferson about less government, while commonly attributed to Jefferson, originated in 1837 in the pages of the now defunct *United States Magazine and Democratic Review*.

JOHNSON, HUGH SAMUEL "IRON PANTS" (1881–1942) was a former Army general whom Roosevelt placed in charge of the N.R.A. (National Recovery Administration). He was known to be difficult to work with and left the administration in 1934, shortly before the N.R.A. was ruled unconstitutional in 1935. Johnson left because of increasing difficulties in his relationship with Roosevelt and the administration. He became very critical of the direction that the N.R.A. took after he left.

JØRGENSEN, JOHANNES (1866–1956), a Danish poet, biographer, and convert to Catholicism, was known for his biographies of Catholic saints. Essay {53} was inspired by Johannes Jørgensen, *Saint Francis of Assisi: A Biography*, trans. T. O'Connor Sloane (New York: Longmans, Green, 1912), 79.

JUSSERAND, JEAN JULES (1855–1932), a French author and diplomat, served as the French ambassador to the United States from 1903 to 1924.

KAGAWA, TOYOHICO (1888–1960), a Japanese convert to Christianity, was a pacifist, labor activist, Christian minister, and a leader in Japan's cooperative movement. During the 1950s, he was twice nominated for the Nobel Peace Prize. Maurin recommended Kagawa's book *Brotherhood Economics* (1936) to *Catholic Worker* readers. The book argued that the foundation for world peace was a Christian economy realized in cooperatives.

KALLENBACH, MARIE SCHULTE, contributed stories and poems for Catholic periodicals like *Commonweal* and the Paulist Fathers' *Catholic World* during the 1920s and 1930s.

KEATING, FREDERICK WILLIAM (1859–1928) was the Catholic Bishop of Northampton from 1908 until 1921. He then became the Archbishop of Liverpool, where he served from 1921 until his death in 1928. The college that Maurin referred to in the essay {69} was the Catholic Workers' College at Oxford, which was founded in 1922. The original purpose of the college was to form Catholic men and women in the social sciences. In 1965, it was renamed Plator College, which is its current name. It is technically unfair to say that Keating founded the college. Fr. Leo O'Hea, S.J., founded the college with the blessing of Keating.

KELLER, HELEN (1880–1968), deaf and blind since childhood, was an American social activist and author. She famously learned language from her teacher, who spelled the word “water” on one of her hands as water poured on the other. The quote in essay {95} was almost an exact quote from an article entitled, “The Common Good,” which Keller published in the November 1934 issue of *Home Magazine*. The article focused on the need for Americans to live more simply and not be “dazzled” into a materialistic lifestyle.

KENKEL, FREDERICK (1863–1952) was an American Catholic sociologist and journalist. From 1909 to 1952, he was the director of the Central Bureau of the Catholic Central Verein of America, which was a German-American social justice organization. In addition to editing the group's journal, *Social Justice and Central Blatt*, he was involved with Catholic Charities of St. Louis and the Catholic Rural Life Conference.

KEYNES, JOHN MAYNARD (1883–1946), a British economist, was one of the most influential economists of the twentieth century and is considered one of the founders of modern macroeconomics. He believed government intervention was necessary to combat the unemployment that would naturally occur when a free market economy produced too many unwanted goods. He was supportive of the medieval condemnation of interest to the extent that saving prevented the investment of money in fruitful ventures. Keynes's argument for this can be found in his monumental book *The General Theory of Employment, Interest, and Money* (1936). Maurin explicitly mentioned his book *The Economic Consequences of Peace* (1919), which asserted that the economic reparations demanded at Versailles by England and France at the end of World War I would impoverish Germany, destabilize Europe, and lead to a more devastating war. Keynes resigned from his role at the Versailles Conference in May 1919 out of frustration with its determined course of action.

KIRCHWEY, FRED A (1893–1976) was an American journalist and editor of the *Nation* from 1933 to 1955. She supported the New Deal and was a staunch opponent of fascism and Nazism. *The Nation* is an American weekly magazine that

covers politics and culture from the political left. It was founded in 1865 and continues to this day.

KLYBER, REV. ARTHUR (1900–1999) was an American Jewish convert to the Catholic faith. As a Catholic priest, he fought against anti-Semitism among Catholics and preached the Christian message to Jews.

KNOX, JOHN (1514–72) is regarded as the founder of Presbyterianism in Scotland. Presbyterianism was greatly influenced by the ideals that Knox appropriated after working with John Calvin in Geneva in the 1550s. Maurin's theory that Calvin's influence on Knox eventually led to the legalization of usury in England is difficult to prove. And although Maurin is correct that England legalized usury with the Usury Act of 1571, usury was previously legalized for a brief time under Henry VIII in 1545.

KOCH, EDWARD A., was a Catholic publisher of the journal the *Guildsman*, out of Germantown, Illinois, from 1932 until 1967. The journal attacked capitalism and advocated that workers hold control of their respective industries. Like Fr. Charles Coughlin, he took on stronger fascist and anti-Semitic views during the late 1930s and early 1940s.

KRIMM, REV. JOHN A. (1907–92) was a Redemptorist priest who gave talks at Maurin's short-lived Discussion Center on Catholic Doctrine and offered his services as a spiritual advisor to any possible converts.

KROPOTKIN, PRINCE PETER (1842–1921), a Russian scientist and socialist anarchist, was a major influence on the thought of Peter Maurin. Kropotkin believed that feudalism and capitalism created poverty and scarcity while promoting economic privilege for others. He proposed (like Maurin) a more decentralized economic system based on mutual aid and voluntary cooperation. He asserted that the tendencies for this kind of organization already existed both in evolution and in human society.

KRZESIŃSKI, REV. ANDRZEJ (1884–1964) was a Polish priest and philosopher who fled to the United States in 1939 as the Nazi threat increased. He would later become an American citizen. His book *Is Modern Culture Doomed?* (1942) explored the notion that materialism, particularly as found in Nazism and Communism, threatened to deprive the world of true freedom. He proposed a return to traditional Christian culture, which included the spiritual, creative, and dynamic aspects of the human person.

LASKI, HAROLD (1893–1950), a British economist and Marxist of Jewish heritage, was a professor at the London School of Economics from 1936 until his death in 1950. Although Maurin would have obviously disagreed with Laski's

notion that a violent class war was the solution to capitalism, Maurin welcomed Laski's reading of the Middle Ages with Christianity playing a positive moral role in economics.

LE BON, GUSTAVE (1841–1931) was a French physician, anthropologist, and sociologist. Maurin referenced his best-known work, *The Crowd: A Study of the Popular Mind* (1895), which analyzed notions of mob mentality and groupthink. Maurin was particularly interested in Le Bon's argument that groups do not think logically and can be emotionally exploited to act in focused ways by savvy leaders.

LECLERC DU TREMBLAY, FRANÇOIS (1577–1638) was a French Capuchin friar, the war minister for France, and an advisor to Cardinal Richelieu during the Thirty Years' War. He was also known as Fr. Joseph or Grey Eminence. The term *éminence grise*, or grey eminence, was first coined in deference to Leclerc. "Grey" referred to his robes, while "eminence" was common nomenclature for cardinals, though Leclerc was never made a cardinal. For more on Fr. Joseph, see the entry on Aldous Huxley.

LECLERCQ, ABBÉ JACQUES (1891–1971), a Belgian Catholic theologian and priest, founded the journal *La Cité Chrétienne* and wrote several books during the 1930s on Catholic morality, natural law, and politics.

LENIN, VLADIMIR (1870–1924) was a Russian Marxist revolutionary who led the Soviet Republic from 1917 until his death in 1922. He wrote prolifically about his interpretation of Marxism and provided a practical blueprint for carrying out a revolution. Although Maurin disagreed with Lenin's theories, he appreciated the importance that Lenin placed on a theory of revolution.

LEO XIII, POPE (1810–1903) was pope from 1878 until his death in 1903. He is known for beginning the Catholic social encyclical tradition with *Rerum novarum* (1891), his encyclical on capital and labor. Maurin regularly referenced this encyclical, but also quoted from two additional encyclicals of Leo XIII: *Diuturnum* (1881) and *Auspicato concessum* (1882).

LEWIS, D. B. WYNDHAM (1891–1969), a British journalist and biographer, was a convert to the Catholic faith. In essay {307}, Maurin recommended a book of Lewis's that he called *Charles V*, though it was published as *Charles-Quint, Empereur d'Occident* in French, *Charles of Europe* in 1931 in the United States, and *Emperor of the West: A Study of Charles the Fifth* in 1932 in England. In that essay and on the recommended book appendix, I changed the name of the book to *Charles of Europe*. In the book, Lewis examined the history of Europe during the Reformation, paying particular attention to Charles V, who was the Holy Roman Emperor, as well as ruler of Spain and the Netherlands. Charles was the

tragic hero of the book who failed to preserve Europe's identity and cultural unity within a Catholic framework.

LEWISOHN, LUDWIG (1882–1955), a Jewish novelist, was born in Germany, but brought by his parents to the United States. He was extremely critical of Jewish attempts at appropriating American values. He would become an avid supporter of the Zionist movement during World War II.

LIÉNART, ACHILLE CARDINAL (1884–1973) was a French prelate who served as Bishop of Lille from 1928 to 1968. He was an ardent supporter of social reform, trade unionism, and the worker priest movement. Maurin exaggerated when he stated that Liénart formed Catholic unions, though the prelate strongly advocated for the legitimacy of the Catholic workers unions that were striking against Catholic textile owners in northern France in 1929. The owners falsely complained to Rome that the unions were Communist-controlled, but Vatican officials supported Liénart's interpretation of events, and he was made a cardinal in 1930.

LIPPMANN, WALTER (1889–1974) was an American Pulitzer Prize-winning journalist and political commentator. The quote in essay {487} was from a 1940 address by Lippmann entitled, "Education v. Western Civilization" and can be found in *The Essential Lippmann: A Political Philosophy for Liberal Democracy* (Cambridge, Mass.: Harvard University Press, 1982), 418–22. This address emphasized the need for education to ground itself in the great cultural and religious ideas of Western culture. For achieving this purpose, he suggested the Great Books curriculum of Alder and Hutchins, which Maurin also admired.

LOCKE, JOHN (1632–1704) was a British philosopher who proposed ideas promoting the separation of church and state, the natural rights of man, and the social contract, in which people form governments to protect their persons and possessions. He was one of the first British empiricists and believed that all knowledge was derived from experience.

LOMBROSO, GINA (1872–1944) was an Italian anthropologist and writer of Jewish descent. In addition to being staunchly against birth control, she advanced the notion that women were more altruistic by their maternal nature while men were more self-centered. Therefore, she argued that women may be particularly suited for professions in areas such as medicine and education. Her 1920 book *L'amina Della Donna* (in English, *The Soul of Woman: Reflections on Life* [1923]), compared the egoism, indifference, passivity, and reason of men to the altero-centrism, passion, activity, and intuition of women. She viewed neither of these essentialist gender qualities as bad; they simply implied different courses of action to lead moral and fulfilling lives.

LONG, HUEY (1893–1935) was an American politician and governor of Louisiana from 1928 to 1932. He also served as a member of the U.S. Senate from 1932 until his assassination in 1935. He supported wealth redistribution and social programs for the poor. As governor, he wrested political control of Louisiana away from business, plantation, and oil interests while shifting the tax burden from the poor to large businesses, wealthy citizens, and oil operators. In 1929, Standard Oil tried unsuccessfully to have him removed from office.

LORD, REV. DANIEL A. (1888–1955) was an American Jesuit priest known for his writings on politics and decency in movies. He authored the 1930 Motion Picture Production Code, which set guidelines for censorship in movies. From 1925 to 1948, he was also the director of the Sodality of the Blessed Virgin Mary, which organized students for charitable and devotional activities at Jesuit schools. During the 1930s, the Sodalists would pass out the *Catholic Worker* newspaper during May Day parades in large cities.

LUGAN, REV. ALPHONSE-MARIE (1869–1931) was a French Jesuit and religious writer. The English edition of his book *Social Principles of the Gospel* (1928) was an abridged edition of his two-volume French work from the early 1920s entitled, *Les Grandes Directives Sociales*, which was part of a greater project that Lugan wrote on the social teachings of Jesus. The book utilized the historical Jesus to inspire a social framework for human equality and social responsibility.

LUTHER, MARTIN (1483–1546) was a German Catholic priest who became the leading figure in the Protestant Reformation during the sixteenth century. He eventually rejected the teaching authority of the Catholic Church, first in the practical realm of indulgences and then in the theological realm in prioritizing the Bible's teaching authority over and above that of the Catholic Church. During the German Peasants' War (1524–25), he supported the nobility as upholders of the peace, even while recognizing the injustices faced by the peasants. Maurin's primary critiques of Luther were his rejection of the Catholic Church and his uncritical acceptance of the state.

LYONS, EUGENE (1898–1985), an American journalist, was an early supporter of Marxism and lived in the Soviet Union from 1928 to 1934. By the late 1930s, when Maurin wrote essay {278}, Lyons had started to become critical of the violence and repression he had witnessed in the Soviet Union. By the early 1940s, his critique would turn to a complete rejection of Communism.

LYTLE, ANDREW NELSON (1902–95), an American novelist and professor of literature, was a prominent spokesman for the Southern Agrarians. The Southern Agrarians were a group of twelve writers associated with Vanderbilt University

during the 1920s and 1930s who promoted a strong connection between the land, social conservatism, and religiosity in response to the urbanization and industrialization of the South. Lytle wrote a 1931 biography on Bedford Forrest, praising Forrest's ingenuity as a Confederate lieutenant general and as first Grand Wizard of the Klu Klux Klan. The paraphrased quote in essay {159} is from his essay "The Hind Tit," 203–4, in *I'll Take My Stand: The South and the Agrarian Tradition*, by Twelve Southerners. The article argued that the Civil War and northern industrialism ruined the Southern agrarian economy and created substantial white poverty. He displayed no concern for enslaved blacks, whom he saw as a "menace" after the Civil War (215).

MACDONALD, RAMSAY (1866–1937) was one of the founders of the Labour Party, and he became the first Labour prime minister of the United Kingdom during 1924. He reprised this role from 1929 to 1935, though he was expelled from the Labour Party in 1931 when he formed a new government coalition with the Conservative and Liberal parties.

MACHIAVELLI, NICCOLÒ DI BERNARDO DEI (1469–1527) was an Italian historian and political philosopher. His philosophy, famously proclaimed in his political treatise *The Prince*, promoted the idea that violence and deceit were at times necessary for political stability. His thought led to the term "Machiavellianism," which implies the use of violence and deceit by rulers and others in their quest for power.

MANN, THOMAS (1875–1955), a German novelist and winner of the Nobel Prize in Literature, was known for updating biblical accounts in many of his stories. *The Magic Mountain* (*Der Zauberberg*) was a 1924 novel in which the protagonist met individuals representing the major philosophical strands of thought in Europe before World War I. A character named Leo Naphta, an irrational Jesuit with Communist ideals about historical destiny and the proletariat, ranted against industrialism and idealized the Middle Ages. Naphta was written as a caricature of the Marxist philosopher György Lukács (1885–1971).

MANNING, HENRY EDWARD CARDINAL (1808–92) was the English Catholic Archbishop of Westminster from 1865 until his death in 1892. Like John Henry Newman, he was an Anglican priest who converted to the Catholic faith. He was an ardent supporter of the working poor and successfully mediated the London Dock Strike of 1889. Guild supporters, like Maurin, appreciated how he peacefully brought together owners and workers. This notion of owners and workers cooperating would be a major tenet of Leo XIII's *Rerum novarum*.

MARITAIN, JACQUES (1882–1973) was a French Catholic philosopher whose thought was grounded in Thomas Aquinas. He was a friend of the Catholic

Worker movement, and Maurin was very impressed with his ideas on pure means and a pluralistic state, which were based on the Catholic notion of the human person as one with inherent dignity who was oriented to the divine. He played a drafting role in the Universal Declaration of Human Rights (1948), and his thought deeply influenced the social thought of Pope Paul VI. The lectures that Maurin mentioned in essay {171} would be published as *Integral Humanism*. In his *Easy Essays*, Maurin regularly recommended Maritain's *Freedom in the Modern World*, in which Maritain argued that freedom was not an end in itself, but an instrument that permitted human fulfillment by conforming ourselves to the Truth of the Created Order, God. It was also from this book that Maurin borrowed the term "pure means." Maritain believed that the authentic construction of a social order oriented toward the common good could only occur through nonviolent means like those promoted by Gandhi. Unlike Dorothy Day, Maritain was not a pacifist, and he believed that violence was at times necessary. Nevertheless, Maritain believed that violence and coercion were often viewed as the only option even when nonviolence was a viable alternative.

MARITAIN, RAÏSSA (1883–1960) was born in Russia and raised as a Hasidic Jew. At age ten, her family immigrated to France. Though largely known because of her marriage to Jacques Maritain, she was an accomplished poet and philosopher in her own right. Both Jacques and Raïssa, while searching for Truth, became enthralled with Thomistic theology and philosophy and converted to the Catholic faith.

MARSHALL, DONALD, wrote articles and pamphlets during the 1930s for publications such as *Catholic World* on the relationship of Catholicism to capitalism and industrialism.

MARSHALL, THOMAS R. (1854–1925) was vice president of the United States under Woodrow Wilson from 1913 to 1921. Marshall was known for his sense of humor, which was the only way Maurin utilized him.

MARX, KARL (1818–83) was a German philosopher and economist who theorized that capitalism would result in a class struggle between the owners of factories and laborers. This struggle would inevitably lead to the dictatorship of the proletariat, or Communism. His two most notable works were *Das Kapital* and *The Communist Manifesto*. The prominence of Communist thought during the 1930s made Marx a regular opponent in Maurin's *Easy Essays*. Maurin disagreed with Marx that class struggle was inevitable.

MCCALL, CHESTER H., served as assistant secretary of Commerce under Daniel C. Roper during the Franklin D. Roosevelt Administration, from 1933 to 1937. He ran the administrative, public relations, and publications efforts for the

department's Bureau of Foreign and Domestic Commerce, National Bureau of Standards, and Bureau of Air Commerce. He was also a member of the Executive Board of the National Youth Administration.

MCGEE, JOHN, with Arthur Sheehan, was a founder of the Catholic Worker house in Boston during the 1930s.

MCGOWAN, REV. RAYMOND A., was the assistant director of the social action department of the National Catholic Welfare Conference, which would go on to become the United States Conference of Catholic Bishops. A strong proponent of social justice and labor unions, he worked for the conference from 1919 until his retirement in 1954.

MCNABB, REV. VINCENT (1868–1943) was an Irish priest who joined an English Dominican order. His book *The Church and the Land* (1926) was very critical of urban life, which he believed was harmful for families and Christian morality. He strongly promoted a vision of distributism that emphasized homesteading families on the land to replace industrialized cities.

MCNICHOLAS, ARCHBISHOP JOHN T. (1877–1950) was the Archbishop of Cincinnati from 1925 until his death in 1950. He criticized excessive wealth and greedy corporations during the Great Depression, for which he was quoted by both Day and other writers in the *New York Catholic Worker* newspaper. In 1937, Day even visited him in Cincinnati at his invitation. In 1938, he issued a pastoral supporting conscientious objection, portions of which were reprinted in the April 1938 *Catholic Worker* newspaper. Nevertheless, he was most famous for founding the Catholic Legion of Decency in 1933 with the purpose of combating objectionable content in cinema.

MCSORLEY, REV. JOSEPH (1874–1963), a Paulist priest and early friend of the Catholic Worker movement, was Dorothy Day's first spiritual advisor. He also served as an official advisor, approved by the Archdiocese of New York, for the *New York Catholic Worker* during its first years in the wake of numerous complaints about the publication. From 1924 to 1929, he served as superior general of the Paulists.

MEIKLEJOHN, ALEXANDER (1872–1964) was an English philosopher and university administrator. During the 1920s and 1930s, he taught at the University of Wisconsin–Madison at the invitation of Glenn Frank and organized an experimental college that stressed an interdisciplinary liberal education and read much of the classic literature of Western civilization.

MENCKEN, HENRY LOUIS (1880–1956) was an American journalist and acerbic polemicist. Though he promoted the notion that women were intelligent

and intuitive, he did not believe that women should have a greater participatory role in society. His most well-known work on the subject was his book *In Defense of Women* (1919).

MICHEL, SUZANNE, was a French lawyer who authored a book on Thomas Aquinas's notion of the common good. Dorothy Day wrote in 1963, "One of the first books Peter used to discourse on, was *The Thomistic Doctrine of the Common Good*." This is a reference to Michel's French book *La Notion Thomiste du Bien Commun*, which was published in 1932 by Librairie Philosophique J. Vrin. It has never been translated into English. In the *Catholic Worker* newspaper, Séraphine Michel was erroneously given as the author. Perhaps Michel also went by the name Séraphine, but her actual name was Suzanne.

MIRABEAU was Honoré Gabriel Riqueti, Count of Mirabeau (1749–91), a French revolutionary, writer, and politician. As a moderate during the French Revolution, he argued for a constitutional monarchy. Because of his close connection with King Louis XVI, there are still arguments regarding whether his loyalties resided with the revolutionaries, the king, or simply his own interests.

MOLEY, RAYMOND (1886–1975) was an early supporter and architect of President Franklin Roosevelt's New Deal, but his political allegiance began to change during 1933. By the end of the 1930s and for the remainder of his life, he was a conservative Republican and avid supporter of free-market policies.

MORE, ST. THOMAS (1478–1535), an English lawyer and social philosopher, was councilor to King Henry VIII until he was executed for refusing to acknowledge the king as head of the church. He was elevated to sainthood in the Catholic Church in May 1935. This explains why some essays referred to him as St. Thomas More while others referred to him as Blessed Thomas More. More's most famous work, *Utopia*, began with his critique of the Bourgeois society, because the wealthy were moving to enclose formerly public lands. This resulted in many peasant owners and renters being removed from the land. *Utopia* told of a society with clear laws, good education, and communal ownership. This equated to a society without money or private property, where people lived simply, and all participated in the practical work of providing for the basic needs of society. There was no rich or leisure class, and those in leadership would be removed if they became infatuated with material goods. Maurin believed that More's utopian sociology was grounded in a theological sociology, which stressed the common good. More was trained in the common law tradition, of which he saw equity as a key component. When he oversaw England's courts as Lord Chancellor, he tried to persuade the judges of the common law courts to prioritize equity over the letter of the law. Maurin and some of his contemporaries argued that the common law had its origin in canon law, which was an

oversimplification. For more on common law and canon law, see notes on Judge Benjamin Cardozo and Arthur Penty.

MORRIS, WILLIAM (1834–96) was a British writer, artist, and textile manufacturer. Regarding the last, he created many patterns, resurrected preindustrial methods for producing many of his patterns, and believed that the designer and manufacturer of goods should be the same person.

MOUNIER, EMMANUEL (1905–50) was a French philosopher who founded the French magazine *Esprit* in 1932 and was the main proponent of the personalist movement. Personalism envisioned a spiritual revolution grounded in a transcendent Christian faith, which would lead to a communal sense of responsibility for fellow humans and prioritize the dignity of human beings above other societal concerns (e.g., profit, material possessions, etc.). Nevertheless, as Maurin noted, Mounier and *Esprit* did not believe that the transcendental spirit that animated this revolution had to be explicitly Christian. In this sense, the journal contained an ecumenical and interreligious element. Maurin is often credited with introducing Mounier's personalism to the United States through his sharing of the idea with fellow Catholic Workers and writing about it in his *Easy Essays*.

MUSSOLINI, BENITO (1883–1945) was an Italian politician of the National Fascist Party. He ruled Italy as a dictator from 1925 until 1943. During World War II he allied Italy with Nazi Germany, and he was executed while trying to flee Italy in 1945. Maurin's essays that mentioned Mussolini emphasized his ruthless military power, order, and discipline.

NEWMAN, JOHN HENRY CARDINAL (1801–90) was a nineteenth-century convert to Catholicism. He had been a prominent Anglican priest in the Oxford movement. The Oxford Movement was an endeavor to renew the Church of England through the incorporation of early Catholic theology and spirituality by a group of clergy at Oxford University from 1833 to 1845. Newman's study of Catholic theology eventually led to his conversion. As a Catholic, he wrote works on theology and education. The Catholic Newman was fiercely against liberalism, which he saw as promoting the notion that no religion or philosophy was superior to another and was, moreover, simply a matter of opinion. Perhaps Newman's most famous reference to liberalism as a grave error is from his *Biglietto Speech* (1879). Newman was canonized in 2010 by Pope Benedict XVI and is now referred to as Saint John Henry Newman.

NOCK, ALBERT J. (1870–1945) was an American journalist and author. He was a rugged individualist and acclaimed anarchist with libertarian and anti-state views who strongly opposed Roosevelt's New Deal. In essay {206}, Maurin

recommends Nock's 1935 book *Our Enemy the State*, which denounced Roosevelt's New Deal as a "coup d'état" that consolidated power from the people of society into the hands of the state. Nock viewed this as part of the continuing progression of state control in Western civilization that, for the moment, has no end in sight. He was also a vehement critic of anti-Semitism and the Nazi Party.

NOYES, CHARLES REINOLD (1884–1954) was an American economist from St. Paul, Minnesota. Maurin noted Noyes's January 1927 article in the *Yale Review*, "Financing Prosperity on Next Year's Income," in which Noyes argued that the extreme extent of credit purchasing that began after the First World War would cause an economic depression. Noyes was president of his family's wholesale drug company during the 1920s, and during the 1940s he held various executive posts for the National Bureau Economics Research in New York City.

O'HARA, EDWIN VINCENT (1881–1956), promoted adult study clubs as the Bishop of Great Falls, Montana, in 1931. When he left Great Falls to become the Bishop of Kansas City, Missouri (he was later named Archbishop of Kansas City), there were over seven hundred active study clubs in the Diocese of Great Falls. O'Hara was also an active supporter of the Catholic Worker movement. Maurin likely interacted with O'Hara through their mutual involvement in the National Catholic Rural Life Conference and O'Hara's visits to the New York Catholic Worker.

O'SULLIVAN, MAURICE (1904–50) was an Irish author and police officer. His book *Twenty Years A-Growing* (1933) recounted his growing up on a small island named Great Blasket off the coast of Ireland. The book paints a very romantic picture of traditional Irish culture.

PAINE, THOMAS (1737–1809) was born in England, but became an American revolutionary. He was a political theorist most famous for his work *Common Sense*, which he published anonymously in 1776. The work provided simple reasoning for immediate independence from England. Maurin noted another famous Paine work, *The Age of Reason* (printed in three parts between 1794 and 1807), which argued for the reasonableness of Deism and the unreasonableness of revealed religions, such as Christianity.

PARSONS, REV. WILFRID (1887–1958) was an American Jesuit theologian, journalist, and political scientist. He was editor-in-chief of *America* magazine from 1925 to 1936 and later taught political science at the Catholic University of America.

PASCAL, BLAISE (1623–62) was a French Catholic philosopher who also played a significant role in the development of mathematics. He viewed Christian faith

and truth as gifts from God that could not be fully comprehended by human rationality, in contrast to some of his contemporaries who believed that authentic religious truth could be rationally comprehended. The quote in essay {488} was from Pascal's posthumously published *Pensées*.

PÉGUY, CHARLES (1873–1914) was a French Catholic essayist, journalist, and poet. After renouncing his faith early in life, he became a socialist. When he returned to Catholicism later in life, he remained a socialist, which challenged both his Catholic and socialist friends. Péguy wrote on politics and mysticism in his journal *Cahiers de la Quinzaine*. Maurin's use of Péguy could mislead someone to think that Péguy supported mysticism and opposed politics, which would be incorrect. As a socialist, Péguy was supportive of politics, but believed that politics needed to be informed by mysticism. His preference for combining mysticism and politics was best illustrated by his numerous works on St. Joan of Arc.

PENTY, ARTHUR (1875–1937) was a British architect who wrote extensively on guilds and distributism. His book *Post-Industrialism* (1922) posited the dangers of machinery and the subdivision of labor. His solution included the rejuvenation of the arts and crafts movement as well as the guilds movement, of which he believed medieval society offered an example par excellence. In three essays, Maurin cited Penty's *A Guildsman's Interpretation of History* (1920), which blamed the economic problems of the modern age on the creation of currency and the influence of Roman Law. Maurin was particularly interested in Penty's contrast between Canon Law of the Church and Roman Law. Penty viewed Canon Law as grounded in God's authority, communal, and concerned with moral and just solutions. He viewed Roman Law as grounded in an earthly leader's authority, individualistic, and overly concerned with protecting private property and maintaining order. Although there is some truth to Penty's demarcations of the Roman and Canon laws, his analysis is too simplistic. The laws' histories are intertwined, and they influenced each other in their respective developments.

PHILIP THE FAIR (1268–1314), also known as Philip IV, was King of France from 1285 until his death. His dispute with Pope Boniface VIII and the French Church regarded taxing clergy and other church revenue without the pope's consent as well as limiting the jurisdiction for ecclesiastical courts. Maurin viewed Philip's victories in these disputes as the beginning of Christianity's relegation from the public to the private sphere alone.

PIGORS, PAUL (1900–1994) was a professor of Industrial Relations at the Massachusetts Institute of Technology and a consultant to the U.S. Army Management Training Agency. His book *Leadership or Domination* (1935) defined leadership as cooperative and domination as coercive. Pigors believed

leadership was the preferred method of governance, but saw a role for domination in times of crisis with a heterogeneous group or when interacting with immature individuals. He also believed that domination needed to play a limited role in modern politics to attain a just and peaceful society.

PIUS IX, POPE (1792–1878) reigned as pope from 1846 until his death in 1878. Though initially considered friendly to liberal ideas, he became a staunch opponent of liberalism. In 1864, he published his *Syllabus of Errors*, which condemned propositions such as the separation of church and state and freedom of religion. He believed these propositions pushed religion into the realm of personal opinion and placed religion outside the realm of public discourse and influence. He also called the First Vatican Council (1869–70), which declared the present teaching on papal infallibility.

PIUS X, POPE SAINT (1835–1914) was pope from 1903 until his death in 1914. He was a formidable opponent of modernist theology, which he saw as inappropriately conflating Catholic theology with Enlightenment ideals. In 1910 Pius condemned *Le Sillon*, the French group with which Maurin had been involved until shortly before the condemnation.

PIUS XI, POPE (1857–1939) reigned from 1922 to 1939. Maurin particularly liked his social encyclical *Quadragesimo anno* (1931), on the reconstruction of the social order. The encyclical promoted subsidiarity, the idea that matters should be governed as locally as possible. Maurin also appreciated Pius's encyclical *Rite expiatis* (1926) on St. Francis of Assisi and referenced Pius's statement from his encyclical *Mens nostra* 7 (1929) that the separation of the spiritual from the material was a "deadly plague."

PIUS XII, POPE (1876–1958) was pope from 1939 until his death in 1958. He is most notable for infallibly declaring the Assumption of Mary into heaven, body and soul, and for being the pope during World War II. Regarding the latter, he is credited for saving Jews behind the scenes, but he is also criticized for not openly denouncing the Nazis during the war. Pius's quote in essay {348} represents the standard Catholic view of freedom, in which humans are given freedom to choose what is good and should not abuse this freedom for immorality or harm to others.

PROUDHON, PIERRE-JOSEPH (1809–65) was an early French anarchist who promoted workers' associations and cooperatives. He also promoted the possession of personal property when the property was utilized by the same person, but opposed private property, referring to an absolute right to property when it was not being used by the so-called owner. Maurin often utilized Proudhon to state that Marx stole his definition of communism: "A society where each one

works according to his ability and gets according to his needs.” Maurin erred in attributing the quote to Marx’s *Communist Manifesto*. Rather, it was from Marx’s *Critique of the Gotha Program*, which he wrote in 1875, though it was not published until after his death. Additionally, this definition of communism did not originate with Proudhon. Maurin was correct that the quote was French in origin, but it probably originated with Louis Blanc or Étienne-Gabriel Morelly. Proudhon analyzed the definition in *General Idea of the Revolution in the Nineteenth Century* (1851), but argued that it was idealistic and impractical.

RATNER, HERBERT (1907–97) was an American physician who would become a vocal proponent of informed consent regarding medical procedures. He was appointed as a senior member of the Committee of Liberal Arts at the University of Chicago in 1937 by Robert M. Hutchins. In this capacity, he worked closely with Mortimer Adler. Largely through his interaction with Thomistic theology and philosophy, he converted to the Catholic faith in 1938. He was the descendent of Russian Jews, though he was not raised in any faith. Essay {377} refers to Ratner’s opposition to artificial contraception and his belief that human sexuality needs to follow the laws of nature.

RICARDO, DAVID (1772–1823) was an English political economist most known for his theory of comparative advantage. This theory assumed international free trade and advocated that each nation only grows and produces those items in which it had the greatest competitive advantage. Other items could be obtained by international trade. Maurin would have opposed such a theory especially because it opposed local self-sufficient economies.

RICHELIEU, CARDINAL (1585–1642) was a French bishop and the secretary of state for King Louis XIII. He successfully consolidated the royal authority in France and played a key role during the Thirty Years’ War in weakening the Catholic Habsburg dynasty, which was particularly prominent in Spain and Austria. Richelieu was utilized as the primary antagonist in Alexandre Dumas’s *Three Musketeers*.

RIVERA, DIEGO (1886–1957) was a prominent Mexican mural painter and the husband of artist Frida Kahlo. Many of his murals, as public pieces of art, served as propaganda to glorify the Mexican revolution and indigenous cultures. Rivera was not the originator of the quote that Maurin attributed to him; it may have been Upton Sinclair in his 1925 book *Mammonart: An Essay in Economic Interpretation*.

ROBERTSON, JOHN M. (1856–1933) was a British writer and politician who, in addition to his ideas about money, argued against the historicity of Jesus. In his book *The Fallacy of Saving*, Robertson argued that saved money was not being

utilized for current and future industry, which in turn endangered the future economic life of the community. Since he believed that substantial saving by the middle class was for retirement, he proposed government-run old-age pensions to help dissuade people from saving. Maurin, in essay {94}, offered farming communes as an alternative solution to old-age pensions. Therefore, any type of saving would become unnecessary.

ROOSEVELT, FRANKLIN D. (1882–1945) was the president of the United States from 1933 until his death in 1945. Roosevelt came into office at the height of the Great Depression. In response to the Great Depression, his administration instituted the “New Deal,” which included work projects, financial reforms, and the N.R.A. (National Recovery Administration). The N.R.A., which was empowered to legislate prices, wages, and business practices for various industries, was ruled unconstitutional in 1935. Maurin was extremely critical of the New Deal, which he viewed as costly experiment that consolidated too much power with the federal government.

ROOSEVELT, THEODORE (1858–1919) was the president of the United States from 1901 to 1909. In essay {59}, Maurin alluded to Roosevelt’s critique of President Woodrow Wilson for playing too passive a role in World War I. Additionally, Roosevelt had berated Wilson for not strengthening American military forces on the eve of World War I. This probably led Maurin to attribute the following quote to Roosevelt: “If you want peace, prepare for war.” The origin of the quote is a Latin adage from Publius Flavius Vegetius Renatus’s tract *De re militari* (fourth or fifth century C.E., though the notion itself can be found in Greek and Chinese literature from centuries earlier.

ROPER, DANIEL C. (1867–1943) was the secretary of commerce for President Franklin D. Roosevelt from 1933 to 1938. He was particularly interested in promoting an irenic relationship between business and the federal government during the Great Depression.

ROSENBERG, ALFRED (1893–1946) was an influential Nazi party member who held several governmental posts and authored numerous Nazi racial tracts. He was born in modern Estonia, which was then part of the Russian Empire, and was executed at the end of World War II.

ROUSSEAU, JEAN-JACQUES (1712–78) was a Genevan philosopher, novelist, and music composer. He stressed the goodness of humanity in its natural state and advocated the formation of citizenship through individuals banding together in a social contract to ensure that weaker members of society were not bullied. In essays {1} and {304}, Maurin employed the following quote: “Man is naturally good, but institutions make him bad, so let us overthrow institutions.”

Rousseau believed that most modern institutions, such as private property, further removed humans from their natural state and corrupted them.

RUSKIN, JOHN (1819–1900) was a British art and social critic. He decried the separation of art from labor, which he saw as a hallmark of modern industrialism.

RYAN, REV. ARTHUR, was an Irish priest and philosophy professor at Queen's University Belfast in Ireland. He was an outspoken critic of fascism and Communism during the 1930s and 1940s.

SANGER, MARGARET (1879–1966) was an American nurse and birth control activist. She believed that the empowerment of women required the ability of women to regulate pregnancy. In addition to founding Planned Parenthood and opening the first birth control clinic in the United States, she also supported the sterilization of people whom she considered genetically unfit.

SANGNIER, MARC (1873–1950) was a French Catholic activist who founded the *Le Sillon* movement in 1894. The movement was condemned in 1910 for conflating Catholicism with democracy. After the condemnation, Sangnier was active in French politics and founded a number of newspapers that promoted democratic ideals. It is not known if Maurin and Sangnier ever met. Although Maurin had ideological differences with Sangnier as indicated in essay {410}, Maurin seemingly adopted many of *Le Sillon's* practices. For example, for both *Le Sillon* and the Catholic Worker, there was no enrollment, dues, salary, or structured leadership. People could freely join or leave both movements. Where the Catholic Worker hosted clarifications of thought, *Le Sillon* organized small study clubs to discuss social questions of the day in light of the Catholic faith.

SAVONAROLA, GIROLAMO (1452–98), an Italian Dominican priest, who by way of his preaching and prophecies turned out the corrupt ruling family in Florence and established a democratic republic. Under his influence and promise of wealth, Florence enacted several laws against vice. During this time, Christ was considered the King of Florence and Christ's laws were seen as the foundation of their society. Because of political pressure, Pope Alexander VI excommunicated Savonarola, and he was later executed.

SCHMITT, CARL (1889–1989), an American Catholic painter, spoke of justice beginning with the individual Catholic who lived an authentically Catholic life and inspired others by his or her example. He was an early visitor to the Catholic Worker in New York. He is sometimes confused with the German philosopher by the same name who lived during roughly the same time period. Adding to this confusion, the German Schmitt was a prominent Catholic in the 1920s who contributed writings to the English distributist movement. By the 1930s,

the German Schmitt had rejected his Catholic faith and later became active in the Nazi party.

SHAKESPEARE, WILLIAM (1564–1616) was an English playwright, considered by many to be England's greatest writer. The quote "be yourself" is a reference to the line "To thine own self be true," which was spoken by Polonius in the first act of *Hamlet*.

SHEEHAN, ARTHUR (d. 1975), along with John McGee, was a founder of the Catholic Worker house in Boston during the 1930s. Afterward, Sheehan was very involved at the New York house until the time of Peter Maurin's death in 1949. He published the first biography on Maurin, *Peter Maurin: Gay Believer* (1959).

SHEELY, REV. PATRICK, S.J.—Unfortunately, to whom Maurin was referring is unknown.

SHEEN, FULTON J. (1895–1979) was an American priest who eventually became Bishop of Rochester, New York. As a priest theologian, he hosted a popular radio program, *The Catholic Hour*, from 1930 to 1950. After being elevated to bishop in 1951, he hosted a television show during the 1950s and 1960s. His legacy is the result of his ingenious use of radio and television to communicate the complexities of Catholic theology largely through relatable stories and examples.

SHERMAN, WILLIAM TECUMSEH (1820–91) was a Union Army general during the American Civil War. He is most famous for marching his troops through Georgia in 1864, destroying both military targets and infrastructure. He popularized the quote in essay {421}, which is attributed to him, when speaking to a group of cadets years later.

SHUSTER, GEORGE N. (1884–1977) was the editor of *Commonweal* from 1925 to 1937. As its editor, he was responsible for publishing several articles by Dorothy Day. Peter Maurin also knew Shuster from stopping by the *Commonweal* offices, and it was partly on Shuster's recommendation that Maurin sought out Day in 1932. Shuster would later be president of Hunter College (1940–60) and assistant to the president of Notre Dame University (1960–76).

SIEGFRIED, ANDRÉ (1875–1959) was a French geographer who launched the field of electoral geography, the interaction between geography, culture, economics, and politics. Within his prolific writings, he wrote on America, Canada, Europe, South America, India, and New Zealand. In his 1927 book *America Comes of Age: A French Analysis*, he wrote about the necessity of knowing the "Puritan spirit" if one wished to understand America.

SINCLAIR, UPTON (1878–1968) was an American socialist and author most famous for his book *The Jungle* (1906), which exposed the horrors of the meat-packing industry in Chicago. This book played a pivotal role in making Dorothy Day aware of the need for social justice. Sinclair is mentioned in one Easy Essay, but only as the promoter of a socialist utopia that Maurin did not support.

SMITH, ADAM (1723–90), a Scottish philosopher, is considered the founder of modern economic theory. Although there is controversy surrounding the proper interpretation of his views, he is generally seen as promoting self-interest, competition, and laissez-faire economics. Maurin was very critical of Smith's most well-known book, which encapsulated Smith's basic economic views: *An Inquiry into the Nature and Causes of the Wealth of Nations* (1776), often simply called *The Wealth of Nations*.

SMITH, AL (1873–1944) was an American Catholic politician who was the governor of New York for four terms, but was defeated in his presidential bid in 1928. He was the first Catholic presidential candidate, but anti-Catholic prejudice that he would be answerable to the pope played a significant role in his defeat. Essays {83} and {526} are likely in reference to Smith's opposition to Roosevelt's New Deal, for which Smith joined the American Liberty League, an organization founded largely by pro-business Democrats to oppose the New Deal. The quote attributed to Smith in essay {526}, where Smith stated that neither he nor Roosevelt knew the solution to Great Depression, may explain why Maurin believed Smith was "wondering," and that both Roosevelt and Smith were "out to sea" in essay {83}.

SMITH, VICTOR (1907–64) was a journalist before he decided to join the New York Catholic Worker in the 1930s. After marrying a fellow Catholic Worker, they moved to Maryfarm, the first Catholic Worker farm in Easton, Pennsylvania. They raised ten children there, and he lived there until his death in 1964. The Smiths were one of the families that stayed on the farm after Dorothy Day decided to disassociate the Catholic Worker movement from the farm in the late 1940s. For more about Day's dissociation from the farm, see Hennessy, *Dorothy Day*, 165–70.

SOMBART, WERNER (1863–1941) was a German economist and sociologist. For much of his life he was a committed Marxist. During the 1930s, he held an ambivalent relationship to Nazism. His 1911 book *The Jews and Modern Capitalism* proposed that Jewish merchants brought about the rise of capitalism after being excluded from the European guild system.

SOMERVILLE, HENRY (1889–1953) was an English Catholic journalist who immigrated to Canada at the request of Archbishop Neil McNeil of Toronto

around 1933 to be the editor of the *Catholic Register*, Canada's oldest English-speaking Catholic newspaper. He became a leading proponent of Catholic Social Teaching in Canada during the 1930s.

SOREL, GEORGES (1847–1922) was a French philosopher known for promoting the power of myth, or metanarratives, and supporting violence to achieve just ends. His thought was embraced by many Communists and fascists. Sorel held to anarcho-syndicalist principles, in which workers owned the means of production in a relatively anarchistic society.

SPENCER, HERBERT (1820–1903), a famous English philosopher and sociologist in the nineteenth century, was a very early proponent of evolution and coined the term “survival of the fittest.” Dispensing with the Christian faith, Spencer believed that everything could be explained by the natural laws of the universe, which science had the power to discover.

STALIN, JOSEPH (1878–1953) was a ruthless dictator for the Soviet Union from 1922 until his death in 1953. During his tenure, he implemented a program of state centralization and industrialization. In order to consolidate power and retain it, he coordinated the Great Purge during the 1930s, in which 600,000 to 1.2 million Russians were executed.

STEFFENS, LINCOLN (1866–1936) was an American reporter whose most famous book, *The Shame of the Cities* (1904), connected political corruption at all levels of American government to bribes, kickbacks, and other manifestations of greed. This led Steffens to conclude that the political problem was an economic problem. He was initially encouraged by the Russian Revolution during the 1920s, but lost his enthusiasm for Communism by 1930.

STEVENSON, ROBERT LOUIS (1850–94) was a Scottish novelist and poet most famous for his books *Treasure Island* and the *Strange Case of Dr. Jekyll and Mr. Hyde*. Maurin's quotations of Stevenson were from a posthumously published fragment of Stevenson's writing from 1879 entitled, “Lay Morals.” Stevenson is usually considered an atheist or an agnostic.

STRACHEY, JOHN (1901–63) was one of the most widely read British Marxist-Leninist theorists of the 1930s. He later broke with Communism and, beginning in 1945, held several government posts as a member of Britain's Labour Party.

STURZO, DON LUIGI (1871–1959), an Italian Catholic priest and politician, was a fierce critic of fascism and Mussolini. In 1919, he cofounded the Italian People's Party, a Christian democratic political party that played a significant

role in Italian politics until Mussolini came to power in 1922. His opposition to Mussolini resulted in his forced exile from Italy from 1924 to 1946.

TAWNEY, RICHARD HENRY (1880–1962), an English Christian socialist and economic historian, was a professor at the London School of Economics during the 1930s and 1940s. His book *The Acquisitive Society* (1920) critiqued the onset of capitalism and the resultant elimination of ethics from the realm of economics. Maurin was particularly fond of Tawney's book *Religion and the Rise of Capitalism* (1926), which critiqued and augmented Max Weber's (1864–1920) thesis that Calvin and English Puritanism played a significant role in the onset of capitalism. Tawney took a more nuanced view, but essentially agreed. He posited that capitalism became a dominating force because Catholic ethics viewed economics as an interpersonal affair instead of a social and cultural reality. The inability of Catholic ethics to properly understand and adapt to changing economic conditions meant that it could not adequately address capitalism.

THOMAS, NORMAN (1884–1968), an American socialist and author, was critical of Marxist Communism. He was a minister in the Presbyterian Church until 1931. He rose to prominence in 1928 when he ran for president of the United States on the Socialist Party ticket. He would also run in the next five presidential elections.

THOMAS AQUINAS, ST. (1225–74) was an Italian Dominican priest and theologian. He was undoubtedly the most important theologian of the Middle Ages, and his work is still important in Catholic theology. Maurin was most interested in promoting Thomas's idea of the common good and the responsibility of the individual to the community. Maurin contrasted this to rugged individualism, which placed the needs of the individual over that of the community. During the first half of the twentieth century, Aquinas's emphasis on the ability of the intellect to ascertain knowledge was appreciated by Robert Hutchins and Mortimer Adler at the University of Chicago. Thomas's metaphysics, which envisioned a unified hierarchy of truths, was influential for their Great Books of the Western World curriculum. At the invitation of Hutchins, Jacques Maritain spoke at the University of Chicago on numerous occasions during the 1930s and 1940s. Hutchins and Adler greatly admired Jacques Maritain for his neo-Thomist writings, and all three shared similar thoughts on education, which they thought should be more interdisciplinary and emphasize essential cultural values. Aquinas's influence on Hutchins, Adler, and Maritain are noted here because their Thomism made them all prominent figures for Maurin. Last, it should also be noted that Catholic interest in Thomas Aquinas in the early twentieth century was largely because of Leo XIII's encyclical *Aeterni patris*

(1879), which promoted the use of Aquinas in theology, philosophy, and education as a sure antidote to combat the errors of modern times.

THOMPSON, WILLIAM (1775–1833), an Irish utilitarian philosopher, was critical of capitalism and a proponent of the cooperative movement. His writings, which influenced Karl Marx, argued that created wealth should remain with its true creators, the workers. His most prominent work on economics was *An Inquiry into the Principles of the Distribution of Wealth Most Conducive to Human Happiness: Applied to the Newly Proposed System of Voluntary Equality of Wealth* (1824). In essay {495}, Maurin claimed that Thompson was the first to use the term “socialism.” The term “socialism” came into use in the 1830s, but it is uncertain who originally coined the term.

THOREAU, HENRY DAVID (1817–62) was an American poet, naturalist, and social critic. His writings on civil disobedience, as well as his example of spending a day in jail for his refusal to pay a tax because of his stand against the Mexican-American War and slavery, influenced Tolstoy, Gandhi, and Martin Luther King Jr. The quote in essay {418} was from his 1854 essay “Life without Principle,” in which Thoreau briefly shared some thoughts on living a good and meaningful life.

TONIOLO, BLESSED GIUSEPPE (1845–1918) was an Italian Catholic economist layman who saw the economy within a religious framework that included care and concern for one’s neighbor. He was a supporter of unions and the principle of subsidiarity, meaning that the decision and performance of a task should be controlled by the smallest and most local group possible.

TOWNSEND, FRANCIS (1867–1960) campaigned for an old-age security program in 1933 that eventually became the Roosevelt administration’s Social Security old-age pension program in 1935.

TROTSKY, LEON (1879–1940) was a Russian Marxist revolutionary and theorist. He played a key coordinating role with the Red Army during the Russian Civil War (1918–22). After failing to prevent the rise of Stalin to power in the 1920s, he was deported in 1929. In 1940, he was assassinated in Mexico by order of Stalin. The primary reasons for Trotsky’s opposition to Stalin were Trotsky’s aversion to Stalin’s bureaucratization of the Communist Russia and stifling of divergent opinions within the party.

VAN ZEELAND, PAUL (1893–1973) was a Belgian economist and Catholic politician. He was prime minister of Belgium from 1935 to 1937, leading a coalition government that implemented reforms to support the working class. It is uncertain why Maurin referred to van Zeeland as a communitarian. Van Zeeland’s

popular reputation in 1936 may have led supporters, such as de Becker, to paint an inaccurate picture.

VEBLEN, THORSTEIN (1857–1929) was an American economist and critic of capitalism most famous for his book *The Theory of the Leisure Class* (1899). He believed that human ethics had its source in one's environment and in evolutionary biology. He argued that the ideal put forth by the leisure class of a labor-free life with wasteful consumption had demeaned meaningful labor and efficient consumption. Though in later *Easy Essays* Maurin attributed the quote in essay {2} ("There is no ethics in modern society.") to *The Theory of the Leisure Class*, it was not a direct quote, but rather represented a sentiment that Maurin gleaned from the book. In the context provided by the *Easy Essays*, the quote could imply that ethics were taught in medieval society, but Veblen believed that the problem of the leisure class was a hallmark in barbaric, medieval, and modern societies.

VERDIER, JEAN CARDINAL (1864–1940), a fierce opponent of fascism, was a French prelate and the Archbishop of Paris from 1929 until his death in 1940. He was made both the Archbishop of Paris and a cardinal by Pope Pius XI in 1929.

VOLTAIRE (1694–1778), whose real name was François-Marie Arouet, was a French Enlightenment writer known for his critique of the Catholic Church and his support for freedom of religion and the separation of church and state.

VON BISMARCK, OTTO (1815–98) was a Protestant Prussian statesman who was largely responsible for the unification of most German states in 1871. He was chancellor of Germany from 1871 to 1890. Between 1871 and 1878, he orchestrated the *Kulturkampf*, a campaign against Catholic political power in Germany and Prussia that he abandoned when he needed Catholic support against Communism. He was not a proponent of colonization, but relented under popular opinion and political pressure. He believed that colonies were a greater burden to the colonizer than the actual benefits received. He had no problem with French colonial expansion, since he believed that it ultimately weakened French power and influence.

VON KETTELER, WILHELM EMMANUEL (1811–77) was the Bishop of Mainz in Germany from 1850 until his death. He viewed the labor question as the most critical issue of the day and vehemently advocated state protections for workers and the formation of unions to protect workers from exploitation in factories. His 1864 book *The Labor Question and Christianity* was influential on Pope Leo XIII's *Rerum novarum*. Von Ketteler was passionate about serving the poor, even

taking his own “vow of poverty” to dedicate his superfluous goods for charitable purposes. He believed that there was no exclusive right to private property, since all property truly belonged to God. He asserted that it was God’s intention that all people would be sustained by the earth’s goods. Additionally, as Maurin noted in essay {211}, von Ketteler argued that anyone refusing “to help a poor man who is in *extreme necessity*” was in mortal sin. Von Ketteler, quoted in George Metlake, *Christian Social Reform* (Philadelphia: Dolphin, 1912), 66.

WATT, JAMES (1736–1819) was a Scottish inventor and mechanical engineer most well known for making the steam engine more efficient and practical. His updates to the steam engine played a pivotal role in furthering the Industrial Revolution.

WILHELM I (1797–1888) was the German emperor and king of Prussia during most of the latter nineteenth century. He oversaw changes in Germany that made it more amenable to centralization, industrialization, and the growth of banks.

WILHELM II (1859–1941), the grandson of Wilhelm I, was the last German emperor and king of Prussia from 1888 to 1918. After World War I, he fled to the Netherlands. Wilhelm II oversaw the perpetuation of many of his grandfather’s policies. From 1888 to 1907, there was a shift from equal parts of the population involved in either industrial occupations or farming to twice the population working in industrial occupations as in farming.

WILLMANN, DOROTHY J. (1900–1987) was a laywoman who worked on the staff of the *Queen’s Work*, an American Jesuit publication. During that time, the publication was edited by Fr. Daniel Lord and essentially acted as an arm of the Sodality movement. She also served as an executive for the Sodality of the Blessed Virgin Mary.

WILSON, THOMAS (1524–81) was an English rhetorician and government official under Queen Elizabeth I. The work to which Maurin referred was *A Discourse upon Usury by Way of Dialogue and Orations*. Though he was Anglican and a humanist, Wilson’s book cited not only scripture and early church theologians, but also canon law. The 1925 edition of the book contained a 172-page introduction by one of Maurin’s favorite writers, R. H. Tawney.

WILSON, WOODROW (1856–1924) was president of the United States from 1913 to 1921. Wilson won the presidential election with an anti-war message, but entered World War I shortly after his election. He played a key role in forming the League of Nations after the War. In essays {287}, {336}, and {337}, Maurin painted a sympathetic picture of Wilson as a person whose Fourteen Points or

aims for concluding the First World War, if they had been enacted, could have prevented the rise of fascism and Nazism in Spain and Germany, respectively.

YOUNG, MILDRED BINNS (1901–95) was an American Quaker who played a founding role in the interracial Delta Cooperative Farm in Rochdale, Mississippi, in 1936. Later in life she became active in the peace movement, authored pamphlets on nonviolence, and sat on the board of *Friends Journal*. The quote in essay {419} is from her 1939 pamphlet *Functional Poverty*.

YOUNG, OWEN (1874–1962), an American businessman, was chairman of General Electric during the 1920s and 1930s. He also made an unsuccessful bid for the Democratic presidential nomination in 1932. Although involved with manufacturing while at General Electric, he was born on his family's farm and returned to farming after retiring from General Electric in the late 1930s. He was also chairman of General Electric for a brief period during the 1940s. During his entire adult life, he diligently pursued avenues for farmers to earn a living wage.

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