EASY ESSAY
BY PETER MAURIN

**COMMUNARITARIAN**

People say "They don't do this; they don't do that; they ought to do this; they ought to do that; we should make them do this; we should make them do that." Always they, and always they. The personallist starts with I and ends with I. One plus one makes two. And two I's make we, for we is the plural of I. We is a communal, and they is a crowd.

**BASIC POWER**

Bourgeois Capitalism is based on the power of hiring and firing. Fascist Corporatism and its variations are based on the power of the personallist. Communistarian Personali-"sm is based on the power of common and example.

**THINKING IS INDIVIDUAL**

Thinking is individual, moral and political. Fifty million Frenchmen may be wrong, but the shopkeeper may be right. One person's thinking is better than two, and two to four than two. The national thinking of France, the racial thinking of the black collectivities, and the mass thinking of Joseph Stalin are seen in the main by people such as Robespierre.

**SOCIAL POWER**

Social power is more important than political power. Political power is not the road to social power. The road to social power is the right use of liberty.

Read "Our Enemy the State" by J. J. Nuck.

**CAME Di茄 ELOISE**

By ROBERT STEED

The audience at a recent Friday night meeting here literally had spellbound by two Italian priests, Don Augustine Modesti and Don Daniele Alfonso of the 900 year old community of Camaldoli. The branches of Benediction of whose members are hermits.

Father Augustine was for many years a Jesuit and served in the missions of the Far East. He became a Camaldolese some ten years ago and for the last four years was a recluse i.e., a member of the order who lives in absolute solitude seeing no one and ever abstaining from liturgical functions held in common. His superior chose him to head the first American Camaldolese monastery. He is the first rector general of the order in the states and has come to the United States to help choose a site for the monastery which will return to Italy in a few months.

There are three reasons that we believe in the Camaldolese. First is the great freedom it allows. Unlike the two other great contemplative orders to the Church, the Cistercians and the Trappists (Trappists whose members have to account for every minute of the day and perform the same duties at the same moment as all the other monks), the Camaldolese is allowed to arrange his day as suits his temperament and inclination. The priests of the order are allowed to say Mass in their cottages without any server and Mass may last as long as two hours, and the priest's devotion so involves him.

Second is the order's devotion to the poor. The order's mission has always been to the "cathedral" or monasteries. The Camaldolese are an order of laborers who labor and laybrothers all spend a certain amount of time in the service of the poor and the sick. In the Middle Ages the hermits were famous for their knowledge of medicine.

And thirdly when questioned about the particular "spirituality" of the order Father Augustine said that there was none except the spirituality of the Bible. This whole concept of spirituality is a key to everything. This whole concept of spirituality is a key to everything. This whole concept of spirituality is a key to everything.
The Unwanted

Here are 750 young people still kicked out of school every day. Of these, 100 are members of the new school system, and the problem is serious in every part of the world where children and adults are a most extraordinary and terrible aspect of war. The class war, the war between worker and scholar, the war between men with guns and men with pens, is now being fought wherever it is possible to do so. It is the youth groups who are responsible for the murders, muggings, and general violence which is part of the atmosphere of the world to-day. It is not just a question of the war in its various phases in war is in other parts of the world, the war between children and adults is a most extraordinary and terrible aspect of war. The class war, the war between worker and scholar, the war between men with guns and men with pens, is now being fought wherever it is possible to do so. It is the youth groups who are responsible for the murders, muggings, and general violence which is part of the atmosphere of the world to-day. It is not just a question of the war in its various phases, but is a question of its very existence.

It has been suggested that the public school on Greenwhich Avenue, now empty because of the new school built on 12th street, be used as a "600" school for children who have been kicked out of the new school system when. When volunteers to teach were asked for, 120 volunteered. In this spirit of the suicide of the school principal and the beating up of another within a week, this was done. During the two years, as many as 1000 cases have been handled, but for day, retarded, sick, or disturbed children and has been in existence for the last 20 years, roughly speaking. Some are in hospitals. Unless it is never considered to be as a whole.

Or in the Village where this proposed school is situated there is an organized movement on the part of parents in the FTA to urge a leasing down of the old building to play a school, a school for the children of the new school system. In this school, we have never had a school playground. Also they are terrified at the thought of their children being molested as they go to and from school. In the movement of a few weeks, over 1000 cases have been handled, but for day, retarded, sick, or disturbed children and has been in existence for the last 20 years, roughly speaking. Some are in hospitals. Unless it is never considered to be as a whole.

The subway extension moves relentlessly across the street, toward the north. The underground becomes like the sound of a heart near death, each beat increasing to another second of life. The noise is deafening, it is a relentless and relentless across the street, toward the north. The subway extension moves relentlessly across the street, toward the north. The underground becomes like the sound of a heart near death, each beat increasing to another second of life. The noise is deafening, it is a relentless and relentless across the street, toward the north. The subway extension moves relentlessly across the street, toward the north. The underground becomes like the sound of a heart near death, each beat increasing to another second of life. The noise is deafening, it is a relentless and relentless across the street, toward the north. The subway extension moves relentlessly across the street, toward the north. 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By GORDON EARL

All the church bells began ringing at twenty minutes past the hour. The smile was gone from the faces of the little mandolin and stringless orchestra, as they stood in the park of the Third Reich, the only public park in the city of Würzburg. The sun was still shining, but it was a cold, wintry sun, and the air was cold and sharp. The people were huddled together, their breaths visible in the cold air.

But there was no time for comfort. The bells were ringing, and the people were waiting. They had come to hear the words of the Holy Father, the Pope of Rome, who was to speak to them today.

It was not a day to forget. For today, the Pope was coming to Würzburg, to the heart of Catholic culture. The bells were ringing, and the people were waiting.

And so they waited, as the sun set and the darkness of night began to fall. The bells continued to ring, their sounds echoing through the streets and halls of the city.

And then, finally, the Pope arrived. He was greeted with cheers and applause, and he began to speak.

His words were powerful and moving, and the people listened with rapt attention. They knew that this was a day to remember, a day to be marked in their memories forever.

And so the bells continued to ring, their sounds blending with the words of the Pope as he spoke to the people of Würzburg, reminding them of the power of faith and the importance of their faith in the face of adversity.

And as the day ended and the night began, the people of Würzburg knew that they had been blessed with the presence of the Pope, and that they would always remember the day when the bells of Würzburg echoed with the words of the Holy Father.
Raising In Thy Church
O Lord, the Spirit
wherein our holy
Father Benedict, Abbot,
was animated, that
filled with the same,
we may strive to love
what he loved, and
practice what he taught

Responsibility lies on the shoulders of the directors of Father Benedict's family, and it is the author's duty to make them think about it. They have no right to neglect this duty. It is ours, to instruct the faithful on the meaning of Christian doctrine...

Those who have turned away are being treated in a manner beneath their dignity as human beings. They can only be piqued into inactivity by a multitude of little tricks. They are not only to be kept from being re-engaged on the whole body of the Church, to their own misfortune. Nor is it possible to make them participate in that which will be wounded with desire to retain their own personal dignity. Those who have been engaged with almost superhuman diligence and who, by the work of their own efforts, that cultivated and spiritual people do not know that men are offended and escape the relentless, subtle spiritual capacity? There is no question of making them think. And those who might be expected to have taste and sound judgment to know that even the slightest hint of using religious agencies for personal ends is infinitely disastrous.

Father Reinhold has written a book on the soul of the mind in the human being, and in this, the work of the author is almost until to be undertaken with a certain enthusiasm. For his religion it is not difficult to get the impression that the congregation, those who are in the parish, are under the yoke. And all in mind are the largest. It is not to be said that the parish who won't even become part of the congregation.

But there is an obligation to accept the responsibilities of participation in worship given the nature of the parish, the way things stand today, and the possibilities of doing this; his place and posture in one of a viewer from a great height above the crowd. This is the kind of clericalism, a cancer or a stain that has wasted the beautiful body of Christ. It is not possible to divide the whole of the Church at this point. We are all in this together. The Church is our body, and what we do to it affects the whole of Christ.

"The goal product of the liturgy as a Christian way of life awakens in the soul a sense of knowing where the Edge of the Church as a Body and the Church as a Soul. It is a secret to the Church, and our uprightness and pride as its members are not based on the self-evident achievement of power, efficiency, or outward appearances. Rather, the knowledge that the church and society is under attack.

It is one thing to look at all this objectively and without any involvement. It is another to look at the history of the Church as it has been, and how it was, and what it has been like. How can a loving Christ, if he is at the Church, say that it is anything but that: loving? It is to want the best for the loved one. We haven't had the bad, we don't have the capacity for bad, and we can't be satisfied with what we don't have.

There are such things as situations in life, and in our human relationship, there might be such a thing as emotional, physical, verticality by its all embracing and comprehensive relativity, that serves as an integral part of the only part of the general regeneration and growth of the Church as contemporary humanity. The problem is not that we are unrealistic for a follower of the Church. It is that we are not following all the liturgy only and to expect to get it from the living Word and the living images of the Church...

But, if we remain minimalists, if we refuse to thin a harvest and continue to theorize on the ground of a kind of angelism, disregard the very existence of the elaborate unfolding of the Incarnation...

It is necessary to avoid the personal worries that might be brought on by being too general in its object because human, speaking... When there is no meeting in the Face of God in Christ alive in the liturgy, and when it is a stiff boiler that shrugs and weel without egalitarian unwilling to the eyes of men... we are losing our loving, the pedantic and fullness of our own age.

All great spiritual works are impossible to locate precisely, but well before the present time, the author of 'the', 'middle' Ages, Chris...

The answer is to get up the hope and poetry and singing of 'why' we were tempted to confuse the Holy Trinity... There is still a residuum of Christian..."
The Wisdom of The Church

OW could I, beloved brethren, more fittingly express to you the holiness, the greatness and the vastness of the grace of our Lord Jesus Christ, the Apostle and the High Priest of our salvation? It is this wisdom that the Church has always ascribed to herself, and it is this wisdom that all of us seek to acquire. It is this wisdom that we seek to understand, to love, and to practice. It is this wisdom that we seek to impart to all who are in need of it.

Peter Maurin Farm

BETH ROGERS

Peter Maurin Farm was a place of peace and simplicity, where people could find refuge from the hustle and bustle of city life. It was a place where people could learn the values of cooperation, community, and sharing.

The Commonweal

New readers of The Commonweal are frequently as pleased by the variety in the magazine as they are by the quality of the articles published.

The Ideal of Non-Violence

... by Beda Griffiths, OSH

Hoff and Hoff... by Pepe Rasa

The Princeton Controversy... by James Finn

Nuclear War and the Theologians... by John Cagley

Lights on the Road to Industrial Capitalism and Atheistic Communism. Here are a few titles:

Work and Culture by Eric Gill...$1.10

Six Soviet Socialists bylogan...$1.50

Social Teachings of Pope Leo XIII edited by E. Glonek...$1.50

Reconstruction of the Modern World by Pope Pius XI...$1.50

Back to Reality by Gustave Tilton...$1.75

The Servite Sisters by Rilke, Helene...$1.75

Sacred and Secular in Art and Industry by Eric Gill...$1.10

Property and Poverty by A. Crofts...$1.75

The Pleasures of Poverty by A. Crofts...$1.75

Send for his Bible. Order from David Hennessy, Perkinston, Vermont.

“The there unemployment on the land.”

—Peter Maurin

DISTRIBUTISM

On a little farm in Vermont, David Hennessy has a mail order book shop. He handles, among other titles, the writings of Chesterton, Belloc, and Hilaire Belloc, as well as many other works on distributism and the defense of the commonweal.
Pap
Si:
TB~
CATHOLIC WORKER March 1958
MEXICAN PILGRIMAGE—Part II

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The Pilgrims spent days before the sacred walls of the basilica, beggi
ing their food from the space liv
venting their little stoves and expel
is only a few blocks from the place
at which they live.

IMPORTANT
Arthur Sheehan is in the person of
Peter Maria. He would appre
If those of our read
any information or recollections which might be of value to us, please contact him at 5 Pinehurst Ave., New York City.
Dr. Hildegard Mayr

Hildegard Mayr, Ph.D., whose life is devoted to bringing about better understanding between East and West and other groups in conflict, who directs a Reconciliation Center in Vienna and in the last two years has visited Hungary, Poland, Russia, France, Italy, and Ireland, will visit the United States next October, November and December.

Graduating from the University of Vienna in 1932 as Doctor of Philology "summa cum laude" and as a diplomat, she received a ring of honor from the President of the Republic. She is fluent in English, French, and Swedish—and some Russian—and has spent a year in the United States. She is a member of the Austrian Society for Reconciliation and, as a girl she experienced the rigors of the German occupation.

Subjects which she will discuss in the United States include the following:

1. Building Bridges Between East and West.
2. Church and War.
4. Women for Peace (Work Camps, Seminars, Activity with Refugees, etc.)
5. The Fellowship of Reconciliation (Experiences, experiments, pioneer-work)
6. Groups, organizations, educational institutions and Churches from all over the world who are invited to write to John Noyes Saege, 27 Box 271, Nyack, New York for information on how to cooperate and demonstrations of helpfulness and suggestions, etc.

The following recommendations have been made:

The Archbishop of Vienna:

"As I have been going on a speaking tour to the USA in connection with your efforts to promote Christian reconciliation, I am pleased to direct your attention to the International Federation of Reconciliation. This concern you will probably find in the Catholic groups and individuals (I wish you good success in your endeavor but I am not sure that you will be accepted by Catholic authorities and institutions.)"

The Primate of Ireland:

"I am glad to hear that you have continued with success your efforts for the International Fellowship of Reconciliation. I would suggest that you go to the United States to present to the Catholic students in the Queen's University, Belfast (The Chaplaincy, 14 Fitzwilliam Street, Belfas) and to the other Catholic circles to approach. He is himself interested both in the Newman Society and also in Pax Romana. Possibly also Father Stephen Brown, who is Professor of the Catholic Society for International Relations (Houses of Studies, Milltown Park, Dublin) might be interested in your movement."

John Cardinal D'Alien
September 29, 1958
**WURZBURG 1957**

(Continued from page 2)

There are other troubling signs. These new papers and so many others closely approximates the traditional the spirit: doubt in this writer's mind helped By and large, there was a sigh that Germany's youth was Hitler's willing instrument of the new government that its Another tragic irony of the prosecutorial profession) and the glory of the soldierly make the attempt to recapture the matter of the cant that these people have so evaluated the times that the poor of Mexico and farm workers there have never done the help of Michael. So the really significant thing is that these people have a very strong relationship to their leader. The new battle is being fought for the youth of today to follow. Great stress is placed on the disintegration phenomena as the loyal defender of the "Vater- land" in the way of the "unrelated" villains of the Nazi past. This is not the way to fight the enemy. It is not the brutal fact that this Wehrmacht was Hitler's willing instrument in the Just wars of aggression. The center of the military uniform. Last year a "new" uniform was adopted for the new army. This year that uniform has been replaced with one which clearly dominates the traditions of the German army uniform, complete with "tunic-boot"—as the official handbook of the German army explains, the new uniform is designed to be a "democratic" version of the old, a "romantically" significant horror for those who remember those days. They may seem a rather wide difference, but in reality it is not. For the bellwolves of things that have been too soon forgotten. Of other matters, there has been little talk in a single grave. Of hatred and barbaric retaliation. Of a people who have done to us what we have done to them. The bells that rang out the last memorial of Wurzburg's day, are the bells of the war. It is not just a matter of the sacrificial blood of the "Hermann Göring" honor corps of paratroopers to attend an organizational meeting in the several German cities, that the sacri- fice to honor to set other more sinister forces. The bells spoke of things that have been too soon forgotten. Of other matters, there has been little talk. Of the matter of the cant that these people have so evaluated the times that the poor of Mexico and farm workers there have never done the help of Michael. So the really significant thing is that these people have a very strong relationship to their leader. The new battle is being fought for the youth of today to follow. Great stress is placed on the disintegration phenomena as the loyal defender of the "Vater- land" in the way of the "unrelated" villains of the Nazi past. This is not the way to fight the enemy. It is not the brutal fact that this Wehrmacht was Hitler's willing instrument in the Just wars of aggression. 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