



# FREE CATALONIA

No. 3-4

New York, August-September 1942

1714 SEPTEMBER 11th 1942

**Centuries of Fighting  
for National Freedom  
Have Given Catalonia  
Many Martyrs and Heroes**

**CATALONIA  
HONORS THEM ON THIS DATE**



## EDITORIAL

**C**ATALUNYA té enfront d'ella uns tirans singulars. La dominació de la nostra terra està basada en gran part en simples capricis i en entossudiments personals. Els nostres dominadors justifiquen la subjecció de Catalunya al·legant una simple afició personal a l'orden y mando. Cada governant i polític espanyol viu informat de l'esperit absolutista dels antics conquistadors, agravat encara per l'arrogància grotesca del típic señorito castellà. No fa molt, un eminent polític socialista espanyol, al·ludint el plet català, ha declarat que Espanya no toleraria cap solució que s'assemblés a la desmembració. En temps de la monarquia, un altre estadista espanyol, Antoni Maura, feu un discurs eloqüentíssim defensant la soberania nacional comparant-la a un paó. I ni una ploma de l'esplèndid ventall podia arrancar-se.

Aquests conceptes de la soberania il·limitada, de la raó de l'Estat, del dret Diví del monarca, no s'aguanten davant cap teoria de justícia, de raó, d'humanitat. Són únicament conceptes elaborats

(segueix a la pag. 2)

## FACTS ABOUT CATALONIA—III

**CULTURAL**—Catalonia was a culture-minded entity long before she became a nation. When Latin was the common language of interchange between peoples, Catalans were already interested in ideas and culture.

During the VIII and IX centuries, when Catalonia was still a dependency of the Carolignian Empire, she kept up a continuous exchange of ideas with the Languedoc and Southern France. In the X century, the Counts of Barcelona, especially Borrell II (966) very often sent ambassadors to the Caliphate of Cordova, and Catalonia became a real bridge between the Moslem culture and European. This interchange resulted in a great influence of oriental science in Catalonia and it became the precursor of an autoctonous culture.

**Monastic Learning**—In 970, the monasteries of Ripoll and Cuxa (Catalonia) represented the first centers of culture in Western Europe. To Cuxa came such famous personages as Saint Peter Urseolus (Doge Pietro Orseolo of Venice), who joined the community as a novice, and the hermit Saint Romuald, the founder of the Camaldolese order. To Ripoll went Gerbert to study mathematics and there also the Pope Sylvester II went for research work, attracted by the complete library available, which was then one of the best in Europe. Oliva, abbot of Cuxa, and later of Ripoll, (1046) was in his day the most celebrated personality in the then known Western World. Other Catalan centers as well had important libraries and the Latin which was used in Catalonia was considered one of the most exact and elegant then written. This gave rise to the writing of extensive Latin poetry.

**The Arts flourish in Catalonia**—In the X century, Catalonia contributed to the great artistic impulse in sculpture, architecture and painting, having absorbed not only the influence that came from the North of Africa but the Byzantine and Italian as well. Abbot Oliva himself, besides a writer and a poet, was an architect. He is accredited of having built at Vich both the abbey church, including its magnificent portal, and the great cathedral, one of the most characteristic of early Catalan art.

**The beginning of Scholarship**—During the XII and XIII centuries, Jews and Moors residing in Catalonia maintained close collaboration with the Christians and their combined efforts once more enhanced the general culture. Menahem-ben-Saruc, Jew from Tortosa, together with David-ben-Sabrat, established foundations of Hebrew grammar and we have Catalonia producing philologists, talmudists and famous doctors. The Mohammedans also had in Catalonia important centers of study especially Tortosa and Lleida, with notable theologians, jurists, poets and historians. When Andalusia persecuted the Moors, Catalonia welcomed a great number of refugees and maintained their center of international oriental studies. Here came Plato of Tivoli and Simon of Genoa. The latter wrote many Latin versions of Arabic books as well as the works of Ptolemy, Hypocrates, Galle and others.

(continued on page 2)